
Benjamin Whorf—of Sapir-Whorf Hypothesis fame—argued that *language structures experience*. Perhaps more accurately stated, his position was that different languages structure experience differently. What made his argument so provocative was its contrast with the positions of early 20th Century structural linguists (like de Sassure, who was briefly mentioned in the Introduction), for whom the immutability of experience was a point of origin in their quest for an elusive universal language. Rather than seeking similarities and differences in “the facts,” Whorf suggests comparing how experiences are referred to within the confines of distinct languages. The implication here is that the more languages one knows, the less confined one becomes to a single way of experiencing one’s world. In this sense, Whorf’s writing career can be understood as a project of emancipating his readers from the confines of monolingualism.