

Emancipation towards Marginalization: A Study on Concealed Gender Salutations

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Abstract

A widely discussing variety of societal issues, 'gender' is an area that ought to study fatal questions and to find out the solution that should deals with the root level. Sociolinguistics is the area where language cross-connected with society and investigates gender in general and genderlect in particular. Society itself has a structure that is broad in outlook and complicated in rationale. A mixture of concealed gender specifications is imposed over the so-called categories of a male and female. The moral fiber is already fixed to be performed with certain rules and mode of manners that cover equality and intend inequality in society. This paper tries to pour light on a doubt over some of the 'titled' secure spots austerely for women, definitely forged to freedom and equality in patriarchic society whether leads to a portrayal of strongest to weakest or emancipation towards marginalization unconsciously.

Keywords: Emancipation, gender, language, marginalization, society, salutation

Introduction

Language and gender is an area of study within sociolinguistics, applied linguistics, and related fields that investigate varieties of speech associated with a particular gender, or social norms for such gendered language use. A variety of speech (or sociolect) associated with a particular gender is sometimes called a genderlect. Since the 1970s, the study of language and gender has developed greatly. It is often said to have begun with Robin Lakoff's 1975 book, *Language and Woman's Place*, as well as some earlier studies by Lakoff. Later studies by eminent scholars including Deborah Cameron, Penelope Eckert, Janet Holmes, Deborah Tannen, and others came into being.

This paper is to specify the two-sided coin 'gender and language' by the existing societal setup and beliefs which may supports the females to be strong enough and at the same time they treated as inferior to males. Not only the language but also the way of representing female gender into the main stream is a matter of question and it becomes thought provoking when it is made by women themselves. The study done with respect to certain specifications and colours proposed for empowerment or stabilization to women as themselves they are powerful but not.

Gender in Language

Gender in language represents the style of speech and related aspects of language in relation to male and female. In general, there are a lot of assumption, belief and concepts in accordance with male female language expressions. Societal set up never let gender to be freer in nature. In fact it defines gender with some strict characteristics. For example, the language of female should be often characterized by elements that create the impression of powerlessness and uncertainty. They qualify statements are disclaimers more frequently than men. They are qualifiers, use tag questions, speak with an upward inflection, voices are higher, softer. In case of male, they tend to overlay women's speech and state ideas more directly. They preserve independence and negotiate and maintain status in a hierarchical social order. Male establish their status by exhibiting knowledge and skill and by holding centre stage through verbal performance (story- telling, joking etc) Men don't speak personal things, don't express their emotions or pains exactly what women do. There are lots of taboos and tantrums strictly abandon for women in private and public instance. Gestures as well as manner to act and perform is tattooed or injected since from childhood of women. Verbal and non-verbal expressions thus identified with certain qualities give an identity over individuality sculptured and later titled 'women'.

Gender in Societal Set Up

Gender and language in societal set up is a matter of interaction. Gender is powerful in its sense. And it consists of two powerful divisions, male and female. The twain severances have their own socialstatus in the existing society. Gender distinctions overwhelmed or wrapped in echelons which is knowingly imposed over long ago by certain selfish priorities treated under diplomacy. Era changed, meanwhile lots of mannerism and attitude towards livelihood polished. But the perception of dominance and power always pay a hindrance for gender inequality. Existing society can be considered as a male dominant one. And this concept is followed from the early Vedic period. But nowadays society gives more concern to women issues and is trying to secure their space to be constant and equal to that of males. Many commissions, missions, associations are subsisting in our society as in favour of women certainly aiming the welfare of women. Undoubtedly the missions of these positive expressions are for the protection and welfare of women but on the other side, giving a kind of soreness to the concept of equalization. Because the representation itself seems to be an example of marginalization to the female gender even though they are benefactors.

The following are some of the examples from society that are used prominently and stabilized with a particularity to secure women in their life as well the environment they live.

Women's commission is anticipated for the purpose of safety and gives a priority to women with the help of law and justice. She taxi, she auto, and Pink car, etc. ensures the safety

over women's traveling. There are many small-scale industries prevailed in this society which are run by women. 'Kudumbasree' is one among those industries. It has a massive high range performance and successive graph in the society. The face of Kudumbasree turned to be an inspiration to housewives primarily. Where there is a matter of entertainment and fashion, the percentage of acceptance as an icon set for the value is women while compare to male. The magazines like 'Vanitha', 'Grehalekshmi', 'The Australian - Women's weekly', 'Girl-friend Magazine' etc were severely spot on women subscribers. Womanly characters are framed behind the theory of million subscribers to those magazines.

In literature, the perspective of feminism tends a flag of freedom over lakhs of scripts. 'Pennezhuthu'- a style of writing usually employed by pure feminist or women writers. The thought of *pennezhuthu* stringently screen the freedom of expression. Banking sector also gives much precedence to women for empowering their own strategies through self-business.eg: 'Mahila Bank' – the name itself defined. And the usage of certain colours to denote women also is a matter of bias. For example, pink, red etc. There are many more expressions in relation with this context. Using specified forms increases complexity and causes gulf in between gender. If equalization is the aim or there are no such differences in gender status in the society, then the language used to denote the gender must be taken into consideration. Social attitude for women is still inferior to man to some extent.

Welfare organizations, commissions and private or public finance support are trying to empower women into main stream. Empowering is needed to those who are in a substandard state. Women are not staying away from main stream and do not expect to be superior to men. They are equal to men and this notion of equalization is possible only when society itself accept both genders as same. The percentage of the bitterness about the present attitude of the society towards such specifications is higher to what really expects.

The notion of an icon to deceive someone's mind to profit is forbidden when it seems to be a scrupulous categorization involved. This happens with entertainment vicinity. The cover page and the referred name are 95% of women when compared with male protagonists. This is all to some extent a manner for giving an attention to women. Positive sense exemplifies the passion towards modeling – a job or an achiever in their life. The negative side illustrated as they always need an extra notice.

These salutations are a kind of shapes or forms pointed towards the view or an attitude of a society as a whole. Expectations are different from reality. These forms are creating standards for gender segregation. The gender separation allows individuals to gather anywhere within a social context. So, it should act as a centre principle or equilibrium in this society. Gender itself has a social meaning which must be dissolve in humanity and responsibilities. The gender

approach is needed to analyze the main issue to sort out. The interest of both men and women are different but the figure of a society is made up of two inseparable components; men and women. The justifications mentioned below are in relation with the present attitude towards the women's associations and other upbringing salutations are as follows:

- The use of terms like SHE to refer to the whole of the women community is a kind of diminishment of the status of women in general. This opinion was voiced by a majority who suggested that such discrimination is not necessary.
- All these organizations are considered to be a platform for self-expression for women. In a society where men do not need the support of any such associations for self-portrayal, why is it necessary for women?
- Such specifications as women-friendly auto, she-taxi, she-toilet, etc. would not be necessary had the society accepted women to be a part of it. All these schemes are unknowingly projecting the marginalization of women to a greater extent.
- Men and women are like 'interlock bricks' in society. If so then comparing and conventionalism should be stopped.
- 100 % of equality and justice to each and every one in all cases is possible to some extent is a facet. But the responsibility, reverence, readiness can be tied together.
- Categorizing is not a crime but hidden intensions to set something relevant to a corner are a punishable offense.

The above stance suggests that all such specified forms used to refer to programmes for upliftment or welfare of women is actually characterizing them as an oppressed group. These terms are an indication of a kind of powerlessness that the society attributes to women. In Indian tradition women are treated as goddess. They are powerful and are role models. Mentally and physically they are strong enough. In early periods they are supposed to be equal to men. (War fields, education) But now it seems to be different in context and practices. i.e. powerful gender (women) became powerless (discriminated to) power (authority is there, that is granted to them by the schemes). Thus, it is truly said to be a misapprehension to women that they are powerful in fact they are powerless.

Conclusion

The idea proposed here is not against the positive aspects of those organizations but in fact against the specified forms like "she", "women's", etc. Because it itself deals with the inner sense of marginalization. Gender differentiation is needed for the categorization. But categorization should not classify the genders into powerful and powerless. Equalization is possible only when societal outlook changes. The sensibility of society is reflected through their expressions i.e. the language. Language is used to express ourselves to others. Language is not a mere combination of many words. It conveys meaning. Meaning should be powerful so that it influences the hearer. In the case of society, language expressions are actually the attitudes that

are exists. The organizations are aiming the welfare of the women. The mode of expression might be different, but the idea conveyed through it will be the same. Never ever it should be emancipation towards marginalization. This doubt is needed to think whether we need such 'specified expressions' for women to live a respectful stabilized stern life?

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