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**POWER 7**  
**POWER TO ACT CIVILIZED**

**Ranjit Singh Rangila**

# Power7 POWER TO ACT CIVILIZED

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## PREFACE – *towards theory of power*

This writing is a step towards formulating a theory of power play that takes place and gets negotiated among people in their life making routines. In more specific terms the writing is developed to surfacing of power play in the lives of people.

As such these issues are not direct concerns of any known discipline. To me they form the core of my theory of C-semiology. The theory of power play is conceptualized within the vision of this theory. In that sense this writing also develops C-semiology further.

This writing takes a position on power on two different levels of observation. The first, among those theories of human action that believe that all that is articulated in life praxis has just matter of fact and declarative statements, this writing takes a position that the so called *mater of fact* and *declarative statements* not only carry power (see Rangila 1988) expressed in them, but they are purposefully invested with power (see Rangila 2001a).

The second, among those theories of power that just assume that power is expressed in all that ever happens in the lives of people, but do not give any place to the observation of actual power play, this writing attempts to theorise power play as lived experience of individuals as they make their lives in societies world over.

The writing, in this sense, does not leave power as a mere existential. Power is also conceptualized as an actential reality.

## I

### POWER – *the conceptual entity*

Viewed in the vision of C-semiology *power* is a conceptual entity. Like any other fact, concept, percept, act, text, statement, or creation in general *power* too has its multi-dimensional identity. It has a potential and broad array of dimensions in which two of its dimensions may serve as the two ends, and the others as the inside constituents of its dimensional identity. The identity array has an architecture. The Picture-1 has it:



## Picture-1

Such elementary architectures were termed as *pyramidal structures* in a 1991 writing (see Rangila 1991 and also 2001b trees for implementation of the idea). In that it is a general architecture that is applicable to any entity including *power* in the present case.

It is known to human societies that power surfaces in the daily lives of people. In other words, people of the known societies experience power play taking place in anything that they do, or say. Power in this sense is a part of experiential reality of people among the known societies.

For power to be a conceptual entity is to be a part of experiential reality of people.

### **Two ends – *the types***

Among many of the possible dimensions of power, two are of immediate concern to the present writing, because they seem to form the two ends of its array. The first may be called *power as a tool of political might*.

This is a very obvious end of power theory and is by far the most bothered about in the academic on all the sides of intellectual glob (see Cheney 2004 for a good debate on the *alternatives* within this end of notion of power). Whether it is the indomitable Kauṭilya in the east, or the prolific Plato, this end of power has benefited from the intellectual depth of every known mind. The most recent and that too very pointed example of this dimension of power play could be the statement “ladies and gentlemen, we have got him”.

The second end-dimension could be termed *power as a creative force*. This dimension of power is more of innocent and least recognized as relevant to power theory. Experience has it though that every person in every society may or may not get to use power as a tool of might, people experience as well as participate in the second end of power without any exception.

That is, every person in every society experiences and participates in the second end of power play because it is that base octave that defines the very possibility of there being a happening. Just as no sound, and for that matter a sentence may possibly be articulated without there being the facility of pitch for human beings; similarly this end of power is the primitive requirement for anybody who hopes to take courage to do or say something.

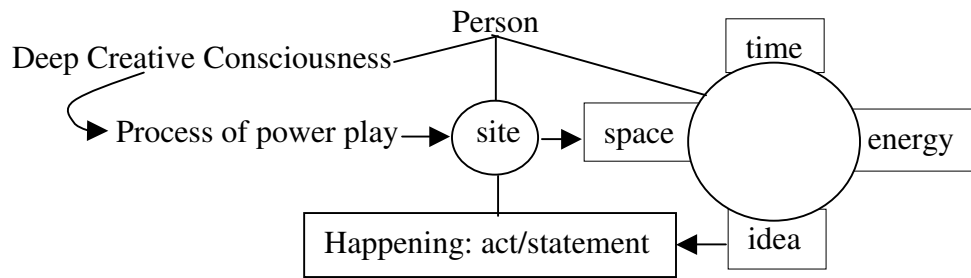
The present writing proposes to conceptualise open up this innocent side of power so that theory of power gains its natural role in the life of every person who lives and behaves as a civilized individual wherever such a person is.

### *Power is invested*

In accordance with the a conceptualization offered elsewhere (see Rangila 2001a and the references to my earlier work on the issue there), every act, fact, statement, creation and so on in the known societies is invested with this power – the *creative force* to begin with and, may be, the *tool of political might* to end with.

### *The broader process*

As such both of these dimensions seem to form two ends of the array of a broader process called *power play*. This process is sourced in deep creative consciousness of a person. In that sense it is basic to all that happens among human societies as well as in the lives of people at any point in time-energy-space-idea continuum. It is this basic process that regulates an individual creative consciousness so as to motivate it to express itself against the demands of life conditions. This has a conceptual architecture as in the Picture-2:



Picture-2

This architecture does not have the size and composition of the one that may actually account for the happenings in daily life. It is offered just to indicate a possibility of there being architecture.

### *Having a theory*

One more conceptual distinction is in order here. That is, to make a statement, about power for instance, in real life routines one is required to possess the knowledge of the fact (power play in this case) and the rating of its status in society. As to how one does reach the rating of any kind regarding any thing of ones immediate concern is taken up shortly below.

But it must be realized here that *having this knowledge of the fact and having a theory of the fact are two different things*. This is a very fundamental conceptual distinction from the point of view of the present writing. By possessing the knowledge of power play, for instance, one does not automatically possess a theory of power.

As a matter of fact, there are two specific processes at work in this distinction, and though both of these specific possessions of knowledge are sourced through the same

intellectual potential of every individual, yet they flow through two different, though related, intellectual orientations.

[One is aware of the fact that there is very good scope here for a generalization that can have mega- scopic consequences for theory of power. Keeping in view the scope of the writing it is thought reasonable that the over all conceptualization confines to locally relevant and mid way generalizations.]

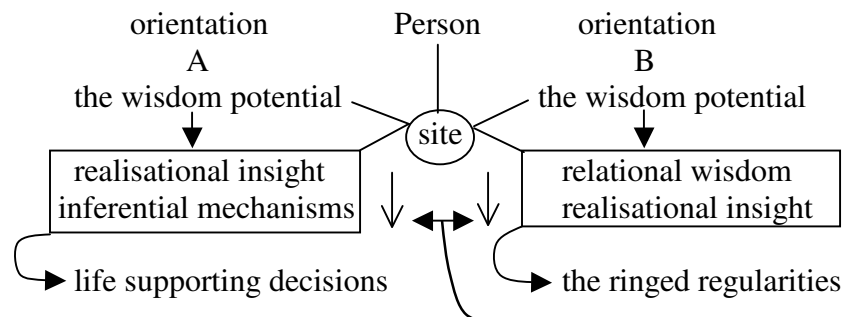
To continue with the issue of orientation, it seems the case that to gain knowledge of power play at a site in daily life one requires very delicate resources of wisdom. For instance, *realisational insight* in this kind of wisdom is for more powerful than that of *relational wisdom*. Even the inferential mechanisms in this wisdom are more inclined towards decision making such that primarily support life-making routines. One may go to the extent of suggesting that life-making praxis of people in their daily routines is based on the primacy of realisational insight over relational wisdom.

To formulate a theory of power play, for example, the wisdom potential of a person does depend on the realizational insight, but for all practical purposes it plays second to that of relational wisdom. One receives facts, acts, concepts etc. in their formal entireties through realisational insight; grasps their consequential entailments for the interests of the individuals concerned; yet all this realisational depth and the possibilities therein are not given primary focus in theory building.

On the contrary, in theory building the cognitive facility of realisational insight complements and assists that of relational wisdom to discover relations among the known and unknown things, facts, and phenomena and so on.

This complementation between the two sets of wisdom gives rise to shift in orientation. It is this shift in orientation that directs inferential mechanism to look for the ways in which realities of known as well as unknown facts get ringed (see Rangila 2002) with one another into regularities.

In fact the discovery of *the ways* leads to statement of laws (meant in the sense of jurisprudence), conventions (meant in the sense of Karl Popper), principles (meant in the sense of Hiesenberg), and also *sūtra* (meant in the sense of Pāṇini). The *rules* that linguists are found of formulating are also typicalised versions of the ways contributed by the orientation. These differences in orientation have different architectures. The Picture-3 has them:



complementation

Picture-3

The two orientations have their wider consequences in the differential skills of conceptualizing and of logification. Given the space considerations, that issue cannot be brought into this writing. Nonetheless, it must be added that there is a very subtle and a far-reaching difference between the positions that claim the *difference in orientation* as compared to the one that demands *addition to ability* to make a statement in the case of theory building.

Given the considerations, power theory should look for taping the resources of wisdom and knowledge of the ways and means of life praxis so that such exploration can lead to conceptualization of theory of power play.

## II

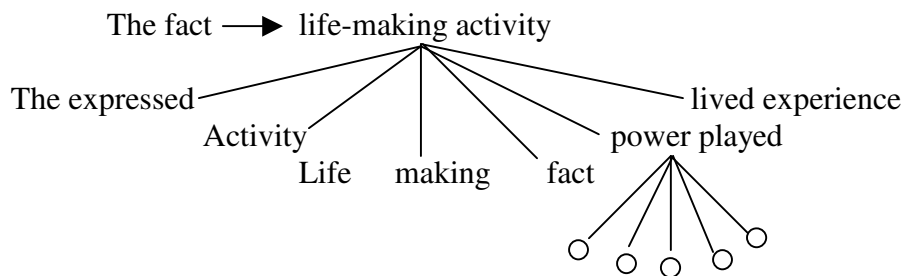
### THE OBSERVED – *life-making*

Since power play happens during the daily routines of what people do and what people say, these very routines must be the data fields (see Rangila 1995 for the idea) for an inquiry into power play. After all which ever dimension of power one may consider, it can be observed only if it surfaces in some form, and is expressed through some known or identifiable means of expressing things.

### Power: *the puzzlment*

There is, however, puzzlement. On the one hand, life-making activities tend to express n-number of things together with power; and on the other, as already claimed power itself gets expressed as a singular and unique entity also. This puzzlement gets doubled when it is realized that power as a conceptual entity is multidimensional as well. One is left to reconcile the fact that n-number of things are expressed at the same platform where power as a unique singularity is expressed.

Architecturally speaking the puzzlement presents a case of meta-theory, especially that of layered structuration where each diemnsional end is capable of an apex. The Picture-4 has it:



Picture-4

Should one in this situation base ones observation on the face value (singularity) of an entity? Should one base ones observation on the potential value that is constituted of multi-dimensional flux? Should one start with the face value and proceed to the flux value sphere while observing? Could one pack the observation gained from the flux sphere and the one reached from the singularity sphere in a single move, or could there be two different moves? How does one decide as to which one of the moves is justified, relevant and productive? Should one build ones theory purely on ones hindsight, or look for answers to such questions somewhere also? Lastly, is a theory, if postulated, conceptually obliged to answer these questions; and are such questions worth ever asking, especial in the area of actential observation?

From the point of C-semiology all these questions, and in fact many more that define a puzzlement of any kind are its concerns. This is because an inquiry into the civilized behaviour of people is basically to understand as to how they workout their ways in daily life. It seems to workout ones way, in one important sense, is to solve a puzzle as well.

To the perspective of C-semiology, a puzzle is a methodological riddle that awaits an intervention. It is like any act of decision-making. It may even be seen as a metaphor reveling. Life making is, seen in this sense, a chain of constant decision making.

That is, in the present case, ones deep creative consciousness has to take stock of all the possible dimensions of a fact; read through its dimensional spread as and when it has to act in a given situation; workout which one of the dimensions could be functionally and situationally appropriate; and having ascertained the suitability take a decision to put the particular dimension into the pack that goes on getting created at the specified micro sites so as to constitute a fact, act, statement, creation and so on that get finally projected.

### ***The schedule of computing***

There is, therefore, a whole long sequence of computing that a deep creative consciousness has to undertake if it desires to project an act, for instance. At the one end of this sequence is the job of gaining an entity, given its identity that, one should now say, has two ends to it, namely, (1) singularity end and (2) dimensionality end. The picture (first) gives the architecture. And at the other end, the consciousness has to relate this entity to the creation of the carrier that expresses.

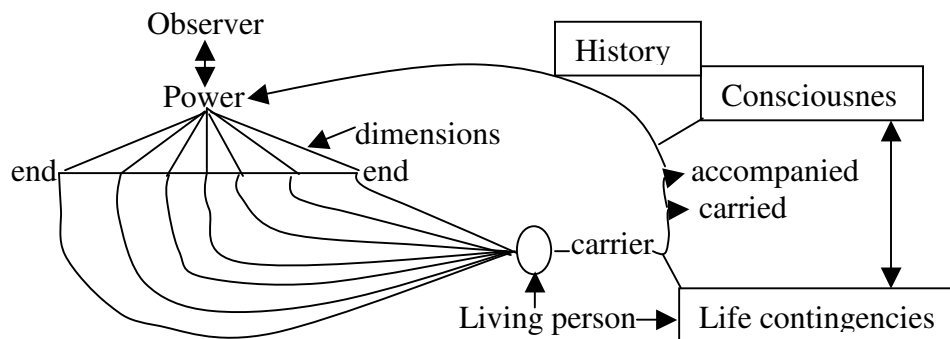
### ***Power – to observe***

The considerations and the schedule given above, however, take care only of the creation of a fact, act etc. within the consciousness. In a sense they together define what has been termed internity elsewhere (see Rangila 2002) for anything ever expressed or to be expressed. But for power to surface at any experiential situation in the lives of people it requires a carrier also.

It is this carrier that must serve the pack thought of in the schedule. Whether this carrier is a conceptual entity, is a multi-dimensional identity, gets expressed together with a lot more in the acts of people, gets expressed and exchanged among people engaged in activities, or what have you, it has to have a configurable face.

By the same token it may also flow that *to observe power play taking place, the observer must be willing to observe a carrier and make inferences from that*. Call it power play, or expression of power depending on the conceptual point to be responsible about while making observation, the fact (power play in this case) that one gains out of such experiential involvement turns out to be inferential at the end as the observation gets concluded.

That is in power theory in specific, and in C-semiology in general nothing is observed just on its face. There is, however, a rider here. To C-semiology making an observation is to go on a journey that surely starts with the face of fact. The face has an index of its face value. This face is the point of initiation for the journey (compare with the statements made in Rangila 1989: 18-29). But what is most crucial for the present writing is the realization that right from this face point there is a whole spread of the journey such that demands many rounds of forward and backward movements. The Picture-5 presents the architecture:



Picture-5

That is, at the face of it the expressed seems to be sourced in the immediate *life contingencies* of people. That, however, is just one side of the issue. To gain a full picture of the expressed, as suggested above, the ways of working of deep creative consciousness may also be equally taken note of, because they play their parallel and subtle processing role (for initiation of this line of theorizing see especially Rangila 1986 and 1987).

Within that ideational happening that takes place, as conceptual force moves through the resources of potential of consciousness and is careful to the life contingencies at a site, power gets created and packed together with the material thus created. Since nothing ever happens for the first and the last time only, there is every reason to believe that power play, like all that that gets expressed, is equally rooted in the *historical consciousness* and in the *collective civilization* of man.



**Relationship – the kinds  
consonance**

This created material may be called differently depending on the expressive form(s) that it takes in accordance with the situational fit, better put *consonance*, i.e. the criterion of appropriateness of the sorts. Some of the designatives suggested for this material in the beginning of this writing are: fact, concept, percept, act, text, statement, or creation in general. It may be added at this stage that these designatives are situationally relevant terms, whereas the material designated remains the same.

Within the broader framework of C-semiology the statement made above about the material is like saying that the conceptual reality remains the same in spite of the uncountable expansions that it passes through during the life long lived experience of a person in his/her life. This realization has its bearings on the attitude that power theory may follow while proposing its designatives.

It suffices to say for the present that power play in this sense shares all the anchoring sources that people explore to put up any act, fact, concept, percept and the like. The good fun is that it is observable at the face of a carrier in a situation like any other conceptual entity. To experience power is to understand it, and to theorise power is to make the understanding observable.

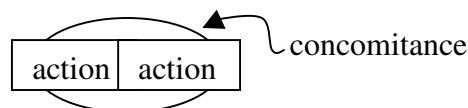
**Discovery 1: the immediate data**

One of the realizations in the real life experience world over is that *people among known societies often say a thing as and when they do something*.

In accordance with the commitment suggested above if the realization is taken as the relevant data to formulate broader observations on the life making practices of people, one may not miss the obvious concomitance between *say* and *do*.

**Concomitance (relationship)**

Further, the concomitance might be taken as the base line on which conceptualization of an actential sequence may be based. That is, there seems a general condition for an action if it were to be a part of lived experience, as well as, be a part of a happening: *an action must gain concomitance with another action*. The Picture-6 has the architecture:



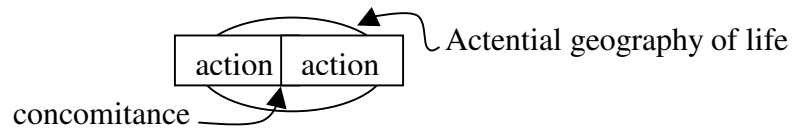
Picture-6

This condition may hold to begin with at least in the case of *say* and *do* till such happenings are discovered where each of such *elements* (*say* and *do* in this case) is demonstrated to have its separate, individual and only singular occurrences in the daily lives of people.

**Element – some definitionals**

- a) Element is the unit that works as a constituent in the life making practices of people.
- b) Element is the most primitive constituent of life.
- c) Element is not a category.
- d) It is element, irrespective of its size, shape and other configurational attributes, that is directly observed.
- e) For the elements fulfilling the condition of concomitance so that they perform their roles, they require *actential geography of life* at the site and the locale of their role.

To take care of this demand of the play of element a reworking of the facility given in the Picture- is called for, because actions in that facility are the elements of observation for theory of power are not only in relationship they share *actential geography of life* also. The Picture-7 has the suggested and the reworked architecture:



Picture-7

Yet to continue with concomitance, both of the mentioned possibilities though may open up into a quite intricate problem when they are seen from the end of the consciousness that creates resources to make them come about in real life experience. For instance, a consciousness engaged in such creative job ought to workout some kind of actential architecture that looks after the central feature of concomitance and fix up the *actential geography of life* relevant to the specifics of the job.

***the minimal relatedness***

Besides its consequences for actential sequence, the concomitance between actions brings forth one of the very crucial dimensions of the fact called *action*. That is, *action* as a conceptual entity comes very close to that of power above. Whereas power is to be expressed together with a lot more, action has to ensure concomitance, especially if it has to be a part of lived experience.

In both the cases this is more than the entities being multidimensional. But this fact has an opposite end also. That is, it is the multidimensional character of the entities that

ensures the possibility of their coming into relationship like that of being concomitant and getting expressed together.

That is, *for elements to come into relationship they must have among others a dimension of relatedness in their identities*. Unless this facility is available, the elements may exist in isolation, as singular identities, but cannot be claimed to have relationship of any kind including that of concomitance, for instance.

### *actential identity*

In other words, it is multidimensionality that is responsible for integrating an element to a systemic network and ensuring its membership in the system in question.

Build on the same premises is the discovery that if an element has to have an identity such that participates in a relationship, to perform a role, to participate in constituting some fact etc. get expressed, and have place in the lived experience of people engaged in their daily lives, then the conclusion here is that *a uni-dimensional identity is ruled out, and it must be a multidimensional element*.

The foregone considerations should suggest that when a specific architecture is brought in to look after a happening, it is basically addressed to a constituted unit in which a group of elements are in relationship of some kind. Both for theory of power play, and for C-semiology this unit may be called *creaton*.

There could be a situation where just one element, irrespective of the size, shape etc. does not present a projected relationship, yet it plays a *creaton*. Such projections crystallize more accurately in verbal exchanges. Some of these subtle and methodological issues are pursued in good detail in the writing in the making called *The Minima and Maxima Architectures* (Rangila forthcoming 1).

Relevant to this writing is the point that when architecture is at its job, it actually acts as a platform at which elements get their actential identities realised. Seen in this sense concomitance is a step towards a platform. But when it is recalled that to begin with it is actential geography of life that provides anchor to relationship, the platform and the relationship called concomitance open up into a *para-universe* defined by the actential geography of life.

This has very serious consequences not only for power theory; the consequences are also equally far reaching for any theory that deals with the so called expressed reality. That is, if life-making activity is seen as real life happenings, then what has been termed as *the expressed* has to be a half way hanging generalization for theory of power play unless and until it shares a platform with what has been termed as *the lived experience*.

But this condition of platform sharing is the minimal linking. As it is rooted in a relationship with a value called concomitance, the condition grants the elements in question the possibility of their being. If one were to think of a minimal condition of

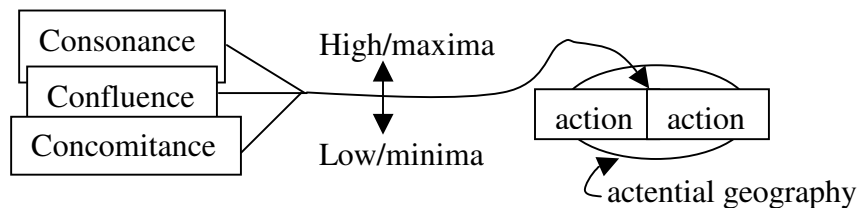
relationship being just there, then this is the maximum that relationship thus conceptualized can tell about the element, and even can ensure for it.

***the appropriate relationship***

Therefore, to be the members that participate in act constitution and in enactment of the same, it is crucial for elements to have an appropriate, desirably positive, relationship. This qualification takes relationship much beyond the limits of that that concomitance may offer. This writing proposes to adopt consonance as the defining property of this relationship that lies starchy much beyond the limits of concomitance.

**Definitional:** *Consonance is a relationship of mutual agreeing with deep (sense of faith and) positive value.*

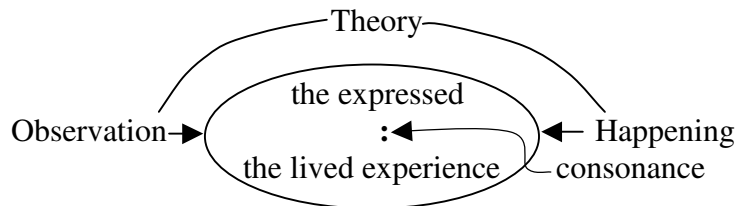
There is, however, a rider. The property of consonance must have an archetypal scope of its operation, and that it should have two of its participating lower level layers. The Picture-8 has them:



Picture-8

When glossed on a value scale, the three kinds of relationship could stand for (1) just relationship (concomitance), (2) working relationship (confluence), and (3) appropriately rewarding relationship (consonance), respectively.

In other words, to observe in this case is not merely to receive *the expressed* and *the lived experience* sharing a platform, as the elements of a happening they have to be observed being in consonance with each other (a detailed treatment of confluence is given in Rangila 1999). This is what the condition of concomitance may also demand. The demand has a local architecture. The Picture-9 has it:



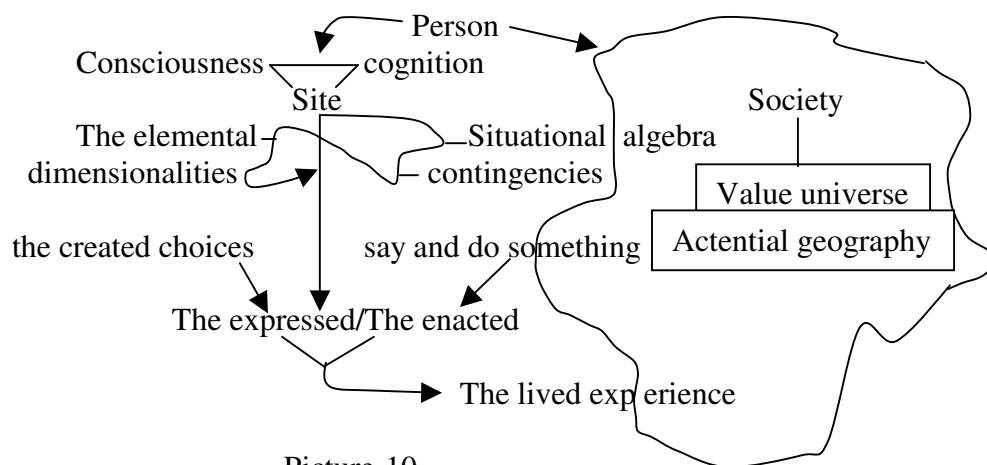
Picture-9

***Creating – the problem solving mode***

Two strategic possibilities for problem solving in this case seem to present good amount of relevance. The first, the consciousness deals with every action as a unique fact and looks after its situational contingencies possible in a locality and over a site. The second, consciousness creates an architecture that remains careful about the unique singularities of the elements, yet it focuses on their concomitant occurrence, given, of course, the situational contingencies.

If these statements are tailored down to the ideas developed by grammatical theory over many centuries, it can be shown that they may provide solutions to the puzzlements that arise out of the divides between syntax and semantics. The expectation of consonance may play a very central role in new conceptualizations that might look for integrations.

Seen from the point of view of this writing both of the possibilities are in fact two facets of a larger whole where the two of them come into some kind of consonance as well at a cognitive plain. It goes without saying that within the vision of C-semiology, the conceptual framework being followed, cognition is that point in consciousness that is assessable for fixation of a locality and a site thereon. Picture-10 has the architecture:



Picture-10

This architecture presents a working hypothesis as to how does one *say* and *do* something. But, to be sure, this is the immediate that the architecture offers. As a cognitive facility it works out into an existential condition: ***an element at a site is a networked fact in spite of it's being in a position to maintaining its singularity.***

It is worth noting while passing that networking in the present case is a function of the concomitance that develops into consonance.

***singularity maintenance***

Given the space limitations, the process of *singularity maintenance* may be offered summarily only. Ideally one should bring in here the broader issues related to boundary (Rangila1989: 25 and Sarukkai 2003), boundary negotiation (Rangila 2000b) and

boundary crossing. But given the space considerations it suffices to add that the elemental singularity is treated as one of the dimensions of an identity whatsoever, and within a processing sequence it is blocked, or better put dropped out of the operation so as to be treated as unique. The formulation has its inspiration in Pāṇini's idea of 'IT' where an element is dropped out of computing sequence under stipulated conditions.

It may be particularly noted that any operation on any of the dimensions of the identity of every element has to happen in site-specific terms (see Rangila 2000a). This demands a very detailed array of *situational algebra* (for incorporation of situations in structural terms refer Del Bon 2003).

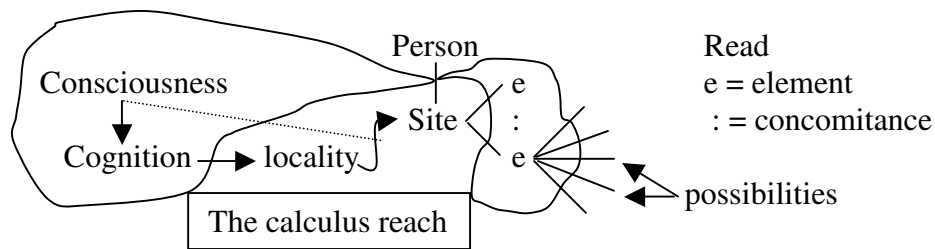
***identity negotiated***

Further, this characterization of singularity particularly disregards an absolute entity as well as an identity for any element that participates in a happening, for the theory of power play in particular, and C-semiology in general gives precedence to a relational idea of reality even though it has a justified role for the feature of uniqueness as shown above. An element in this theory is realized with reference to some site in this idea; and then site grants singularity to an element only as a dimension of its identity under some suitably negotiated environment.

In other words, all that happens in the real life routines flows from very complex processing such that follows a very sophisticated calculus of action constitution. As already indicated, this calculus could even be termed as the *calculus of consonance* or *calculus of platform sharing* depending upon the specific focus in a particular round of processing.

Notwithstanding the nomenclature and its suitability, the fact remains that there is a calculus and that is available to deep creative consciousness. The calculus measures, reads through and fixes desirability index for the possibilities so that the possible decisions related to them are laid on a scale that guides choices in its turn.

The calculus in this sense is the central tool that helps deep creative consciousness to conduct all the computing that it has to put up any act, happening, expression and whatsoever. The Picture-11 has it:



Picture-11

The picture shows a calculus that helps consciousness to compute the desirability index seems to have mega-scope reaches, yet there are possibly areas that may lie beyond the reach of consciousness at any point in time. For example, some of the details of the possibilities in the Picture lie out of *the calculus reach*.

Although it cannot be considered here, yet it seems that there is a very strong possibility to there being more than one types of calculus available to deep creative consciousness. The strong case for such a possibility is based on the fact that one does not compute just ones desirability only there are n-number of things which one must calculate during daily life routines.

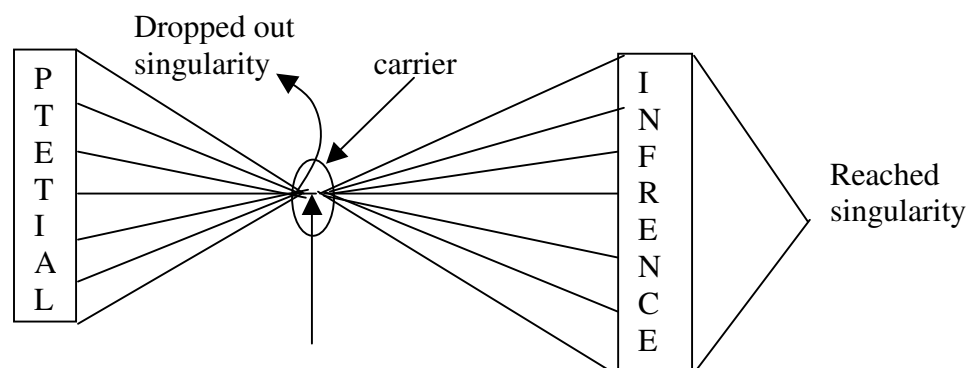
### *reaching the choice*

The conceptualization formulated so far on the issue of power play is still incapable of answering a very basic question: How does one reach the specific choice that one presents as the representative of ones position, role, idea, opinion and the like? Even if one were to express power as part of a package, or one were to use ones creative power as the force to reach a definite creation that may be projected as a contribution to life making praxis, such a creation must come through somehow.

Part of this issue has been formulated while dealing with singularity maintenance. That is, with the singular, the unique dropping out of the computing sequence, the reset of the dimensional material still remains to be processed. The computing must come through, as the dimension that shall finally participate in the creation of the choice, fact, act and so on has to be sorted out of the material.

In one important sense the sorting of the relevant dimension, and then creation of the choice are both similar to the unique, the singularity that has already dropped out of the operation, because they to have to have their singularities constructed out of the large amorphous material. This shows as to how all the conceptual entities (the elements in the present case) seem to present themselves as singular and uni-dimensional when they are met with in daily life.

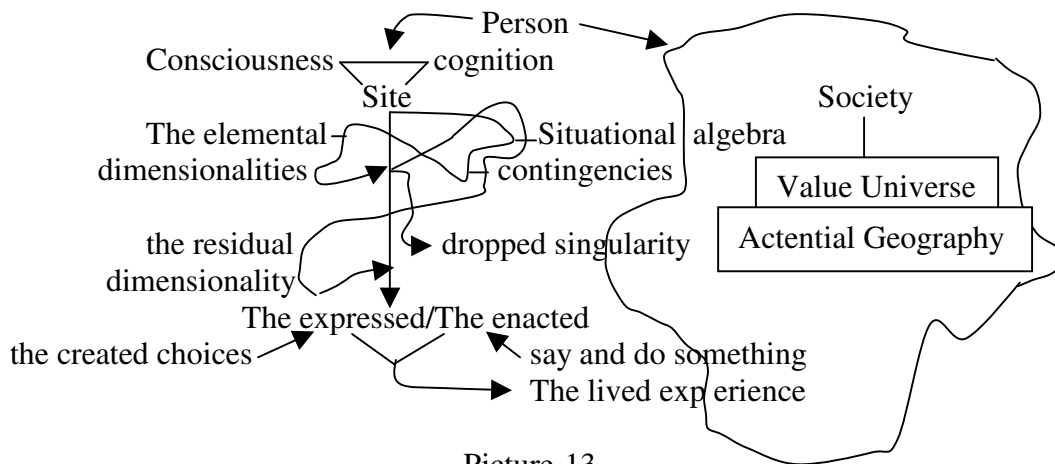
That is, all the elemental identities reach their singularities at that crucial point when they are projected. Care must be shown not to take these *reached singularities* as absolute entities. This fact has a typical architecture. The Picture-12 has it:



the projection point

Picture-12

But the subtle processing that takes place in the deep creative consciousness is sourced mainly through the same architectural facility that has offered in the Picture-. There are, however, a few specific computing jobs that enforce a reworking of the facility offered there. The Picture-13 has it:



Picture-13

### Discovery 2: *the realised*

This is equally a discovery that while doing something in their daily life, *people among the known societies actually behave as civilized persons.*

Over and above the very primitive version of the discovery reached while observing *say* and *do*, the present discovery presents people as value owners who present themselves as capable persons and also as the ones who may handle exponentially enormous and big chains of value scales. Notwithstanding some of the self-prompting prejudices, it goes to the delicate depths of societies that people of known societies do act in ways that differ on an equally big scale of enormity.

The conceptualization of the cognitive facilities offered so far to work out the creative potential and the modeling of the computing processes to reach choices of human persons in real life routines are no match to the enormity that people actually live with and manage in life praxis. Conceptually speaking, when the Discovery2 is read in comparison with the Discovery1 it flows that to discover people behaving as civilized persons, is to move from a minimal locality of observation and walk into a mega sphere of this experiential enormity.

The question to probe here is this: If all that is conceptualized in the case of *say* and *do*, is no match to this enormity-behave, then what facilities people have to have to live with and manage the enormity in their daily lives. The fact that people do make maximum or minimum of this enormity, as the case may be, is proof that they certainly have such



cognitive facilities through which their deep creative consciousnesses project an equally rich variety of choices.

Further, whereas the discovery about *say* and *do* describes more of a direct observation that captures the facts at their face, the Discovery 2 brings a more considered realization that living life is basically an art of living with discoveries and waiting for far more deeper and vast discoveries.

The architectures offered so far in this writing are general ones and in that they look after attentional moves that may be much complex and wider in their scope of coverage. A simple question: How does it happen? Now may be answered by suggesting that it happens because the field and scope of discovery changes, and this happens without change in the architecture that consciousness uses to look after the discoveries.

But more far reaching answers to such questions come forth if both of the discoveries are collated into a single observation: ***while doing and saying something in their daily life, people among the known societies actually behave as civilized persons.*** The possible answers that may actually be had is not the concern of this writing, the observation is an obvious truism is undoubtedly the case here.

The central methodological issue to be pointed out, however, is that an observation gained from experiential reality though looks very obvious and may not seem to require any special skills, yet when seen through the prism of a tool of understanding and of explanation, the tool cannot proceed unless assisted by the definitionals that describe the elemental entities that constitute the observation as the following:

- a. The people, societies and persons are real life facts and therefore, are actual existential facts.
- b. Societies are geographically real and humanly inhabited universes of value and verity.
- c. People and persons are real life actors who engage themselves in life making praxis.
- d. To behave is to act at some site in a locality and that too in conformity with some notion of value.
- e. Civilized is element of the value commitment that is enacted in daily routines as one's obligation towards collective civilization.

### ***The idea & role of definitional***

Definitionals (see Rangila 2000c for earlier statement) in C-semiology are not definitions in the actual Aristotelian sense. Unlike definitions they are sort of ideational commitments that help in taking off wherever they are sought to play a role. They go on falling into their limits as the thought and the discovery progress.

Definitionals in this sense make a very helpful tool that has its utility in the heuristics of an inquiry. As they keep falling out after performing whatever minimal role, unlike

definitions they do not become a liability of an inquiry, as their *post riori* do not have to be proved.

To help initiation and fall behind the development is basically different from to stand as the bases to be counted in spite of limitations that may possibly be pointed out.

### III

#### EMERGENCE OF THE +CIVILIZED

A basic conceptual layout is ready at this stage of the writing. It is now possible to get into specifics of act creation, as well as, creation of is relational networks with the help of the generalities already created. This is needed, to recapitulate, because creating of acts and putting the acts thus created into networks are the main facilities, the resources as it were, that consciousness uses as it operates through cognition to help a person to participate in daily routines.

In fact a close scrutiny should show that the basic layout provided so far is a set of constituting insights and in that they are different from what projects the created and networked materials into daily life in the form of *the expressed-lived experience*. The layout in that sense still does not have properly formulated projection facility, especially the one that draws an insight map aimed at carrying projections of local character at least.

In other words, one is offering a claim that the facilities (1) that constitute *creations* are different from (2) the ones that project the creations thus gained, and importantly so these two types of facilities are further different from (3) the ones that handle the projected materials as they participate to represent some function, role, relation, category, position and the like. Seen from the end of structuration the whole job takes place at the three layers. Avidentially the three of these layers of structuration must function in some networked order.

There are therefore, different jobs with their own specificities; they have their own sites at which computing are conducted; but this is just one part of the story. Over and above these specific rounds of computing, these specificities open out beyond their limits and participate in broader sequential round of processing. Keeping in view the conceptualization above, this round of processing could be termed as *consonance achieving*.

Here is a caution. Yes, there are different computing sequences; the computing is carried out at different sites; but this very difference shall work as a blockage, instead of working as an assisting link, if the computing sequences are not bridged.

In other words, for there being any creative activity that handles billions and trillions of creative jobs so as to construct those conceptual entities that may be projected as

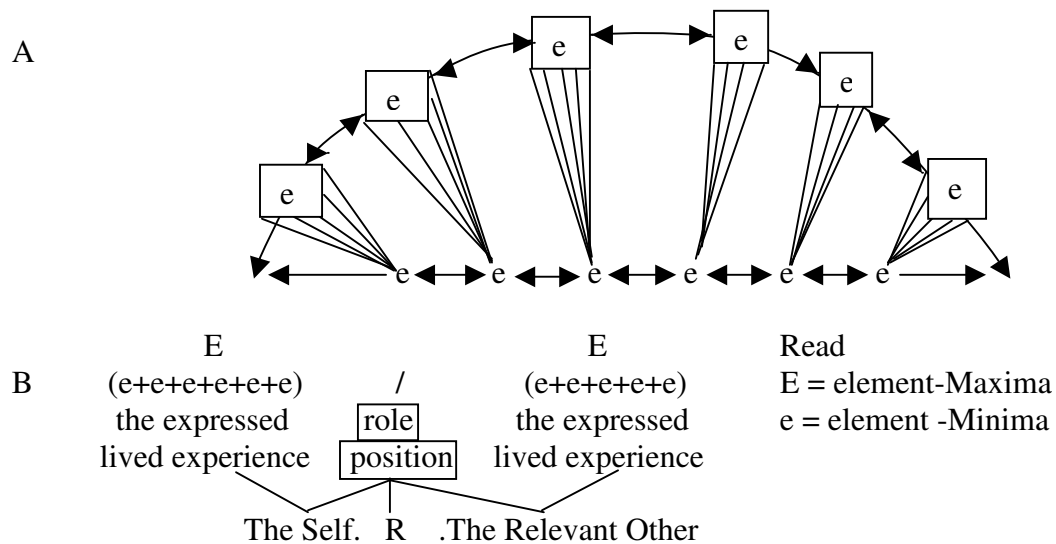
identities in real life it is minimal cognitive requirement that some computing sequence must come about at some site or the other. But this is not the sufficient and total story.

The creative activity demands another requirement as well. That is, the results of the basic computing must flow between and among sites concerned. After all any creation is a construction where the whole processing proceeds particle by particle; gets consolidated at locales; finally becomes a recognizable fact within a cognitive locality, and, if projected, it participates in socio-cultural space.

From the point of view of c-semiology in general, *power as a creative force* could be a general name for a consolidative process of creation that happens at sites, locales and localities in consciousness, on the one end, and results into experiential facts, on the other. As regards why does it happen? To the idiom of C-semiology, at the evident face of it the creative process takes place because people need to make their lives. In fact a question, if asked, as to why people behave as civilized persons, may now be answered in the same idiom. That is, people behave as civilized persons because it helps the people to make their lives better.

Seen at a more delicate level of observation, as shown elsewhere (Rangila 2001a) people undertake these subtle jobs, both in cognition and in social space, to discover wisdom and to make further investments of the wisdom thus gained back in life so that life becomes a better game of ideational discoveries. For want of space these issues are postponed to a forthcoming writing entitled *Knowledge Particle by Particle* (Rangila forthcoming 2).

Given the forgone considerations, there is then a primitive blue print of the game of life making and of ideational discoveries that is worth constructing at this stage of this writing. The Picture-14 presents the architecture of the construction by resorting to pick and choose:



Picture-14

In a sense this architecture presents *an abstract* of the problematics that this writing is thought to address itself.

From the general perspective of C-semiology there is no gain in claiming only a module such that had blocking lids, the passage stoppers and the like. Unless a module is suitably bridged also, it cannot help consciousness to relate the created with the projected, and as a consequence one cannot hope to have an act coming up in real life praxis.

This is possible that one sets a goal for one's theory to just handle *the created* and claim a modularity status for the computing sequence and also for the site at which such a sequence takes place. Such a claim is justified in the present conceptualization if the claim is not taken to justify an absolute autonomy of both the sequence and of the site in question.

For theory of power play the goal of handling *the created* is the most basic among others. The job being theorized by the theory in the above case makes the starting point of the total processing sequence that the power theory is supposed to accomplish. To put the material created under the care of above theory two more jobs, namely networking and projecting are still to be carried out.

The power theory must have them done, since the ultimate goal of the theory is to see to it that whatever is created by the consciousness finally stands as the representative of a role, a position etc. of a real life person. Otherwise the theory cannot have any provision to have people behaving as the civilized person in the company of the person who is relevant in a given life situation (see Rangila 1986 and 1989 for the basic idea).

Theoretically speaking, two approaches to the art of theory building in the case of the theory of power play are up at the horizon. One: cut a piece of life experience; build a theory on that; and claim modularity status for the piece. Second: take a piece of life experience; if the experience demands more than one rounds of computing such that are to be carried out at separate sites because of the differences in the jobs to be computed, do it; if the jobs demand local theories to handle a given job, postulate local theories; but never forget to bridge these local theories into a global theory.

It may be added that the theory of power play is being visualized within the second approach. Some of the issues that are further relevant to this problem are postponed (Rangila forthcoming 1).

### *Surfaces +Civilised*

The general observation reached above presents more of a general truism that brings into consonance sets of reality, namely, (1) the concomitant *say* and *do*, and (2) to behave as civilized persons. That is, if there is any hope for theory of power play to capture power surfacing in real life routines, then it must try its luck with this observation because the observation represents both of the discoveries that constitute basic data for this writing.

As a meter of the methodological requirement of the C-semiological analysis the first thing that this writing ought to do at this point is that the specifics of every element in the data must be submitted to detailed conceptual analysis. This analysis through the specifics builds up a general balance of the writing, as so far it has gone on mainly in search for generalities. This though may not be taken as the main drive. It is the search through the specifics that holds key to the desired surfacing.

***the specifics searched***

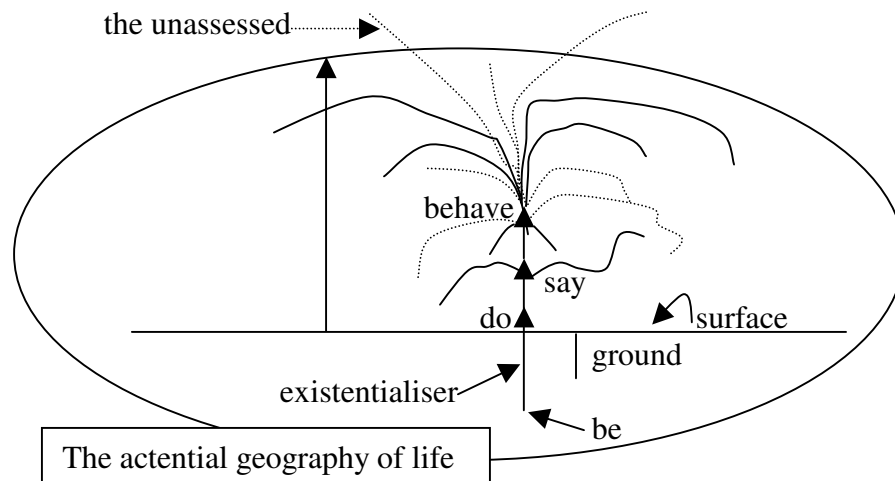
Methodologically, the concomitance between *say* and *do* is good platform at which they may be taken up for a comparative reading such that is helpful to infer their similarities and differences.

Since *say* and *do* are also in consonance with *behave* on the same platform, the inferential reading may comfortably be extended up to *behave*. While so doing, of course, other elements of the data may have to wait. The dimensions of the identities of the three elements thus discovered may even be summarized into sets of descriptive statements as follows:

***Set 1 - similarities***

- a. All the three elements (*say*, *do* and *behave*) share their existential base as they stand at various stages of expansion from the base *to be*.
- b. They stand as the *actentials* that describe different acts that are possible in a linguistically mapped up existential universe.
- c. They mean within the limits of one and single universe of value.
- d. As per data they come in a relationship of consonance.
- e. They follow alike the conceptual administration (*anūṣṣnum* of Pāṇini) in force in *actential geography of life* that correlates in its turn with normative culture of a society.

This set may be further summarised into an architecture that seems to act as the regularity map for the theory of power play. The Picture-15 has it:



Picture-15

Given the fact that *say*, *do* and *behave* gain these dimensions of their elemental identities under a conceptual entity identified as *similarity*, this leads to certain inferences about their existential as well participatory statuses also. The most basic point to be noted in this case, however, is that *say*, *do* and *behave*, all the three together, are actentials with direct reference to *actential geography of life* that correlates with socio-cultural space of a society.

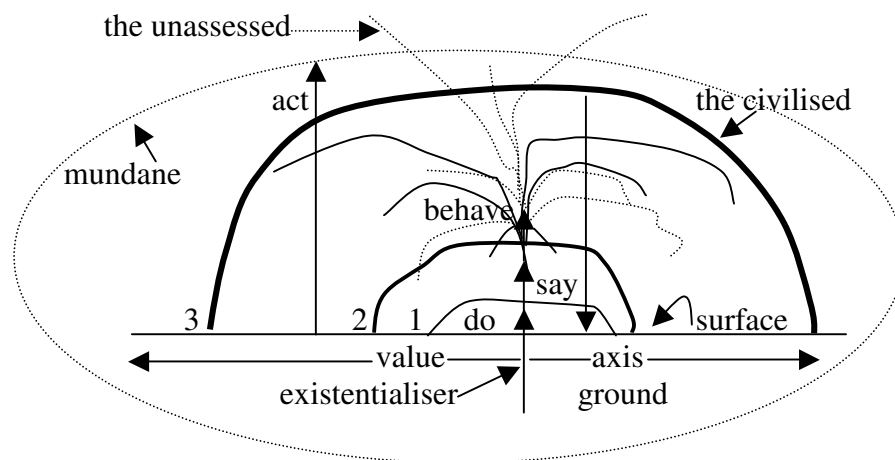
These two facts help in interpreting their shared relationship of consonance in a way that is best known to Pāṇini. In his conceptualization nothing ever goes. The fact that a particular sequence of computing, given the site (in my vision), does not take say X as the element relevant to the operation, this must not be construed to have gone out of the conceptual and/or cosmological universe.

Translated into the observation at hand Pāṇini's insight should imply that *say*, *do* and *behave*, all the three are not only sourced in an existential base, but also the base is always present in them. Further, something very delicate about their relationship comes to the fore if they are taken as belonging to three different stages of expansion from *to be*. That is, Pāṇini's insight would have us a set of differential relatedness as follows:

**Set 2 – differential relatedness**

- To be is the base existential;
- To be accompanies to do – the base actential;
- To be and to do together accompany to say – the extended actential;
- To be, to do and to say, all, accompany to behave – the optimal actential;
- To be, to do, to say and to behave all accompany *to x*, *to y*, *to z*, ..., N+1

These facts that get discovered through inferential reading about *say*, *do* and *behave* are basically discoveries, call them steps towards surfacing of power, the creative force as it is. These readings discover an architectural vision as well that seems to work as an administering tool. The Picture-16 has it:



The actential geography of life

0 ← be

Picture-16

The life force that starts at the '0' point is indicated with *be*. As force it works as the existentialiser that projects an action on the surface of actential geography of life.

The most primitive action that gets primary projection is *do*. This actential form may be received as the primary expansion of (to) *be*. Hence *do* is termed as *the base actential*.

The next expansion is at *say*. Since the expansion is with reference to *do* now, therefore, *say* is called *the extended actential*.

Each of the expansions has its direct field of reference (half curve above), but it is carried further (upward arrow). These expansions proceed on a *value axis* (1, 2,..).

By the time *behave* emerges an exponential expansion on value scale takes place. The expansion limit of *behave* is termed as *the civilized* because a civility at times juxtaposes the value called *the civilized* with that of *mundane*. It is with reference to the property *the civilized* and its limits that *behave* is termed as *the optimal actential*.

With *behave* in the scene, however, a rare conceptual discovery also comes up. That is, *say*, *do* and *behave*, all the three participate in a universe of value, but they have their individual limits. One may as well claim that they represent differential scales of implementation of the power as creative force.

That is why every act in a society cannot be counted as confirming to the civilized norms. The *act* falls beyond the value limits of *behave*. However, it may be particularly noted that both *behave* and *act* are in consonance till *act* is in the value limits represented by *behave*.

## TO CONCLUDE

The power play now surfaces to its fullest force. It is evident that whatever happens in the limits of *the known* is created by *a very delicate creative force – called power* in this writing. Call it the civilized (*+civilized*), or the mundane; as the case may be in a particular sphere of activity, all the acts are the creations of this one single force.

To the perspective of C-semiology this creative force is not to be taken as a *brute force* because the known societies world over have had put up whole of their civilizational past to prioritise *civilized* over *brute*. It is this discovered priority that guides the wisdom that looks for appropriate designatives, and one is obliged to designate this *power to act* as *power to act civilized*.

For C-semiology as a vision of civilized world and of life making if there is any *conceptual emergency* that Maira (2004) talks about world economy, it concerns prioritizing the civilized over the brute. This priority must be protected and strengthened. This is a civilizational obligation of we the people inhabiting the earth.

The only contribution that this writing must choose to underline is that *power to act civilized* must not remain one of the options for people; rather, it should emerge as the only option for every society and polity world over. For a dream it makes good one for Plato and me; so should it make for anyone wherever.

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