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Language and Power in Communication

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LANGUAGE AND POWER IN COMMUNICATION

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Political discourse and Malayalam Language

P.M.GIRISH

1.1. Introduction

Language is a material medium in which people interact in society. The most elementary observation is that language is, of its nature, involved with power devices, because it involves interaction of man in society. Power is a kind of domination, often thought to be right and legitimate; however, domination has also been described as a form of repression. Day-to-day lives of people have to deal with co-beings and agencies that attempt to exercise power, enabling things to be done the way that they want it done.

Study of relationship between language and power is a branch of linguistics that emerged in the early eighties. It is known as critical language study/critical linguistics. The language of politics is one area of the study of critical language. The language of politics expresses vividly the power structure in a society.

This paper aims to study how language is used by different political parties those to gain power, exercise power and maintain power in Kerala. The registers of major political parties such as Congress, Communist Parties, Muslim League and BJP, are analyzed in this paper to validate their political identity. The linguistic variables such as words, metaphor and metonymy are observed.

Safety pin, a metal pin with point bent back towards the head and covered by a guard when closed, is a symbol of an abominable political aggregation over the people. Like a Safety pin language nails down political power and public commonsense.

1.1.1. Critical Language Study

Critical Language Study (CLS) concentrates on language and power. According to Foucault (1989), Critical Language Study places aboard the conception of the social study of language at the core of language study. In CLS analysis, social interactions, in a way, focuses upon hidden determinants in the system of social relationships, as well as hidden effects they may have upon the system. The present paper focuses on theoretical aspects of Foucault and Scott A Reid and Sik Hung Ng.

Power, generally, is the possibility of imposing one's will upon the behavior of other persons, though Socio-linguists do have different opinions. Power, generally, is the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance, regardless of the basis on which this probability rests. There is another definition about power and it is slightly, different from Weber's concept. Power is that opportunity existing within a social relationship which permits one to carry out one's own will even against resistance and regardless of the basis on which this opportunity rest. (Secher, 1962). It means that social stratification does have prominent role to play.

1.2. Politics

The Webster Dictionary (1913) defines politics as:

1. "The science of government; that part of ethics which has to do with the regulation and government of a nation or state, the preservation of its

safety, peace and prosperity, the defense of its existence and rights against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals.”

2. “The Management of a political party; the conduct and contest of parties with reference to political measures or the administration of public affairs; the advancement of candidates to office; in a bad sense, artful or dishonest management to secure the success of political candidates or parties; political trickery.”

The present paper focuses on the second definition.

Besides, the parties’ attempt to gain support of the broad mass of the population, parties also aim to have the following qualities or features. Best (2002–11)

- Strong leadership
- A central administration which supervises the party
- A grass roots organization which locally mobilizes people
- An organization with Members in Parliament
- An organization which links the party in Parliament with the party members across the country
- An annual conference that gives members a chance to have their say.

The above mentioned points are very relevant in Kerala politics too. Political parties are determining factors in establishing various types of government. Each party does have their own identity. Ideology and language are used to construct political identity.

1.2.3. Politics – Language and power

One of the most basic ways in which language and politics function is through a verbal communication system. Beaur, (1970:4) says that there are at least three important categories of relations between language and politics.

1. Those situations in which governments intervene in and attempt to control the communication system itself.
2. Those in which language factors intervene in and thus affect the processes of government and politics.
3. Those in which language and politics are in mutual interaction, feeding back upon one another.

The Mutual interaction between politics and language depends upon power and its structures. Different political parties develop their own language to dominate over other parties. Since the relationship between language and power are dynamic and multifaceted, it becomes clear that power is not always given; on the contrary, it is the basis for argument, is created, re-created, subverted, and hidden using language. Language, however, is not simply a medium for turning a power resource into influence. It has certain ways to exercise and generate power. Here are some:

- **Language reflects power.** This can be seen when the prestige of a language rises or falls with the power of its users. At the micro level of social interactions, a speaker's power or powerlessness is reflected in the content or style of language, and the style of language reflects upon group membership.

Research on language style has focused attention upon features of language that characterize and describe low- but not high-power forms, and has done so without due recourse to the inter group relationships that underpin style differences in the first instance. In doing so this work prioritizes the low-over the high-power form, thus obscuring processes that might enable the powerless to become powerful.

- **Language creates power:** Control over the direction and outcome of conversation is determined by the ability to win conversational turns, and the ability to gain turns is a function of both the interactive nature of conversation, and the social context in which conversation takes place.
- **Language depoliticizes power:** Attempts at gaining influence and power are often covered up and/or justified through the strategic use of social categorizations, or stereotypes.
- **Language and power.** The political or social dominance of one country or one group over another is often accompanied by linguistic dominance, in which the more dominant party imposes its own language on the population at large as the standard language to use.

All these points can also be seen in the domain of language use in Kerala politics. The present paper focuses on two main language variables such as metaphor, metonymy and common words in Kerala politics.

1.4. Kerala politics and power of language

Kerala is home of the Malayalam language. Kerala state is linguistically the most homogeneous state among all the different states in India. Generally, each society has its own system of stratification. It may be class or caste. The social stratification of a society exists only with relation to the power structure of the society. Class is associated mainly with the economic status of an individual or society. On the other hand, caste distinctions are rather inherited. The other features such as gender, age, education, occupation, etc., also contribute to social stratification.

Politics is in the blood of every Malayalee. The thirty Malayalam dailies and numbers of other periodicals excite and sustain the public interest in the political affairs of the state. Most newspapers are run on party lines and ideology and they are quick to perceive any incident or news to be pressed in the service of the party of their own choice.

Political parties in Kerala can also be sub divided into two, such as right wing and left wing. These words originated in a metonymic use, from French politics just before the French Revolution. In the Estate General, those who supported the king in politics sat on the right, while his opponents sat on the left. They are known after the word left, and refer to as socialist or radical groups; the word right refers to conservative and nationalist groups (Beard, 2000:6).

In Kerala, the alliance led by the Communist Marxist Party, the left wing, is generally, known as **Edathu pakasha Janadhy pathya Munnani**. It means, Leftist Democratic Front. The alliance includes small parties such as CPM,

CPI, J.D. (s), Kerala Congress (J) N.C.P, R.S.P and I.N.L. The alliance led by the Congress, right wing, is known as Aikya **Janadhipathya Munnani**, It means, United democratic Front and includes Congress (I), Muslim league, Kerala Congress (M), J.S.S., R.S.P. and C.M.P. Both alliances include some communal parties too; Muslim leagues attached with Congress alliance, as if a secular party. The BJP has also gradually emerged on the political scenario of Kerala. It does not have strong hold in Kerala.

The present paper mainly concentrates on Marxist party and Congress Party. It also touches on some elements of the language of other parties like, Muslim league and BJP for reference.

Metaphor, Metonymy and some other words are used widely in politics. It creates a peculiar political register. The range of vocabulary, spoken by people of particular political parties, or professional contexts is known as political register. The political parties register can express their political identity and power.

1.4.1. Metaphor

Metaphor is frequently used in the language of politics as a standpoint of power. The concept of metaphor is often used to express ideas that are inexpressible through literal language. The traditional views of figurative language insist that metaphors are often used to describe something new by referring to something familiar. But in the political domain it does have various implications and meanings. A Metaphor is when a word or a phrase is used which establishes a comparison between one idea and another. Two common sources of metaphor in politics are sports and war,

both, of which involve physical contests of some sort (Beard, 2000: 21). Media persons who report politics use these metaphors. Following are some examples:

Sport: Chaturangam – (chess) Political play
 Self-goal – Do something against own party workers.

War: Poorkuthira – (War house) young and dynamic member
 or leader. Munnanni poorali– (Caption of the war)
 Patakkuthira(War house) Poorkalam (Battle field)
 Ethiraali,Shthru (-Enemy) Nerituka (fight against)

Metaphor can also be seen related to all domains of common life. Examples are given below:

Karinkaali-	Black leg- One who betrays his friend or party, one with no principles
Murachi	Capitalist
Piniyaal	Procure political ideology
Mukkuka	To thrash out enemies
Othukuaka	To eradicate political rivals
Manushyachangala/ Manushya Mathilukal	Human chain against political corruption

1.4.2. Metonymy

Metonymy involves replacing the names, of something with something that is connected to it, without being the whole thing. For example, in Kerala the Chief Minister's Official residence is known as *Cliff house*. Marxist Party's official center is known as *AKG center*. It contains their entire official wing; where as the Congress Party's official center is known as *Indira Bhavan*. Muslim league's center is *league House*. Diplomatic decisions are taken in these centers. It also stands as symbols of their power and political ideology.

1.4.3. Words – Nouns are used to describe:

1. Government. (e.g. Janadhyapthya – Democratic government)
2. opponents of those in power
3. Strength of attitude to political issue.

1.5. General Political Register

Like literature politics also has diction. It differs from common language. There are notable differences in the type of language used by different political parties in Kerala. Here are some words:

Manthri sabha	Ministry
Anikal	Party workers
Ghataka kakshi	Member of the alliance
Sathya pradinha	Oath
Bharanakakshi	Ruling party
Prathipaksham	Opposition
Niyamsabha	Assembly
Bench	Bench

Rashtriya Arakshithaavastha	Political uncertainty
Sameellanam	Conference
Bhranayanthram	Political machinery
Adiyanthraavasatha	Emergency period
Nayam	Diplomacy
Jaadha	Procession
Sanghatanaa pravarthanam-	Party works
Prakatanam	Demonstration
Samaram	Strike
Pani mudakku	Strike
Pothu sameellanam	Public conference
Aaroopanam	Blame
Adhykshepam	Condemn
Chakkitu pitutham	Influence politically
Kalu mattam	Political cheating

Kurumaattam	Unethical political party changing
Submission	Submission
Charccha	Discussion
Rastriya thantram	Political strategy
Prsnadhishtitha pinthunna	Party's support in the problematic situation
Neuna paksham	Minority
Bhoori paksham	Majority
Vargeeyatha	Communal

Preenanam	Political pleasing
Pinthuna	Support
Skhya kashki	Alliance member

Apart from these words, to maintain power identity, each party has developed their own register. Discourse registers of political parties are observed in Kerala.

1.5.1. Marxist Party.

In Kerala there are at least five parties who follow the Marxist ideology, such as, CPM (I), CPM, CMP and CPIM.L, (two groups). They are considered as Marxist party as they have a single political terminology and ideology. However, their political approaches are different from each other.

Lal salaam is the common salutation among the Marxist party workers. Their main slogan, a short phrase that is easy to remember used by political parties is **Engilab Sindhabad**. It is also used by other political parties.

It seems that the word *samoohika*, which means social, is most frequently used. There are several words that relate to *samoohika*. Some examples are given below:

Samoohika sambhavam	Social issue
Samoohika Prasthanam	Social movements
Samoohika poroogathi	Social progress
Samoohika mattam	Social change

Samooohika bendham	Social reality
Samooohika prathibhaasam	Social phenomena

Other parties also use these words. The general impression is that Marxists use these expressions as it represents three stand points of Marxism such as progress, construction and peace. These are structural elements of socialism.

Prathya saasthram (ideology)

This is another key word of the Marxist party. Prathyasaasthram is defined in several ways. **Vargam** (Class) stands for the basis of their ideology. Caste is the basic factor of social stratification in Kerala. But the Marxist party focuses on vargam. Class is a form of social stratification based primarily on the possession of money or material possession. Karl Marx said that the social class depends on a single factor – the means of production – the tool, factories, land and investment capital used to produce wealth (1966). The following are more words related to *vargam* in their vocabulary. Here are some:

- *Adisthanavargam* (common people)
- *thozhilalivargam* (working class),
- *daridra vargam*(poor class).

The party is keen to refer any group as vargam – means class.

Vairudhyathmaka vairudhya vadam is another key phrase used by them. It refers to the so called Marxist concept, dialectical materialism. Marxist theory is that political and historical events are due to conflict of social force caused by man's material needs.

Recently they coined some other phrases, to show their power over the ruling party at the Center. *Manysya mathilukal* and *Manushya changala* these phrases are coined to express their strong vision against corruption and malpractices. They have a sound vocabulary to condemn their opponent party especially right wing. In fact they influence party power over others by using these phrases. Here are some:

- Muthalatham - capitalism
- Kuthaka(monopoloy) Adhinivesam Immigration
- Aadhipathyam conquer
- Murachi capitalist
- Karinkali Black leg- one who betrays his friend or party, one with no principles
- Samrajathuam Imperialism
- Aagollavalkaranam Globalisation
- Arajakavadi Anarchist
- Vargiya vadi Communal
- Mathabhrath Fanaticism
- Rastriya pappatham political illiteracy
- Prthiloma Anti-social

1.5.2. Congress Party

Before independence, the Congress party was a revolutionary party that occupied a conservative platform. (George 2001:28) As a party member the political nature of man alone should come into play. He must function as a citizen of our country. He must cease to have anything to do with personal group or command politics. In other words, he must be a patriot

They are keen and interested in promoting Sanskrit words especially archaic forms. It may be a part of revivalism. The **RSS** does have **shaaka**, a branch or an institution of their political ideology. It is also a training center for martial arts and body fitness. It can be sub-divided into two other groups such as **Mandalam** and **Thaaluk**. Shaka's Master is known as *Mukhy shikshak*, the assistant named as **upamukhya pramukh**. The student leader is known as **Baalapramukh**.

The **Muslim league**, as a political party, was formed just after the Malabar rebellion in Kerala. The majority of Muslims are in the Malabar region. Janabe is their term of address. Their party is known as league house. They utilise Urdu and Arabic words to uphold their political identity.

1.5.3. Election Campaign

Politicians know what language strategies are used in their political campaigns. Language used in political campaigns is clear with a central purpose designed to persuade people to vote in certain way. For example, in the previous election campaign A.B. Vajpayee says- *Muslingal bhayapedathe BJPkku vote cheyyanam* (Muslim brothers' vote without fear for the BJP). But Muslim league M.P. E.Ahammed opposed it strongly when he said -*Ithu muslim Preenama aannu*. (This is only political gimmicks of BJP to win the election). Now congress concentrates on either Priyanka's or Rahul's live presence in their political campaigns. They know how to exploit the sentiments of the people with reference to Mrs. Indira Gandhi. For instance, they say about Priynaka: "She is like Indira" and describes her as "Polite, sober, serious, and level headed"*

the emotional appeal is to bring in the votes. Similar political devices can also be seen in other states.

1.6. Conclusion

It is very clear that some of the power concepts of Foucault a postmodern thinker, are relevant in the present context. Foucault's concept is taken to analyse the sample data. Foucault's central concern is with how human beings are made to subject themselves within a given society. He showed how organizing principles such as dividing practices that are a threat to the party make individual human beings subjects of exclusion. All political parties try to exclude and discriminate their opponents.

Language is used as a tool to discriminate. For instance, the Marxist party used words such as *Murachi*, *Petty bourgeoisie*, *feudalists* and *yanki*. Subjectification is concerned with the process of self-formation, self-understanding and the way in which conformity is achieved, Foucault is concerned with what it means to have a self and how we as individuals, create ourselves. Individuals define themselves as normal in relation to say, race.

Politics is the nucleus of a society. Power is the norm. Normally people could regard themselves as members of homogeneous social body or society. People are expected to behave in the political domain. Political language plays key role to make people a different 'Subject'. Political members are expected, to carry their party's ideology, it means power. In scientific classification enlightenment brought with it a number of new

sciences that were concerned with the understanding 'nature' of individuals. In addition, these new sciences defined what is normal so that the abnormal could be treated. In Foucault's work power relationships need not be based upon physical punishment. The party members receive and are expected to react to new emerging political thought.

The present paper is an out line of political register and its power relations. It focuses on right wing and left wing political parties in Kerala. Political language is different from common language. All political parties use different strategies to sustain their power over others. Language is used as one of the devices to perpetuate power hierarchy.

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Technology: The Spring that Empowers Languages

Jennifer M. Bayer

Introduction

Communication is channelised through human relations as well as technology. Language, as interaction in day-to-day human behaviour and the source for socio-cultural well-being, is universal. Communication across time has progressed from the oral, to the written, the visual to cyber networking.

Communication, through technology, such as television and the Internet, brought in features of unifying a world without borders, termed as 'globalisation'. The outcome is the continued debate where languages of the world are seen threatened by the dominance of one and convergences of cultures a major point for concern.

The question then arises, is communication through television and the Internet destructive? In the sense, that one language is perceived as the means to dominate global communication?

This presentation focuses on the power of communication through technology. Television and the Internet are seen as avenues for resurgence and revitalisation of the major Indian languages. On the other hand English is very essential for India to compete in the world advancing in technology. Use of English runs parallel with the major Indian languages each playing a specific role in shaping global citizenry.

Language is the power to communicate, in person or through the wired system. Technology is the Power that disseminates advances in knowledge. It is coded and encoded through language. If Indian languages are to compete with English then Indian languages need to take the route English takes or maybe find new ways.

Language in society

Language, both verbal and non-verbal, has all along been the means to interact and communicate face to face. People were aware of other social groups through geographical proximity and travelogues. They created literary traditions, which went on to encapsulate and spread the use of selected languages to rule and educate.

Through social acceptance, dominant languages reached heights of development. They are used in administration, education and mass communication. This process brought in concepts of inequality and discrimination. Literature in the field indicates the whole gambit of controversy of major languages undermining the significance of the minor and minority languages. This situation emerged with the race for upward socio-economic mobility.

The upward economic mobility one gains through a language is the focal point of parents to school their children in. The desire to earn more money in order to lead a comfortable life, side tracked the status and function of those languages whose written traditions were either too poor or were not sufficiently developed to cater to the demands of socio-economic progress. This is an interpretation of empowering language

through social acceptance enabled through political power and promoted through the education system, which is carried over in other domains, such as administration and mass communication.

As time progressed, means to communicate advanced through the telegraphs, the telephones and the radio. The telegraphs and radio communication systems empowered the languages that were accepted and used through these systems. This is an interpretation of empowering language through technology.

Communication through technological advances in the 20th century saw the conquest of time and space; it transformed ways and means to communicate across distance. In fact, technology has a wide spectrum of meaning. This paper focuses on the television and the Internet, which includes the telephony, as sources where by, short circuiting time and space, information reaches nooks and corners of the world, meshing-in places, peoples and cultures. The emphasis is on the combination of economic and technological power through language that has come to stay.

Knowledge about peoples of the world, of life, animals, birds and ecology has widened. Life styles have changed. In fact, the impact of technology on human behaviour is challenging cultures and civilizations. Knowledge, time zones and languages are the defining features for communication.

Technological advancement of Indian languages has to face stiff competition with English. One of the reasons why English holds sway over

other language is because it has and continues to be enriched by the constant acceptance of words and phrases from other languages. The Oxford Dictionary adds two to five thousand words to its repertoire every year, mostly borrowed from other languages.

If economic development is to enable the rural poor and uneducated to communicate with the rich and the educated, it has to be through empowering their languages for use in modern technological domains such as television and Internet.

Language and Technological Advances

R. Chidambaram highlights Technology as Power. He quotes Alvin Toffler as follows:

**“Yesterday violence was power
Today wealth is power**

And

Tomorrow knowledge will be power”

He goes on to ask the question – What is the common thread in all this – Technology! So he paraphrases Toffler to say:

“Technology is power.”

He however did not clarify through which language technology is power; is it English? Will it continue to be English; are we concerned that our languages should also compete to reach the state of technological power, through one or many Indian languages?

Television media activated the process for efficient and effective visual communication. To communicate with visuals from the scenes of action ruptured popularity of the radio. The discourse used, began to be more descriptive. Critiques of events, debates, interviews, religious discourse, and sport actions got enlivened with the coming in of television. Public houses and Film Producers had to find alternate ways to cope with the popularity of films through television in general and TV serials in particular.

Use of Indian languages for relaying television programmes began in Hindi through the Doordarshan in New Delhi in a style of language so Sanskritised that even the Hindi speakers could not understand. Television has now enabled other Indian languages to play a significant role in vitalizing the language through the socio-cultural programmes relayed.

It is now possible for speakers of Indian languages to listen and watch socio-cultural events in their own language as well as in other languages. This facilitates understanding and comprehending our own identity and the diversity we live in, thereby celebrating and strengthening respect for our differences.

The Internet has further advanced avenues for swift and quick communication. To use it is fascinating, enlightening, eye opening, and thought provoking. It has fundamentally reinvigorated and affected every aspect of life in the world. Knowledge on Research and development in all the sciences, dissemination of information on latest news of happenings

across the globe, on entertainment, etc is now possible with the click of the mouse. It has changed how we live.

How has it changed and affected our lives? In so far as language use is concerned, has it stirred the hornet's net on the power of language? Has it led to further empowering of selected languages? Or will it be the launching pad for empowering all languages? Has it created a sense of threat? Has it facilitated new styles of writing, grammar, spelling and even meaning? In answer to these, the response is definitely a 'YES'! But the complication inherent is the limitations prevalent in the system.

Changes through Globalisation

A planet is being networked. Total communication—anywhere and at any time, including speech, data and graphics—will determine our lives in the future. The foundations are now being laid. *Ulrich Eberl*

The language of the global village is English. Information retrieval, dissemination of knowledge, dissemination of culture is networked globally.

Over the past few decades, one of the most debated topics of concern has been and continues to be “Globalisation” It is seen as the age of interconnectedness with interdependent webs, be it economics, education, politics or religion. A world bereft of political boundaries is how communication now happens.

Globalisation is perceived as a threat through the dominance of English language and western culture, to the finer facts of life, of

language, of music or in a nutshell of cultural differences. The UNESCO's concern has been the rapid loss of languages, the obvious reason being that people crave to learn languages that help them earn more money. The obvious apprehension therefore is the global dominance of the English language.

Prior to the onset of the IT revolution in India, the economic status of India on the global scene was low. Its economic situation was so bad that it had to pledge its gold to remain solvent. Opportunity in software was available to all developing countries. If we compare the two most populous countries in the world, which is China and India, India catapulted despite the fact that China as compared to India had higher population, higher literacy level, higher college graduates and PhDs per capita. And so what is the reason? The answer is – the English language.

Power emerges from economic development. Today, the most economically advanced countries are the English speaking countries. India is continuing on its path of benefiting from the outsourcing being done by these countries because of knowledge of the English language.

In globalisation, we can do much better business with countries whose language we know and therefore we take advantage in the service industry such as transcription, inquiries, custom relations, call centres, Etc.

To become economically strong is to empower our languages to reach out from the dark tunnel. Modern economic development basically is sourced through technology. Our languages are yet to be enriched in

technological terms. One way towards expanding our languages is to empower these by including technological terminology.

We need to overcome our inferiority complex that is resisting the inflow of technological words. This attitude isolates our languages from blooming into their rightful powerful status. We need to remember that the English language has no such complex. It keeps borrowing from other languages, so much so that the Oxford Dictionary adds 2000 to 5000 new words every year from other languages of the world accepting as its own.

In the scenario of globalisation, because of the economic strength by its users, even competing countries like France and Germany have started to learn English. It is now a compulsory language in schools in these countries.

Empowerment of language

The proliferation of global radio and television programmes, coupled with the liberalization of audio-video media is drastically influencing attitude to Indian languages. Global Television programmes are like the Greek nobleman Damocles who expressed awe at the power and happiness of his king. The king, tired of such flattery, held a banquet and seated Damocles under a sword that was suspended from the ceiling by a single hair—thus demonstrating that kingship brought with it fears and worries as well as pleasures. Television relaying western programmes has created a similar perception.

There was a point in time when news, sports events, and other programmes on television were sourced through English. The obvious fact was that the technology including software originated from the west and thus the dominance of the English language. As time progressed, satellite cable television emerged as a force that facilitated the entry of other Indian languages.

It is now turning out to be a source not only to learn English, but also to know more about one's own regional language and know more about the diversity of our culture as we view channels in other Indian languages.

Linguistically speaking, India is a unique nation. It is one of the few countries in the world that through its Constitution protects all languages. We are aware of the serious concern with which the Government promotes maintenance of languages through its several Central Institutes of Languages. Development of languages spoken by the majority, minority, and tribal communities continues to be researched into. Teaching – learning material is also a priority.

However, in order that technology permeates across society, our languages need to be enriched to spread to wider domains of language use. Many languages may continue to be dormant and powerless, unless users of languages achieve economic power.

Speakers of regional languages often show off power of their language in the local setting. If one does not know the state's language, say in the court, the question asked is, “how long have you been living in

the state?” It is like sporting the theory of ‘sons of the soil’ which can mean pseudo-nationalism. We are aware that this sort of activism is a common phenomenon in India; the dual personality syndrome, where we denigrate the non-local and at the same time wish our children study and work beyond state boundaries and climb the ladder of success . Such ways of imposing power cannot empower languages.

Conclusion

Economic power empowers language, and now in the age of globalisation, technology empowers languages. To keep up with technology, and to be a super power by 2020 as per the vision of our President, the language of progress will continue to be English, unless we expand technological vocabulary in our dormant and powerless.

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Language and Power

Progress from Script to CD Rom

Kaveri Pal

Introduction

The paper is an attempt to put into words what language means in the modern world, where, man's progress, if measured, has advanced by leaps and bounds. The idea is to focus on the concept of language; how it differs in different contexts and how with new media of communication, language is taking a different turn with Internet, E-mail, Fax and SMS.

These are days for SMS and E-mails. Long and lengthy transcriptions have given way to short and numeric structures. Teenagers, today, use SMS and Email with various short forms, which is perhaps incomprehensible to the adult and definitely a nightmare to a linguist or a teacher of English trying to teach the language in a classroom.

Thus, this paper is about the observations made trying to find out how the youth of today, communicate with each other, how language has transformed and adopted itself to include this aspect of language, a very common and vital part of their day to day communication. The focus is on the power of communication in today's world.

Language as power

William Walsh, (1964) in his book 'A Human Idiom', has very aptly presented his theory that could be applied to modern society. According to

him, there has been a tremendous growth in technical skill, but at the same time there seems to be no connection between the vast increase in means and the successful bringing about of the end they exist to serve, that is, an 'educated society'. A good education persists not as a collection of information, an arrangement of intellectual bric-a-brac, but, a certain unity of self, more or less coherent, more or less rich, and a certain method of thinking and feeling, more or less complex, more or less sensitive, and finally what lasts ultimately in us and enters our being as a result of school and college, is a blend of values, attitudes and assumptions, and a certain moral tone, a special quality of imagination, a particular flavor of sensibility – the things that shapes our education.

Walsh also emphasizes that; it is in the sources that there has been, a severe contraction and enfeeblement in the modern world. Together with extension of technique and an impoverishment in those systems of tacit assumptions on which man must base his character and conduct. Human life depends on metaphysics and incorporates a morality and a faith.¹

As D.H. Lawrence has rightly said "It is useless to think that we can get along without a conception of what man is a belief in ourselves, and morality to support this belief." ²

Next to behavior there is nothing that gives more intimate, more accurate testimony to the quality of feeling in society and its capacity for true relations, than its use of language. It is hardly surprising, therefore, that so many writers and poets have noted in our time a degeneration in language, a corruption in the essential meaning of thought and of human vitality, a tendency towards decline. But in the past, languages have been

refreshed by poets and by the people. Today, however, we cannot see this happening. What we notice is that people have little or no value for language, they seem to have lost the taste for the flavor of colloquialism, they seem no longer able to produce that verve and variety of dialect or the energy of phrases and image with which they used to replenish the power of words.

Language as it is used today exhibits a progressive de-humanization. We see this medium minus humanity in every sphere. We see it in the language of politics and administration, social sciences and education: it is what could be termed as lethargic, passive, numb, impersonal, and emptied of contrast and non-musical. For example, here is an extract from a psychological journal: "It is clear that, the optimum total situation implied in the baby's readiness to get what is his mutual regulation with a mother who will permit him to develop and coordinate his means of getting as she develops and coordinates her means of giving."³

The point here is that nobody will deny the necessity of psychologists to construct a technical language for scientific purpose. The only difficulty, however, is as Collinwood (1994) has argued that a technical term is so far, as it, calls for explanation. It is to that extent not language but something else, which resembles language; in being significant but differs from it by not being expressive or self-explanatory. "The business of language is to express or explain; if language cannot explain itself nothing else can explain it."⁴

Another difficulty is that though it is a set of technical terms, it is presented as though it were ordinary language, and what the general

reader misses is the dehumanization of language and the increase in use of such type of language.

It is therefore very implicit that language is a concept of man as half animal, half machine, more sophisticated, and therefore more sinister. A species whose degeneration shows itself in the habit of expression, which deceives us into applying to one sphere of life terms and discourses totally inappropriate to it resulting ultimately in a confused personality.⁵

Man's nature is influenced and changed through language. It is therefore, essential to stop this degeneration in language to preserve civilisation. We cannot change the current of history, or shape life the way we want, but we can certainly use our intelligence and means that are at our disposal.

Power of communication has thus helped man to develop many other skills over the years. And it is this ability to communicate with each other through language that is considered by humans to be an advancement of the species.

Man is proud of the fact that although other creatures do communicate, man is the only creature, who has developed the three skills - to read, write and speak. Progress has not stopped there. Now with the advancement of science and technology, the overflow of IT has made communication more and more technological and complex. It is no longer the simple use of the chalk and slate or pen and paper. The use of the electronic medium like the computer, mobile phone, notepads, etc., has become very common.

It is, however, interesting to note that, with the use of computer and E-mails, language has undergone a drastic change. It has been modified to suit the purposes. For example, the SMS (Short Messaging Service), which is favourite amongst the youngsters, consists of codes and the language here comprises of alphabet, numbers, phonetic sounds rather than words comes into use. For example:

I miss u 2	- I miss you too.
Pls wa8 4 me	- Please wait for me.
Cool SMS's 4 u!	- Cool SMS messages for you.
LOL	- Laugh out loud.
Kpntch	- Keep in touch.
I c, c u,	- I see, see yu.
Gr8, 4 get	- great, forget
:),:),:o,:,(- Are symbols for smile, wink, grin and sad faces.

Another feature of the modern language trend is use of code language by the teenagers. The fact that youngsters use this type of code language is the direct outcome of excessive use of computer and SMS on the cell phones.

1. Messages-	CU	see you
	2 day	today
	try 2 cum	try to come
	wait 4 me	wait for me
	2b or not 2b	to be or not to be
	got 2 go	got to go

2. Exclamations - cool zany, punky, trendy, hiper, fossilised, nutty, gr8, and duffer.

3. Acronyms -	IOU	Idiot of the University
	NAAC	Notorious Artist Accountable Credentials

FH	Fat head
TD	Totally Demented
GC	Gone Case
BRB	Be right back

Language has always helped establish superiority, now with the use of SMS and code language the youngsters are trying to establish a power set-up and it is reflected in the way they use the electronic media. This power shift is found in Schools, Colleges, Universities and Offices. It has therefore become very necessary, to be familiar with the use of computer and e-mail and media. Since youngsters are adept in this media, the older generations now have to take their help to access and enter certain data, which, previously, was manually written in, registers and log books in long hand.

The trend now is employing the services of youngsters with computer knowledge to feed data into the software. This is making youngsters experience power that make the older generation helpless, and, at times, self-conscious because they are no longer in the position of power, as before. This has given rise to resentment on the part of the older generation, wherein they are forced to learn new technology. At times there is open resentment and hostility, which the authorities have to handle in order to run the organisation smoothly.

Thus language has gradually shifted from spoken to written, from papyrus to CD ROMs. Therefore language is power and effective use of language is the key to effective and powerful communication.

Conclusion:

This paper is an attempt to place thoughts and experiences while teaching communication skills to teenagers. Here language is considered powerful only when one can use it to make a statement, an observation or a remark. The modern mode of communication like e-mail, fax, and computers are taken for granted by the present generation.

The children today cannot comprehend that there can be a place where their favourite TV programmes cannot be seen. If one happens to take them again to such a place, be sure that they will refuse to accompany elders there the next time around. Similarly they cannot accept the fact that one cannot use the computer to access emails or play games as they do.

Thus language is power and its effective use has given rise to a shift in power. Today the one who can master the use of electronic media is at the centre of power and the others are at the periphery and dependent on those who are in a position to use the media easily and effectively.

This shift of language to the use of modes and media has been so gradual that it has taken many by surprise to find that use of the electronic media has suddenly spread all over the globe, so rapidly, that they are neither been sudden nor rapid, it has been in fact so gradual that we hardly realised when man started moving from clay tablets to paper and then to software. Hence the progress in the communication of Human species has been from oral to written to software, which is from oral to script to CD ROM.

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LINGUISTIC POLITENESS

Achieving Solidarity and Maintaining Social Power

Lalita Dhareshwar

Introduction

Speech in social interactions is used to either give one's views of one's relationship to others in society, or to establish/reinforce social relations. These two dimensions govern almost all social phenomena. Politeness and rudeness and their corresponding linguistic expressions are thus a product of these dimensions. How a particular language shows politeness is language-specific and is of major sociolinguistic concern. The present paper explores the psychosocial reality underlying phatic communication and show of respect for three types of politeness phenomena:

- a) Deference
- b) Requests and
- c) Leave taking.

Using examples from some Indian and European languages, it identifies the structures/strategies of expressing politeness and the reasons/motivation for doing so.

Sociolinguistics is a science that explores the relationship between linguistic expression and its underlying social structure. Pragmatics is that branch of sociolinguistics, which examines social situations and the linguistic strategies appropriate to them.

Society is a complex network of relationships. Each element in it stands in specifically defined and multi-dimensionally oriented relationships to

every other element. Language is a reflection of these relationships, as will be clear in the subsequent discussion.

Speech plays different roles in social interactions. People use speech not only to communicate, but also to give their own view of their relationships to other people. An example of this is the phenomenon of pronouns, studied under "Semantics of Power" (Brown & Gillman, 1972). Speech is also used to establish or reinforce social relations—referred to by Malinowski as PHATIC COMMUNION. It refers to "making conversation" – the kind of chitchat, which people engage in to show that they recognize each other's presence. (Hudson (1980). This particular function is studied in under "Semantics of Solidarity" (Brown & Gillman, 1972).

According to Wardhaugh (1986), when we speak, we make choices regarding what to speak and how to speak. This includes choosing specific sentence structures, vocabulary items, sounds, appropriate prosodic and pragmatic features etc. Through our use of pronouns, address terms and so on, we show others our feelings of solidarity, power, distance, respect, intimacy etc. We also show an awareness of social customs. These choices that we make at each level are nothing but the phenomena of politeness in language.

The most important concept in linguistic politeness is "Face", which is a person's public self-image, an emotional and social sense of self that s/he has and expects everyone else to recognize, Politeness is thus showing an awareness of a person's face (Face-saving act-FSA). And Rudeness is saying something that represents a threat to another person's face (Face threatening act - FTA). Brown and Levinson, (1978, 1987) distinguish

between two kinds of face. Positive face is the need to be connected, to belong to or be a member of the group. Negative face is the right/need to be independent and to have freedom from imposition.

Statement of the Problem

Several distinguished scholars have extensively studied the phenomena of Politeness. As quoted earlier, the pioneering study by Researchers Brown & Gillman (1960) on "Pronouns of Power & Solidarity" i.e. study of *t* = 't' and *v* = 'vos' is considered a classic. The researchers discuss the trend of pronominal usage (*t* representing solidarity and *v* representing power) across various synchronic sociolinguistic variables like age, sex, class etc. and also diachronic variable, viz. time.

However, differential usage of pronouns is but one way, of showing respect. Data from several languages shows that mechanisms for expressing politeness are much more complex than the simple considerations of "*t*" and "*v*". Some of these are;

- a) Greetings, wishing, thanking, leave-taking etc.
- b) Use of specific vocabulary
- c) Use of different styles-formal/ semi forma/ informal
- d) Use of phonological features: accent, intonation etc.
- e) use of specific idioms, phrases etc.

Politeness and Rudeness are thus facts of social life, which are reflected in language. How a particular language shows politeness is language-specific and is of a major sociolinguistic concern. The present paper

explores the psychosocial reality underlying phatic communication and show of respect.

The focus is on 3 functions of politeness:

- A) Deference Phenomena
- B) Requests
- C) Leave-taking

Expressing deference or respect can be achieved through both indirect and direct means.

In several languages, both European and Indian, reference markers are encoded directly into the language structure. These take the form of;

1. Referent Honorifics

Honorific Pronouns are used in Indian languages like Hindi¹, Marathi¹, Gujrathi², etc. to respect the addressee. This is done when the hearer is of higher social status, an elder or a relative stranger.

E.g. Hindi: ve- (Honorific He) [IIIp. Plural, used to refer to a person in his absence. Hence "ve" = he (honorific), and "ve" = they.]

Gujarati: tame. (Honorific You) [IIp. Plural, used to refer to a person in his presence. Hence "tame" = he (honorific), and "tame" = they.]³

¹ The Languages, Hindi and Marathi are known and spoken by the researcher and the corresponding examples come from her observations of the speakers of these languages in society¹The Languages, Hindi and Marathi are known and spoken by the researcher and the corresponding examples come from her observations of the speakers of these languages in society

²Examples from Gujrati were given by Trupti Nisar, a native speaker in a private conversation with the researcher.

²The researcher is a native speaker of Konkani and the examples come from her own

³ French is a language the researcher is acquainted with and the instances were drawn from books as well as other audio-visual resources available.

Pronouns also express degrees of politeness, depending upon the degree of solidarity between the speakers. Marathi has three 2nd person pronouns (You);

E.g. tu - [II p. Sing., non-respect form used in familiar conversations, shows intimacy]²

tumhi - [IIp. sing., respectful form frequently used to give deference.]

ap॑ṭṇ - [IIp. Sing., highly honorific form used in exceptional contexts e.g. to indicate very high social standing or very deep respect.]

European languages like Italian, Spanish, French etc. also use Honorific Pronominals.

E.g. French⁴ has "vous" - (Honorific You) [IIp., hon. Plural used to refer to a person in his presence. Hence "vous"=he (honorific), and "vous"=they.]

"Vous" is used in formal interactions and/ or with strangers.

Most languages make use of the 2nd person plural pronoun to respect people. One reason for this is historical. In the Latin of antiquity, there was only "tu" in the singular. The 2nd person plural form "vos" began in the 4th C, as address to the Emperor. Around this time, the Roman Empire split into 2 imperial thrones, (Constantinople in the East and Rome in the West) although the administration was one. Therefore all formal and official correspondences made use of "vos" as they were implicitly addressed to 2 emperors. An emperor is also plural in another sense. He is the summation of his people. The plural form subsequently emerged as the respectful term of address for higher authorities. [Brown & Gillman (1960). Even English used the familiar pronoun "thou" as address to subordinates or intimate relations and the distant and honorific "you" for superiors or distant relations.

Some languages may not have honorific pronouns and deference is expressed through other means. One of the dialects of Konkani does not

originally have an honorific **You**. Hence kinship terms or role-based term (daddy, teacher, uncle etc.) are used instead of the referent pronoun "You" to mark respect.

E.g. Konkani³:

Mammak∂ tʃa dzaj v
[to uncle] [tea] [want] [question marker] – (Does uncle want tea?)

The speaker addresses the hearer in the 3rd person and not in the 2nd person. This creates social distance, thus expressing due respect to the hearer.

2. Vocatives

Referent honorifics discussed above are used while referring to an individual. On the other hand, vocatives are terms of address used while directly speaking to a person. Marathi uses vocatives, "o", "∂ho" as respect markers.

E.g. nahi o=! mi tjala nahi phaĪl∂.

[no] [vocative] [I] [him] [not] [see] – (No! I didn't see him.)

In another dialect of Konkani, spoken in Goa, use of certain vocatives creates social distance between the speakers. Women are addressed by the following two vocatives;

E.g. "ge" – [indicates feminine and is used for married women]

"gɕ" – [indicates neutre gender, and is used for unmarried girls]

However, it is interesting to note that "gɕ" is also used to refer to any female (married or otherwise) in her maternal house. It is a familiar term used by women to refer to other women of the lower class or caste. On the other hand, "ge" is used to refer to a married woman in her in-laws'

house. It is a more formal term and is also used for any woman who is a relative stranger (whether married or not).

English used a certain kind of vocative, vize; name of the family (surname) as against the first name/Christian name of the person, as a mark of respect.

E.g. Hello, Mr. Brown. (as against John)

On the contrary, addressing people by Christian names is considered highly respectful in Russian and some other Slavic languages. They are used to address superiors, elders and in very formal interactions.

E.g. "Nicholas Ivan Vygotsky" would be addressed as "Nicholas Ivan".

3. Honorific Titles

Example:

- English: Sir, Madam
- French: Monsieur, Madame
- Indian Languages: ᳚ri, ᳚rimati
- Hindi: s᳚dd᳚n, devi

Titles like "᳚ri" in Sanskrit were originally used to address Gods and Goddesses. Many European and Indian Languages have address terms which come from the Sanskrit word "᳚ri"; e.g. Sir/Sire (English); Kiri (Greek⁵); Signor (Spanish⁵ and Italian); tiru (Tamil⁴); herr (German⁵). Hindi uses the work "devi" (Goddess), "dai" in Oriya, as the honorific address to women. Using such terms for human beings is honorific as it elevates them to God-hood.

4. Honorific suffixes

Indian languages frequently have suffixes after a person's name to indicate respect, higher social class etc.

E.g.: "-d i" in Hindi (to both m. & f.)

E.g.: "-rao" in Maharashtra and Karnataka⁴ (to m. only)

E.g.: In certain parts of Karnataka, hɔ Dedru (to m.), ammɔnuru (to f.) after the person's name.

E.g. In Bangla⁴, "-da" (to m. only)

Many of these suffixes were used in the ancient times to respect the royalty (rao) and feudal powers like the landlords (saheb, hɔ Dedru) etc. The Marathi word "rao" is close to the Sanskrit, "raj"⁵ and the French "roi" which mean, "the King". Repeated use has made them general address terms of respect.

5. Phonological Marker

Old Sanskrit⁵ used a vocative 'bho', equivalent to the English "Hey" to draw the attention of the addressee. The length of the vowel⁶ "o" depended upon the amount of respect accorded to the listener. Thus "bho:" with a prolonged vowel length indicated deep respect. Whereas a short vowel "o" indicated very little or no respect and was many a times considered an insult.

6. Description of the person

⁴ Examples from Kannada, Tamil, Bengali, Oriya & Malayalam were obtained from private conversations with the native speakers of those languages.

⁵ Examples from Spanish, German and Greek were taken from books and dictionaries available.

⁶ Examples from Sanskrit are from the Mahabharata.

In the ancient times, glorifying expressions describing the addressee were used to honour the royalty, persons of high social/political/religious bearing etc.

E.g. Sanskrit: sḍkḍlḍ bhu:mI bhḍrta. (the bearer of all the earth)
: kḍḍtrijḍ kulavḍtḍmsḍ. (Scion of the family of Kshatriyas.)

Deference can also be achieved through subtle means, as in English.

7. One way is through lexical selection using formal or "elegant" vocabulary items.

The listener is honoured by glorifying the object, activity or person associated with him/her.

E.g. Using "dine" instead of "eat" (activity)
we look forward to dining with you.

E.g. The library wishes to extend its thanks for your careful selection of volumes [instead of books (object)] from your uncle Mr. Snuggs' [instead of Snuggs (person)] bequest.

[Brown, P. & Levinson, S.C., **Politeness: Some Universals in Language Usage**. Cambridge University Press (1987)]

A) Deference phenomena

Deference phenomena are not only encoded into the language structure but are also expressed in language use.

For example: in English by humbling oneself, one's capacities, possessions etc. one can respect the hearer.

E.g. (while serving a meal) "It's not much I'm afraid, but it'll fill our stomachs." The strategy involves lowering one's standing in society, to elevate the hearer's social status and give respect.

B) Requests

Requests are of form of polite commands. Hence they have to be carried out in a tactful way so as to avoid the risk of an RTA to the addressee.

1) English is a language that employs a plethora of techniques to save face, many of which bank on negative politeness.

- Indirect Requests or Off-the-Record Speech Acts.

Request takes the form of a constative (i.e. statement about some fact) but is in reality a demand or a command.

Example: I'm looking for a comb.

The presupposition here is that the hearer is in a position to understand the statement as an implicit request and to help the speaker. The method heavily relies on context variables such as the hearer possessing a comb, hearer's willingness to help the speaker etc. They are off-the-record requests because they help the speaker to get off without formally requesting or asking for something.

- Direct Requests

1. Imperative Mode with the use of "please"

- Example: Please pass me the salt. Kindly do the needful.

2. Interrogative Mode with "please"

- Could you please pass me the salt?

This mode is more polite than the imperative mode because the request is posed as a question about capability rather a direct demand.

3. Apologetic frames

These draw on negative politeness by reducing imposition on the listener.

- Sorry to bother you at home, but.....
- I just want to ask you if.....

2) Indian languages don't have words, which correspond to expressions like "please". Hence, politeness has to be indicated through other means such as:

- **Interrogative Mode**

Example:

- Gujrathi:]u tame mɔne pen apI]ɔk]o?
[what] [you] [me] [give] [can] - (Can you give me a pen?)

- Use of **the expression "a little"** in place of **"please"** (for small requests)

Example:

- Konkani : t(]k vat(.
[a little] [way] - (instead of "please excuse me")
- Marathi : thod(pa(I mI el ka?
[a little] [water] [will get] [Qstn marker] - (Can I get some water?)

- Use of respect marking morphemes

Hindi uses the suffix "-ga" after the verb carrying inflection and other gender, number characteristics. This particular feature is used to mark polite requests, suggestions, instructions to strangers etc.

- mera kam ap ki:d iega. (Please do this for me.)
[my] [work] [you] [do]
:j(han se si:dhe d akar v(ha dajne mudijega. (Go straight from here and turn right.)
[here] [from] [straight] [go] [there] [right] [turn]

3) French has a specific tense, which allows the speaker to be polite:

- Le Conditional Present-

-It is **used to reduce the imposition or the force of a demand.**

Example:

- Je voudrais réserver une chambre dans l' hotel. (I would like to reserve a room in the hotel)
[I] [would wish] [reserve] [a] [room] [in] [the hotel].

In this sentence, "voudrais" form of the verb is used instead of the usual present tense form i.e. "veux".

-It is also **used to make polite suggestions, give advice etc.**

Example:

- Vous ne devriez pas parler en manger. (You should not speak while eating.)
[You] [Negation] [should] [negation] [talk] [while] [eating]

Here, "devriez" form is used instead of "devez", which is the present tense form.

The "conditional present" expresses a possibility. It provides the listener with a possibility or a choice to do or not to do something. It thereby reduces the chances of a face threatening act (FTA) by embarking on negative politeness and giving the listener due autonomy to decide whether or not to yield in to the request.

C) Leave-taking

This is an area, which reflects both linguistic as well as socio-cultural influences.

English has overt expressions of leave-taking such as "Good bye", "See you again". It also has implicit messages. For e.g. a "Good day" with certain intonation pattern (falling tone) indicates the end of a conversation and the intention of the speaker to leave. This is another strategy of subtle communication without overtly hurting the listener's feelings.

Indian languages have very diverse expressions for leave-taking.

North Indian languages have expressions corresponding to "**I leave**" in English.

Example:

- Hindi: tʃʌlta(ti) hu:n

However, **languages of the South and the West** have expressions which correspond to "**I come**" instead of "I to".

Example:

- Kannada : bʌrtene
- Malayalam⁴ : vʌerett
- Marathi : jeto (te)

This reflects an interesting phenomenon, where linguistic expressions depend not on semantic considerations but on the socio-cultural beliefs. In the south, the expression "he has gone" is used as a euphemism for saying "he has died". And thus expression "mi dZate" (I go) is used only in specific contexts; e.g. If the speaker has had a fight with the hearer, where saying "I go" implies going for good (i.e. never to return), the polite expression for leave-taking. "I come", is thus based on positive politeness. It builds solidarity with the implicit message; "I'll come again some time later, good-bye for now".

The social structure makes it obligatory for some persons to be addressed to with respect and for some others to be addressed without respect.

Example: A Maharastrian child can address his mother as well as his mother's relatives (maternal uncle etc.) with the familiar pronoun, "tu" [II p., Sing., non-resp.] but not his father or the father's make relations. This is because the child's relationship with the mother is considered to be more familiar which allows him/her the liberty to use "tu", whereas, with the father s/he has to be more formal and use "tumhi" [II p., Plu., resp.].

Respect or lack of it in language usage depends upon various variables such as **age, sex, socio-economic class/caste, degree of familiarity**, and other **situational and context variables**.

Norms of respect and politeness in a language are deeply rooted in the psychosocial reality its users. What is polite in a particular situation may not be polite in another, for e.g., the use of Christian name in English versus Russian.

Moreover, aspects of politeness, which may be important in one culture, may not be so important in another. For example, English considers indirectness and subtleness as traits of politeness. This is reflected by the fact that many polite forms address negative politeness (freedom from imposition, respect for autonomy etc.). And any direct form of address is considered abrupt or rude. For example in conventional English usage, one cannot directly ask a stranger on the street for directions without some form of introductory remarks such as 'Good Morning' or 'Excuse Me'. On the other hand the very same traits such of autonomy, freedom

from imposition etc. in the Indian scenario may be considered impolite, rude and may be interpreted as a lack of warmth, aloofness, arrogance etc. This is because we are a society, which values solidarity, and togetherness and many of our norms of politeness constitute positive politeness.

In order to conclude one may say that there is a great deal of variety in linguistic expressions concerning politeness. What constitutes politeness and how it is expressed is culture and language specific.

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The Power of Language in Parental Relations

Maneesha Smita Dwivedi

Introduction

Power is the ability to accomplish something either on one's own or through the efforts of others. If one has power, then one has the option to exercise it and can be exercised if one wields it. Of course, circumstances can be envisaged which would eliminate the choice of option and would force either of them as though or even literally at gunpoint. The fact remains that even under those circumstances, the person concerned retains his/her power along with the choice of option.

A cricketer may have trained for long hours for years and may have been guided by howsoever-competent coaches but his/her own cricketing power is that which shows on the field. A weight lifter is on his/her own when he/she shows his/her power in a weight-lifting event. He/she lives, sleeps and moves around wielding his/her power and enters the arena to exercise it. A boxer depends on his/her power in the ring. On the other hand, political leaders win elections, not on their own accord, but by the votes cast in their favor. Thus, they wield power and exercise it on their prospective supporters who in turn exercise their voting power in favor of the former. Invaders exercise their power of enlisting the power of supporters, which in turn may make the invasion successful.

Scientifically analyzing, today we find that language has power on a physical and materialistic plane. It is this aspect of the power of language that shall be the concerns of this paper.

Passive Power

It is strange and illogical but the fact is that even the most powerless-looking being has some power of some kind. For instance, a newborn has the power of getting noticed by its cries or at least visually by just being there. The infant is not conscious of its ability, to wield or exercise power. We call this PASSIVE power.

The infant's cries do have some communicative value in that they do not only mark its presence (which in itself is an information communicated) but also convey to its mother (and others in the surroundings who care to note) that the infant needs something or might be in discomfort. Yet, up to a certain stage, the infant is unconscious of the communicative value and the consequent effect of its cries. The status changes after the infant becomes conscious of these features and starts making use of cries consciously to obtain certain results. However, we may deny the cries and the status of language until the stage when the infant acquires at least some rudimentary elements of a natural but arbitrary language and uses cries as a supporting-supplementing device either in contextual combination with speech or in isolation

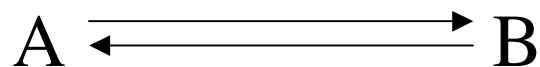
That, language, has power, has been believed since ancient times. However, the notion of this power during those times was largely mystical. Thus it was believed that uttering a word was well nigh the same as the materialization of the personage or the object that word stood for. Mantras were based on this philosophy. If today this belief has disappeared from rational minds it marginally lingers in some and that is why recitation of mantras continues to date. Rational analysis of the

phenomenon of chanting the name of a deity innumerable times provides our minds with a support to remain or at least to return, again and again on one level, to the theme of our activity which is related to spirituality, religion and noble actions. Without this support, our minds continue to hop from one topic to another which may not be so noble and may only cause anxiety, caprice, dissatisfaction, etc. all of which soil or tire our inner beings. The chanting of hymns, mantras or sacred names gives our inner self at least at one level, even if, they continue with their unhealthy tricks at other levels. Of course, chanting used as an exclusive cloak, to dupe others is excluded from this category.

Peripheral power

The power of language, to be exercised and for it to be felt by the target as exercised, so as to feel motivated to act under it, there has to be use of language, which ideally requires, at least, two participants – a speaker, and a hearer. Of course, language can be used by one without requiring a hearer at all as in the case of a demented person or a person in tension, in both of which cases language has the power of relieving or easing tension or as in the case of a thinker, using language to organize his/her thoughts. These cases also may be called peripheral.

Taking into account the involvement of at least two participants in any language activity, we realize that its spell of power does not occur in isolation; the persons involved invariably have their personalities, their relations, their relationship, their moods and their circumstances. And if A and B are the two persons or groups participating in a language activity, then the power language is exercisable by either or by both in turns and similarly both become each other's targets for their exercise of power:



Let us now restrict ourselves to the case involving parental relations. If “A” is the parents, and “B” their children in the above diagram. We have to realize that our interlocutors in this particular relationship also have the use of their language and the choice of its elements towards the aim of exercising its power in whatever measure determined by certain general factors obtained in the case of the interlocutors.

The two prominent such factors are:

1. The state and structure of their respective idiolects, and
2. Their personalities.

The idiolects of children are not very similar to those of their elders. Apart from issues of structure; their verbal repertoires will vastly differ. Even two children of the same age and from the same status will have significant dialectal differences if they have different interests in their personal lives, for example, one is devoted to studies while the other is devoted to sports or films. As far as the personality of the interlocutors is concerned, it makes a difference whether one attracts even at a first glance or distracts; whether one is generally cool or haughty.

Peripheral power

The difference these factors make in the language activity in parental relations is that mutual appraisal is by and large already well-established.

Even an ugly child is not really repulsive to its parents. Even a sweet child may be enduring the dislike of its parents because of certain mishaps in the family, which their narrow and superstitious minds may have associated, with the birth of that child. Even an awe-inspiring appearance of a parent may generate an instant comfort in his/her progeny on the strength of the latter's experience of the former. On the other hand, it may also have learnt that even a soft indication by a mild-look by the parent could be ignored at its own peril.

As for the role of idiolect, a growing child is unable to choose from all the devices available in the language as a whole but the parents know this and are benevolently prepared for this. As the children grow, they come to know the dialectal expanse of their parent's language. Adults come to realize that as parents age their idiolects begin to fall apart.

The mood of the interlocutors also matters. If one is in a good or bad mood, one's choice of linguistic elements gets accordingly affected, which, in turn influences the other interlocutors. It also matters as to who is a good or bad mood, the parents or the children, and whether either party's mood is prepared to yield and if so, whose. Even paralinguistic features like shouting, whispering, and murmuring have their own contribution to make on either side.

The economic background too is a significant parameter. A family will have a generally relaxed attitude among its members if it is affluent. As the economic graph moves in the opposite direction, the attitude will start losing its element of relaxation till, at the end, the parents get nothing but a rod to exercise their power with and the children have their cries

replacing language use, to exercise their power. Rods may disappear but so will language if the financially stringent family consists of parents in their nineties and their progeny in its sixties.

The educational background is no less significant since education modifies and refines our language. If a father is angry with his school-going son and says to the latter: "aaj aap skuul nahiin jaaenge kyaa?" it is a good device of language power being exercised in the situation. In this situation, the father is likely to be a well-educated man and the son is supposed to be educationally upto the mark to feel the impact of this particular device of language power exercised upon him. It has to be borne in mind that just as there can be many alternates in language use in a certain situation, there can be many situations being taken care of, by any one particular linguistic form depending on the totality of relevant factors.

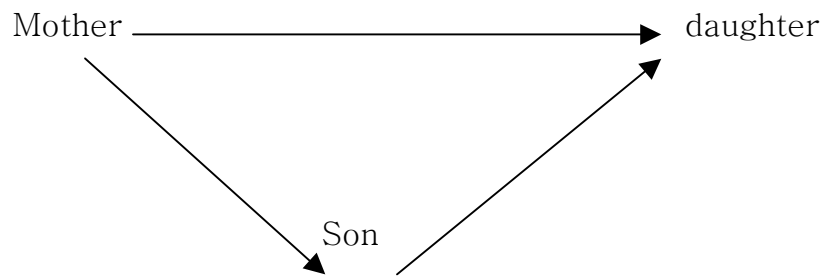
Variations in the chosen forms occur in the exercise of the same language-power employed in similar situation if the social status of the families varies. If <tuu> 'thou', 'you' is the element chosen for the progeny by its parents in a socially high Hindi-speaking family, the likelihood is that the feeling attached to it is that of intense affection or severe disapproval. In a socially low family, this power-value will be missing in this linguistic element. Some other device will be used there for that effect.

Religious background plays its role too. If children see their parents' eyes welling up when the latter are chanting the name of one deity or another, it has its own power. The same situation will not cause the same effect in

a religiously dissimilar family. If a family religiously believes that parents must be obeyed, it will have a different language–power context from the families in which the religious belief is missing in practice.

The structure of the family concerned is a factor whose importance cannot be overemphasized. If its members are in a certain set of age groups rather than in others, it will have to choose its devices accordingly. If the progeny is in the age group of 2 to 5 years and its parents in the age group of 25 to 30 years, it is a proposition entirely different from a case in which the progeny is in the age group of 60 to 65 years and its parents in the age group of 80 to 90 years.

The other aspect of the family–structure, which has monumental bearing on the issue, is the nuclearity or otherwise of the family concerned. If it is a nuclear family, the devices have to be more or less direct between A and B, the flexibility being available to the extent the number of individuals in A and/or B varies. One of the parents may or may not be alive. Similarly, if the progeny consists of siblings of the same or mixed gender and if only one parent is alive, the option of the other parent disappears. If there is one son or one daughter, he/she has to be targeted directly, modulation depending on sex and age, etc. If there are two children, either of them can be targeted via the other. Thus, a mother may feel that her daughter can be influenced well by the latter's brother and her own son obeys the mother better than the daughter. This gives her two options: one, to target daughter directly, and the other, to target her, through the son. This can be shown as follows:



The flexibility, ease as well as complexity increases manifold in a joint family where the grandparents, uncles, aunts, cousins provide a veritable chain of points of contact for ultimate targeting. The devices for exercising language-power become very rich and variegated from which a choice can be made to gain any amount of effectiveness. Thus a child may feel more powerful in targeting its parents via its grandparents where the latter may prove to be more amiable and amenable requiring minimal use of language-power on them but yielding greater and easier results. The chain may work as smoothly in the reverse order too.

TV ADS: MERCHANDIZING DREAMS THROUGH WORDS

Mitalee Shome

Shubha Acharya

Tamasha Acharya

Introduction

Progress in the field of science and technology, during the last few years, has contributed to a phenomenal growth of devices for communication. Audio-visuals are often considered the most **complete** form of communication. The radio, television, facsimile, computer and satellites are few of the devices that have revolutionized communication. The future holds immense possibilities for all in business who can use the available resources creatively to meet the growing problems of communication. They provide a total sensory experience and leave a lasting impact on the audience.

Television as a medium of advertising the product to its target market is an instance of communication, as the following clusters of advertisements will show-

You have a house built with the strength of AMBUJA cement, brightly coloured wall with NEROLAC PAINTS, durable DURIAN furniture and with EUREKA FORBES a friend for life, SCORPIO—a car you walk into, not crawl into.

When your living room boasts of HAIER-inspired living and you are the world's best homemaker, when you experience news first on ONIDA and

express yourself effectively with AIRTEL, you know you have come home to SIYARAM'S, complete with the new purity seal pack of CADBURYS and a backup of Retirement solutions from ICICI which will give you no chinta, only money.

Yet you feel the BAZOOMBA sound when he, the RAYMONDS clad complete man comes home and you the lucky girl have an IDEA which can change your life and you tell him LET'S GO shopping because YEH DIL MANGE MORE.

And when this happens the manufacturer knows that the advertiser has done his job using advertisements as excellent examples of efficient communication.

Advertiser: A Dream Merchant

To sell a product, an advertiser searches for an appeal, a theme, and an idea for effectiveness which depends on structure as well as content. The American Marketing Association defines advertising as a paid form of non-personal presentation and a promoter of ideas, goods or services by an identified sponsor.

Advertisements today are multidimensional. Their importance cannot be understated. They are a powerful marketing weapon and a means to reach out to the masses, a social institution, a form of art, a tool of business management, a means of employment and also a profession.

For a family, the television medium today has far reaching effects outdoing all other media. Increasingly, people are organising their domestic lives around TV and make conscious decisions about what they want to see. The audience today is varied and so their taste. However,

one must understand that viewers do not always seek to see what is telecast in the form of advertisements. Often, they are involuntarily exposed to ads as a result of a voluntary exposure to the medium.

Attracting viewers and turning them into potential consumers involves a lot of work for the ad agency. Colour, design, models, languages and computer graphics make advertisements on TV memorable, powerful and effective. Language used to express narratives in filmic or tele-visual constructions encourages viewers to pass through a trial and adoption process.

The visual aspect forms an important central image and it also combines to retain information better in comparison to reading and retention. This is probably the reason why advertisers use the concept of code switching in ads - switching effortlessly between two primary languages, are commonly used. This in India involves Hindi and English. The effect is instantaneous; the ad immediately reaches out to larger masses and has more appeal for the common man.

In order to make an ad successful the copywriter uses many tools to create the right effect. An important tool is language, Advertising includes many linguistic aspects of language and this is the main medium through which a product concept is delivered. The copywriter uses similes, metaphors, puns, weasel words, personification, rhyme, alliteration, etc. to make ads catchy, memorable and different from each other. However, the impact of visual aids cannot be denied, as the script is not the 'only' winning aspect.

To arrest the attention of the viewer, within 2-5 seconds, an ad must be precise, logical, simple and efficient in delivering the message. In addition, to create an impact it must also be artistic and literary. The advertiser has a challenging role as he has to reach out to the masses that are literate, semi-literate and illiterate. He then has to attract their attention and build a desire in them to possess a product.

Advertiser: a dream merchant

To bring out the concept, each ad or product has a concept, which is garbed in words and visuals. To begin, there is first an idea which is expressed in words which are in the form of signature lines, headlines, jingles, slogans and so on. Keeping in mind the target audience, words are glamorized and packaged beautifully to have the desired effect. The copywriter becomes a merchant who sells his wares (products) by interweaving a dream with an idea, a concept through words. To twist an ad of LAYS - **No one can eat just one** where there is pun on 'one' which brings about a rhyming sound making it catchy - **No one can see just one** - watching ads has become riveting today.

TV Ads

For the purpose of this paper, we have taken a cross section of ads shown on TV, which use both English and Hinglish. These ads have further been divided, sub-divided and then slotted into several concepts like lifestyle ads, health ads, educative ads and ads in Hinglish. It may be emphasized here that the demarcation of these ads into slots is purely for convenience as there are many overlapping features.

Lifestyle ads have products directed towards a niche segment that understand what the product is. It is for urban families who are young, modern, suave, poised, and dynamic and know what they want. They have a strong sense of status and snob value, a zest for living, economic independence, and a desire for a hassle free life with technological aids. These are ads on mobiles, cars, two-wheelers, furniture, refrigerators, washing machines, and fabrics to name just a few.

As products are standardized, in order to sell them, there is pressure to make the ads more creative and competitive. It was observed that the products mentioned under lifestyle use only English or if ad is in Hindi, key features of the products are in English. Another category shows catchy signature lines which sum up the product in English or Hinglish. This could imply use of snob appeal as a deliberate marketing ploy.

The savvy modern woman of the twenty-first century packs in double meaning with the phrase **sixth sense clean** in an ad for WHIRLPOOL, WASHING MACHINES. The ad extols the virtues of the washing machine which can sense the treatment to be given to each garment almost as if it has a sixth sense but the twist is finally offered by a suave lady who smiles and says **sixth sense clean**. Does it mean she has the sixth sense to know whether the shirt should be dry-cleaned or not? Fabrics are shown with words, which appeal to the physical senses; for example

- REID & TAYLOR – **Bond with the best**
- J HAMPSTEAD – **The fabric of life**
- RAYMONDS – **The mark of a man** and **then Feels like heaven, doesn't it?** And also **Feels like a man,**

- RAYMONDS – **The complete man.**
- PROVOGUE – **Redefining fashion**
- JOCKEY – **The next best thing to being naked.**

The copywriter has played on words giving the product appeal by stressing on factors, which the man of today should have.

The line **Bond with the best** shows if you wear these fabrics you could join a class apart. The word **Bond** has a double meaning – on one hand it signifies synergy and on the other hand it is also the name of a daredevil hero who is smart, polished and fights against dangerous cases with dangerous people – James Bond. The ad is further endorsed by the star who acts as Bond in reel life.

There is excitement, adventure and fantasy with the JOCKEY ad especially with the use of the word 'naked', which give the viewer an idea of freedom and a daring attitude and also sensuous appeal. It reminds us of HERO HONDA's **taking risk**. Cars and two wheelers, which are a status symbol also, stress heavily on key words.

- KINETIC VELOCITY says **because you deserve the best.**
- TATA INDICA which goes on to say **more care per car.**
- SCORPIO – **Nothing else will do, the car you walk into, not crawl into** and even
- LML FREEDOM where a stylish model endorses it by the simple subtle uses of a single word – **stylish**, an appeal for the young generation.

Luxurious TATA INDIGO comes out with a different style statement altogether **Spoil yourself** and FIAT PALIO chooses to be up-to-date with a slogan on its winning features – **Great mileage, great news.**

KELVINATOR FRIDGES bring a double appeal with the word **Cool-Kelvinator; its' the coolest one**, where cool stands for attitude as well as cooling power. These ads sell confidence, hope and bring out a desire to possess these products. More ads are reaching out to the **YOU** in us and egging each one in the audience on having an independent, individualistic outlook as in –

- BACCARDI ad – **Be what you want to be** –
- LG FLATRON says – **Because your eyes are special**
- REVLON hair colour has – **Because you are worth it**
- An ad for jewelry stresses. **Speak gold** – while
- LACTO CALAMINE comes up with a new word **skinnocence**.

Fabrics are no longer clothes, cars just vehicles, mobiles just necessities; they are all transformed into style statements – they become a part of you, Mobiles have gone beyond all this and from an 'in thing' it has become a necessity. What else can appeal then to a consumer as ORANGE, a service provider for mobiles claims – **We follow you wherever you go or INDIA'S** claim – **An idea can change your life** – the key word being change.

SAMSONITE proposes – **Take a different route** while ASIAN PAINTS sum up the proof of their durability with **Time proof beauty**; PHILIPS invites us to a whole world of products and subsequent good life with the slogan. **Let's make things better** thereby invoking an **Aha** in the consumer and giving a meaning, a life beyond the slogan.

Food becomes cuisine, packaged food a necessity, snacks a two minute delight, coffee an instant mix as we do not buy a product only, but appeal to the educated, elitist enterprising mother of today who wants her child

to be a super kid who excels in studies, becomes a math wizard and a super duper sports star all at once. There is a stress on appeal, a rational appeal, a nutritional appeal all brought about by celebrities with glamour –

- BOOST is the secret of my energy, our energy
- COMPLAN – The complete planned food
- HORLICKS, which uses nonsense words to appeal to kids – **epang, upang, chapang.**
- We learn to consume eggs and get energy with EGGSTRAA ENERGY, another memorable neologism of EGGS + EXTRA
- the old but still loved **utterly butterly delicious** AMUL which uses both rhyme (utterly, butterly) and a neologism (butterly) so musically that it has become a much quoted household slogan even today. Consumers are invited to a different flavour altogether as the last line proclaims AMUL – **the taste of India.**
- FRUITKICK is a product, which stands for energy achieved through motives, as kick is a pun, which means 'on a high' but in a safe, prescribed way through fruits.
- DETTOL starts with **a name trusted for generations** and the motivating line **A family that uses Dettol falls ill less often.**
- Ordinary toothpaste promotes social confidence by using youthful people especially targeting children with the reassuring line – **Trusted toothpaste that freshens breath and fights tooth decay.** The slogan Colgate's ring of confidence reaches out to millions everyday
- CLOSE UP CONFIDENCE which has, a shot of young people growing real close.

Ads do not only advertise. They also have another function – to educate and increase our awareness. Key words like safe, pure, clear, help in making a decision whether we should become consumers of a product or not. After the pesticide scare in mineral water –

- AQUAFINA had the slogan – **The purest part of you,** whereas
- BISLERI's ad said **The smart seal pack,** and
- AQUA GUARD specifies with e-boiling + bringing in a single sentence the fact that there has been a change in the product for the better.

CADBURY'S very recent ad, which is endorsed by the legendary actor Amitabh Bachan, has a voice over which says

- CADBURY'S – **Ek nayee double sealed purity pack mein.** With more women working, insurance agencies target them with different schemes and innovative lines.
- LIC makes a statement today's woman deserves **something special** and Save **for the future** thereby appealing to the instinct of saving in most women. BIRLA SUN LIFE – **The name inspires trust,** and
- ICICI PRUDENTIAL – which goes a long way – **we cover you at every step in life,** these ads appeal emotionally. They speak about security – a necessity always, but more so in today's fast-paced world.

Values like patriotism are also shown through ads like SAMSUNG shows a series of products with our national cricket heroes and the slogan Hum bhi hai team mein. So too does the LAYS ad with Cheer for India. Ads have reshaped images and attitudes in India.

Hinglish Ads reshape attitudes

Ads using Hinglish (English + Hindi) are becoming more and more frequent nowadays. This is probably because they have greater mass appeal, and so, besides a functional appeal, also reach out emotionally. The emotional appeal in Hinglish brings out social warmth and the Indianness in us. Colour, the kind of people shown, the values all form an intrinsic part of ads in Hinglish. Trendsetters were

- **Yehi hai right choice baby** and **Yeh di maange more.** And now to follow suit
- **Chill your dil (AMOOOL KOOL),**

- **Twacha banaye soft soft (BOROSOFT) and Perfect pattiyan perfect taste (TATA TEA).**

Neologisms are also coined with

- **Control shontrol chodo, ho jayo mast,** and
- **Kya kare control hi nahin hota (LEHAR NAMKEEN).**
- **KELLOGS CORNFLAKES, IRON SHAKTI PLUS, PARLE POPPINS goli rainbow wali,**
- **2599 – pachchis ninety– nine** (EMI rates for MARUTI CARS) and
- **Tasty itna ke dil aajaye,** HIDE AND SEEK BISCUITS

cater to both English, Hindi and other audiences. The code switching done here is deliberate and hence Hinglish in ads can be regarded as a language of convenience.

This paper also aims to explore briefly the way the language is spoken in ads. The human voice is a mixture of tone, inflection, authority, sympathy and laughter.

The FAIR AND LOVELY girl has a distinct disadvantage as she feels she is dark. So, as she sets out to marry Prince Charming, a lady with a distinct south Indian accent quips **Lucky girl** with stress on the word 'lucky' pointing out that despite not being fair she can marry a handsome man. Similarly you have a brainy South Indian professor saying – Not **any health drink** in the COMPLAN ad

Ads today use a lot of weasel words. To explain, a weasel word is a modifier that practically rejects the claim that follows. This is found in words or claims found in ads, which are initially substantial, but in closer

examination they are hollow. Many ads use weasel words to promote products for e.g.

- CLINIC SHAMPOO **Helps control dandruff** –, or
- COLGATE TOOTHPASTE – **fights and helps control bacteria.**

It tells us that it can only help to control not arrest the growth of bacteria or dandruff.

Ads go beyond words at times. The familiar AIRTEL, ad says it all. The focus is not only on language but shifts to what India as a country represents with her multi races, multi religions, multi languages and plural cultures. The overall stress on colours, shades, hues, effective visuals, voice modulations make advertising an effective tool of communication. Colour speaks through ads like SPEAK ORANGE and gives me red (EVEREADY BATTERIES)

Language in News

Finally, we have also attempted to sensitize the reader to another aspect of language as found in News and News channels. News in television is another exercise in language much like ads. Today, news is not only a medium of information but with the plurality of channels all striving for high viewer ship. It is also a saleable item much like an ad. The very fact that different ads are used to propagate individual news channels proves this point only too well. As a panelist in a talk show quipped, “Today news is a good medium of entertainment.”

The revival of the radio and the influx of technological advancements in media through Internet news and dial news via SMS have brought about a revolution in information and Technology. Hence, a new approach to

disseminating information is sought by the newsmakers who like the rainmaker of yore resort to a number of gimmicks to attract viewers. The familiar Doordarshan news jingle has dissolved in a riot of other news jingles and good old news is no longer a colourless, impersonal, presentation by a straight faced, sari-clad Sarita Shukla. Perception has changed and projection has become the key word. Everyone is trying to create news. It is no longer only 'what' but also 'when' and 'how'. The swiftness with which news is reported becomes important. All the news channels battle to provide the **breaking news, exclusively, only on** their channels.

There is also a definite shift in the framework of news reading. The reader is a communicator- communicating in hyperboles transforming Saurabh Ganguly into **Captain Courageous** the minute he heads the team to victory and into a good for nothing zeros the next. Aggressiveness is noteworthy. Hence the viewer is

- 'Smart' if he watches **Headlines Today**, is
- 'tough' if he can digest the hard news on **Newsnight** and
- 'tej' if he regularly watches **Aaj Tak**.

Each channel resorts to superlatives to advertise their brand.

- **Sabse solid** says HEADLINES TODAY,
- **Truth First and Chai Talk** says NDTV 24X7 and
- **Sabse Tej** says Aaj Tak.

Aware that the newsreader is addressing the subcontinent India with its Multi-language communities, newscasters switch effortlessly between English and Hindi. Code switching which is deliberate here is used as a literary device with the newsreader aware of the effect as he effortlessly

mixes languages much as an accomplished painter mixes colours on his palette to achieve the desired result.

The transformation of the newsreader to a lively, understanding, emoting person has made news watching interesting. Inclusion of live interviews, video conferencing, and personal remarks besides the facial and physical gestures- be it a smile, a twitch of the eyebrows or a nod, has modified NEWS wholly. The use of an informal style – **we, us, you, please stay with us** or even a simple **Thank you** brings closeness. Familiarity makes us loyal to some channels. Speech or verbal communication has a code of its own switching from formal to colloquial, standard to dialect and literal to slang or idiomatic.

An analysis of news on SAHARA SAMAY revealed that topics related to technological concepts, sports, weather, and business, share markets, etc were spoken about or discussed almost entirely in English. Politics, human-interest stories, religious issues, music and films were aspects where newscasters switched between two languages. This is interesting because the channel taken into consideration is a regional one where the use of the national language in news is deliberate to increase viewer ship ratings and popularize the channel.

Is this code switch also deliberate attempt by the newsreader or does it occurs because they think well in this particular language? So can a generalization be made by questioning the code switching mode – are personal issues more Hinglish and technology more English? The fact stands out that it is a deliberate ploy – a strategy, not language interference as it supplements speech. The listener's comprehension is

enhanced (**THE RKB SHOW**). This is to bring expressiveness or express solidarity with a particular social group.

Use of catchy titles and subtitles is an attempt to shape people's opinions. Titles provide knowledge of what lies in store ahead. Thus, **The Inside Story, Turning Point, News at a glance, Facts First**, etc are pointers to our queries and we need Say no more. Special sections have special captions and news items now have mind-boggling titles. Hence, Vajpayee's attempt at meeting Hurriyat leaders is **PEACE, PIECE BY PIECE**; Rahul and Priyanka joining politics is **ENTER GEN NEXT**, Venkaiah Naidu is **BACK IN AMMA'S ARMS** when an alliance is formed between AIDMK and his party.

Conclusion

In some form or the other, Ads and News have both existed since the beginning of trade communication. But now they spell celebrity status. One needs them and the other makes them. Both weave out future statements, while ads roll out features to colour our lives, news states facts to shape our thoughts. Both make magnificent use of the language and the viewer is glued to the idiot-box without realizing that he has entered the CHAKRAVAYUH and **abhi** every **man** and **yu** are hooked to TV forever.

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The Language of Political Leaders in Inciting People's Feeling on concepts like Communal Frenzies

Pallav Vishnu

Introduction

Language is a medium of communication to convey our ideas to the other person/s in the society. There are various other uses of language. For instance, Television through various channels; the underworld people or the language used by various schools and colleges indicate social and economic stratification. However, the polemics of language as used by politicians in their election manifestoes, propaganda, speeches etc are more interesting.

The literal meaning of polemics is versed in religious texts such as

“dharmik vishayon main nipur”

This paper also deals with discourse in general and political discourse in particular.

Language is central to the concern of communicative behavior, because it has to do with the socialization of individuals. Discourse pattern relates to intimate details about the psychic of the person and the structure of broader conceptions of institutional organizations. If we examine the content and function of communication within political institutions we notice that certain symbols and phraseology tend to recur more frequently than others in given contexts.

The main concerns of this paper are an examination of the development of political discourse, i.e., the identification of discourse processes and their hierarchical relationships, and an enumeration of the outstanding characteristics of discourse, including a brief description of participant deployment in a politically persuasive communication. The speeches of some of the political leaders delivered during the political campaigns for mid term Parliamentary election have been used as samples for the present study.

Political speech

A political speech is a very powerful form of persuasive communication, which can change the behavior of individuals and groups through the transmission of certain political messages. The effects it generates make it a very important type of persuasive communication. Whatever effect it may create in shaping the individual's attitude, it cannot be doubted that political speech is always an attempt to bring the decoder near the point of view expressed by the political leader. It exhibits a highly developed technique for focussing of attention and upholding interest and effectiveness. An in-depth study of political discourse reveals the nature of the illocutionary act, which builds up the discourse organization.

The Act of Initiation

To attract the attention of the audience a political speech plunges directly to emotive issues. The opening lines of the speech generally attempts to tie up the audience into emotive issues. This determines the direction of the whole discourse. To elaborate we may cite a few examples in order to analyze the act of initiation. For example, in an election campaigning

speech in the Muslim populated Meerut in Uttar Pradesh, Sonia Gandhi initiated her speech with the remark:

"Mere Kumbhe ne is mulk ki khidmat ki aur meri zindagi sahara bhi apne watan par qurban ho gaya. Ye sadma main ne ap ki mohabbat ke sahare bardasht kiya aur ek arse tak khamosh zindagi guzari".

In the industrial town Ludhiana in Punjab she initiated her speech with the remark:

"Mere pariwar ke Punjab se kuch purane aur kuch naye nate hain. Punjab Nehruji ki mata ki janm bhoomi thi aur ab mere beti ka sasural hai".

In both these speeches, the initial remarks depend much on emotive issues like the sacrifices of her family members or family ties with the region. Her claim that "ye mere ki suhag ki bhoomi hai" has a special emotional appeal to womenfolk. On the contrary, Prime Minister Atal Bihari Vajpayee generally initiates his speeches in a more rhetoric style where he blends argumentation with initiation:

"Aaj ham phir ek bar itihaas ke caurahe par khade hain, kuch dinou main aap ko us marg ko cunna hai jis taraf ap Bharat ko le jana cahte hain, Aap ya to rajnitk asthirta aur arajakta ko cun sakte hain ya phir ap sthirta aur smirdhi ka vasta apna sakte hain."

In his initial remarks Vajpayee attempts to highlight the BJP's political slogan of Ram Rajya. His attempt is to emphasize the difference between sthirta (stability) and asthirta (non-stablity) to ensure the role of political stability in Indian politics. He continues to elaborate his point further by saying:

"Saman paristitiya main main aap is samay mayi lok sabha ke liya mardan nahi karte. lok tantra main job log matdan karte hain to wo aisi sarkar ko lana cahte hain jo puri karya kal ke tak shashan ka rsake".

In his political speech, Vajpayee over and over again emphasizes the role of political stability to capture the imagination of millions of voters who were disgusted with the political developments.

The political leaders of the Third Front initiated their speech with the issue of sampradayakta (communalism). In most of their speeches they initiate with this issue to attract the attention of the public in general and minorities in particular. For example, Ramasarandas of Samajwadi party initiates his speech with the remark:

"Jald hi barahveen lok sabha ke gathan ke liyo vote dekar aap lok tantr ko bahal karanga, Is samay hamare desh aur hamare desh ko lok tantra khatre mein phansa hua hai. Sampradayak taqaten desh ko barbad karne par tuli hai aur lok tantr ko samapt karna cahti hain".

An analysis of the above examples indicates that the act of initiation has an important role to play in political discourse. It attempts to attract attention and prepares ground for the theme to be discussed later in the speech. It is not merely an introduction; rather it has two major roles to play. Of these, one is reference to the topic, while the other is remarks on the topic, which set in motion in the political speech. For example, the first part of the speech of Sonia Gandhi: "Mere kumbe ne is mulk ki khidmat ki aur meri zindagi ka sahara bhi apne watan par qurban ho gaya" plays the role of the topic, while comment made in the last part of the initiating remark: "main ne ek arse tak khamosh zindagi guzari lekin ab job ke firqa parast taqaten apna sar utha rahi hain main ap ki khidmat ke liye siyasat ki is madan main ayi".

The same can be said about Atal Bihari Vajpayee's speech, "Aj ham phir eak bar itihaas ke caurahe par khade hain" is the topic in his speech, while

"Loktantr main jab log matdan karte hain to who aisi sarkar ko lane men matdan karte hain jo pure kary tak shasan ka sake" plays the role of the comment.

A close look of this arrangement indicates that the topic mainly attracts the attention. The comment, on the other hand is the most important element of the initiating act, in the sense, that it lays the foundation for the speech that is to be delivered. Thus his comment in the initiating act may be treated as the triggering point for the systematic development of the discourse.

The Act of Support in Political Discourse

The act of support in a political speech may be termed as supporting acts of persuasion. In this part of the political discourse the comment of the initiating act is further expanded and new information is related to it. This process can be called elaboration, in which the supporting act sustains the initiating act by elaborating the points raised at the time of initiation. It indicates that the supporting act is a process through which the political discourse is developed. The second supporting act is marked with features like, explanation, enumeration, elaboration, exemplification, consequence, causation, and qualification. These features are arranged together both in syntagmatic and paradigmatic relationships. In syntagmatic order, explanation may be followed by enumeration, elaboration and exemplification to elaborate the point.

In paradigmatic form, these features are in vertical order where one may replace the other. In such discourses explanation may replace elaboration or exemplification. It suggests that in this type of discourses any one of

these features can be used to elaborate the point further. As discussed earlier, these features occupy a major position in the supporting act of persuasive communication.

Elaboration: In political speech, elaboration is a process where the topic is expanded with new information. For example, Atal Bihari Vajpayee in his speech expands the initiating points by providing additional information about the relevance of stability in the Indian political system. He says "Loktantra mein log jab matdan karte hain to who aisi sarkar ko lane mein yogdan karte hain jo puri kary kal tak shasan kar sake". This statement is an elaboration of the point he raised earlier by way of initiation.

Exemplification: In political discourse, exemplification is a process in which facts are attested by examples. For example, Congress President Sonia Gandhi addressing a crowded rally in Bikaner town, close to the desert border with Pakistan, charged the BJP-led government at the Center and the Sekhawat Ministry, which has ruled Rajasthan for the last eight years, for making life harder for the common man. She says: These people are crowing with pride about the Pokhran nuclear blasts, but in the villages near Pokhran, people struggle for drinking water. What type of development is this? She inquires; Sonia Gandhi's reference to Pokhran is significant, in the sense that Bikaner is located in the neighbouring Jaisalmer, the site of India's two sets of nuclear explosion in the Thar Desert. She cites a number of examples in support of her observations made in the act of initiation. She exemplifies "Even potatoes, onions, and cooking oil have gone out of the reach of the common man".

Consequence: The expressions, which articulate the end result of the situation presented earlier in the act of initiation, may be termed as consequence. For example, the president of RJD, Laloo Prasad Yadav, harping on the issue of political justice in one of his recent political speeches, says:

"Jhuggi jhopri aur mushar toil ke baccho ke liye carwaha vidyalay khole gaye hain jinse gay bhains bakri carane wala bacce siksha ki roshni pa saken. Dom, mushar jati ke bacon ko skool bhajne ke liya protsahan ke roop mein prati din prati bacca ek rupiya diya jata hai".

In this portion of his political speech, Laloo Prasad makes use of consequence to elaborate his point.

Causation: In causation, the communicator presents the cause of something mentioned in the initiating act. This feature is marked by causal markers like 'because', 'for', etc.

To elaborate this point further, we may take an example from a political speech delivered by Laloo Prasad Yadav, in a political rally at Gandhi Mainda, Patna. He claims:

"hamen samanti mansikta ko badalna hoga, kyonki jab jab is desh mein samajit nyay ki pradhi mein ane wali tagton ne shasan ka bagdor ko sbhala, tab tab is desh ki dasa samunnat rahi aur who kalkhand is desh ka swarnkal kahlaya".

In this speech, Laloo Prasad justifies the need of changing samanti mansikta. The use of Hindi causal marker *kyonki* brings it under causation.

The Act of Summation:

The act of summation is the third stage of persuasive communication. It represents the comments and suggestions made by the communicator in a new tone and texture with a close relationship to the supporting and initiating acts. In political speeches, the communicator directly addresses the decoder to favour him with vote and support. It generally revolves around a direct appeal to the addressee.

To elaborate this point further we may cite an example from an election campaign speech made by the Congress President Sonia Gandhi in Bikaner. She sums up with the remark "But I want to tell you that the Congress is different. Our priority is development and not personal welfare, by supporting us in the Assembly elections; you will set Rajasthan on the new path of progress and development". Even a cursory glance over these examples makes it clear that the act of summation has a definite systematic structure through which the communicator appeals to the addressee. Expressions such as '*bhajapa ke sath qadam se qadam mila kar badhein*', '*desh ko mazbooth banane ke liye Congress ko mazbooth banane ke liye Congress ko vote dein*' and '*cycle cunay cinh par muhar lagakar bhari bahumat se vijayi bananyen*' make a direct appeal to the voter'. These expressions further attest our observations that they have a direct relationship with the act of initiations and support.

Total understanding or sharing by the communicators depend on whether both the sender and the receiver have similar experiences with the ideas, objects, or referents that are alluded to in the message. The key is to understand the arbitrary nature of the words that we use in constructing expressions. The sharing of meaning also depends on the style with which persuasive communications are exchanged. The appropriateness of a particular communication style depends on the intent of the renderer, the expectation of the receiver and the behavior protocols and the communicative setting in which persuasive communication occurs.

Political Slogans

The political speeches of election campaigns are generally followed by political slogans, which demonstrate compressed expressions. Even a rapid glance over the slogans of political parties indicates that where the issues are relevant to the functioning of political parties there exist strong forces to pursue the addressee:

"ab to sab ko hae vishwas, bina shanty ke nahin vikas".

"Congress sarkar banaenge, khushali phir lautaenge".

"Ram rajya ki or chalo bhajpa ke sath chalo".

"Jantadal ka ye Paigham, sab ko izzat sab ko kam".

These slogans tend to be addressed mainly towards those with extreme opinions within the group. However, these political slogans have a definite organizational pattern, where the two portions of the slogan, which are roughly analogous to clauses, can be labeled as the nucleus (N) and the satellite (S). For example, an analysis of the organizational pattern of the slogan, 'anubhav kahta hae baram bar Congresshi day sthir sarkar' reveals that 'Congress hi dey sthir sarkar' is the nucleus of the slogan while

'anubhav kahta hai baram bar' is the satellite expression. In this slogan the satellite expression precedes the nucleus expression. The evident factor is because the satellite expression persuades the receiver to believe in the nucleus statement. The organizational pattern of the slogan has the following structure:

Satellite (evidence) + Nucleus = Belief.

The slogan comes by BJP, 'Ram Rajya ki or chalo, Bhajpa ke sath chalo' has almost the same organizational pattern. However, the satellite expression has "promise" as persuasive element. It can be shown diagrammatically as follows:

Satellite (Promise) + Nucleus = Belief.

The facts presented above help in drawing the conclusion that political discourse generally opens with a comment embedding the theme. At times the interrogative form of presentation of theme and comment ensures the involvement of the addressee in the process of communication. It also enables the communicator to project the information he wants to impart in response to self-raised questions.

The next important move is an explanation of the comment by acts of elaboration and exemplification. The last stage is the suggestion of a more general nature addressed to the gathering. The relation between the first stage and the third stage in the political discourse is oblique, in the sense that the development of the arguments from the act of initiation does not generally lead to act of support which takes up another aspect of the problem manifested in the theme for discussion. It shows that the act of

initiation mentions a problem, which proves to be a symptom of a larger problem. The most remarkable feature of political discourse is that it is invariably the act of initiation, which is developed with great care and the theme of the initiating act is generally totally ignored. The use of loaded vocabulary and the recurrence of collocation chains that subtly reintroduce comments strengthen the communicator's view. Over-lexicalization helps in changing the attitude of the addressee.

1. "tel pilavan, lathi calavan, BJB bhaga van" - Laloo Prasad Yadav - RJD President.
2. "ram tata ham ayenge, mandir yahi banayenge" - various political groups as VHP, RSS, Shivasena etc.
3. "me aj yeh prar karta hu ki ayodhya me mandir hi banega" - by P.M.Atal Bihari Vajpayee.
4. 'trishul ki Rajniti' - VHP.
5. 'vah sirf sampradayikta falana jante he des calana nahi, are des to kangress ne calaya he sabko sath lekar ke. Yeh sarkar hatao'. No confidence motion moved by Congress President Sonia Gandhi against NDA govt.
6. 'ram lala ka dekho khel sari duniya ho gayi fel' - BJP
7. 'tilak, tarazu aur talvar' - BSP
8. Among the early 70's or in 70's the slogans of various political parties for Smt.Indira Gandhi - 'Indira Gandhi ki pahean - bap, baman, aur pathan'.
9. For the election campaigning by BJP - drastu atal par, vot kamal par.

These are some of the examples of the political discourse, which are undertaken for various purposes. Language is seen to be amended according to the needs of the politicians for making people act in the fashion they want. These are not all. We can also see the speeches of VHP leader Ashok Singhal and Uma Bharti which were played during the 6th December 1992's act of demolition of the disputed structure at Ayodhya. In these speeches people were instigated to fight amongst themselves for the sake of their own halwa-puri to be set right.

Persuasive communication through the media

The Television commercials, advertising, and language of propaganda are a unique form of persuasive communication. Television commercials have existed as a form of media message for thirty years in India, nevertheless they must now be assigned a significant role in discussions of cultural, social and individual effects on the masses. Persuasive communications like television commercial and advertising are perceived, evaluated and studied in a variety of ways. Some may see commercials as psychologically damaging in many ways to individuals and society. In contrast, some social scientists may see television commercials as an art form. The television viewer may think of commercials as no more than thirty-second interruptions. However the advertisers value television commercials to the extent of willingly spending huge amounts of money on producing them. The dimensional complexity of television commercials guarantees that, regardless of whether one likes or hates or is indifferent to them, it is important to understand what they are and how they affect their viewers.

An Overall view

The main theme behind political discourse is the power of persuasive communication made by the political leaders.

At times, in the process of communication, the interrogative form of presentation of theme and comment ensures the involvement of the addressee. It also enables the communicator to project the information he wants to impart in response to self-raised question. The next important move is an explanation of the comment by acts of elaboration and

exemplification. The last stage is the suggestion of a more general nature addressed to the gathering. The relation between the first stage and the third stage is an oblique, political discourse, in the sense that the development of the arguments, from the act of initiation do not generally lead to the act of support which takes up another aspect of the problem manifested in the theme for discussion. It shows that the act of initiation mentions a problem, which proves to be a symptom of a larger problem. The most remarkable feature of political discourse is that it is invariably the act of initiation, which is developed with great care, and then the theme of the initiating act is generally totally ignored.

Political speech during the election campaign is a spoken discourse of a persuasive nature. It has a limited length and is very closely related to current affairs and to public opinions. An attempt to handle many subjects of general interest at a time necessitates extremely compact and condensed organization of the matter and this has a great impact on the development of the political discourse.

Another important feature of political discourse is the fact that it seldom appears to be objective and neutral. The subjective liking and disliking of the political personalities get reflected in political discourse. It serves the following basic functions.

1. It refers to political, economic, and administrative facts.
2. It comments on different political, economical and administrative issues.

Even a cursory glance over these facts reveals that these political issues are commonly stale issues in the sense that they have already been

reported in newspapers, journals and periodicals. In this backdrop it is the comment of the political leaders that can trigger actions, inspire deeds and may provoke revolutions.

Hence, in the end we may make the observation that the political speeches are nothing but a kind of persuasive communication that is carried out for psychological impact on not only individual's mind but also on the whole society. From the researcher's point of view this is a natural phenomenon and a person must be attracted to all those good thoughts but not so much that he/she is going to spoil his/her own identity in front of the world and should act in a more sensible manner and present himself/herself as to be an example for other persons.

Conclusion

To conclude, language is basically that medium of communication that is moulded according to the needs of the users. Where the political speeches/propagandas/election manifestoes are concerned, there is a kind of special effect that is being created by various politicians to insitigate people to what they want and spread a kind of terror of their name so that people start believing them and can be easily exploited on the basis of class, creed and religion.

The most burning and recent examples could easily be cited are of the communal tensions being created in Agra and Aligarh just because of the political leaders Mohd.Basheer and Mohd.Azam Khan's welcome of their own vested interests. They have unnecessarily incited the 'no cause issue', which led the whole districts to be under curfew, leaving the daily commuters and the downtrodden without a means of earning their daily bread.

Positive Use of Power through Language in Educational Institution

S.R.Pandya

Introduction

Individuals are expected to play specific roles in educational institutions. Mintzberg (1971) and Coulson (1987) identify these as

- a) Interpersonal,
- b) Informational,
- c) Decisional, and
- d) Leading professional roles.

Successful educational managers are those who can activate and integrate these roles smoothly. In order to do so, they need to influence others and modify others' attitudes and/or behaviour. Influence refers to an individual's ability to affect the attitudes, perceptions and behaviour of others. Influence is closely related to the concept of power.

Power and the individual

Power refers to the potential ability of a person to exercise control over another person or group i.e. power enables an individual—usually the leader—to influence others. Every educational leader, whether, the principal, the head of the department or the teacher (as a classroom leader) gains and uses power. However, influence is quite subtle in nature, whereas, power implies some degree of force. Power is sometimes thought to be an extreme form of influence.

Leadership, influence and power are social processes because they include the leader, the followers and their willingness to act with the leader. According to Handy (1993), at the core of these social processes lie the issues of relativity, balance and domain of power. These have been described by Handy in another context. Within the context of educational institutions, these three issues imply the following:

(a) **Relativity of Power:** Power will be effective if it is of importance to the followers in a given situation. Hence power, which intimidates one person, may not have any impact on others. This implies that the Leader should analyze whether his/her power is of any consequence to the followers and then choose appropriate verbal and non-verbal language to exercise his/her power over others.

(b) **Balance of Power:** The process of leadership involves a power equation. Use of negative power i.e. the ability to disrupt or inhibit can be made by all i.e. the leader as well as the follower. This again implies the necessity to choose appropriate language while exercising power so as to be an effective leader.

(c) **Domain of Power:** The leader needs to choose an appropriate source of power, as no source of power is universally valid in all situations. This implies that use of specific form of language will be effective only in specific situations. The same language may not be legitimate in all domains while exercising power over followers.

This brings into focus the sources of power, which are as follows (French and Raven, 1959):

- i) Legitimate Power.
- ii) Reward Power.
- iii) Coercive Power.
- iv) Expert Power.
- v) Referent Power.

Let us now look at the relationship between the sources of Power and use of Language by a leader:

Source of Power	Use of Verbal and Non-Verbal Language	Examples of Use of Language
Legitimate Power	This is granted by virtue of one's position in the institution and is essentially the same as authority. If you hold legitimate power in your institution, your language used should be cordial, confident, polite and clear. Your need to make appropriate requests; explain reasons for requests and sensitive to subordinates' concerns. At the same time, your language should be firm and ensure compliance in order to be effective. Often, leaders use formal, legal language while exercising legitimate power.	"A meeting of the scrutiny committee is scheduled to be held on 4.2.04 at the Department of Applied Linguistics at 11.00 AM. You are requested to kindly make it convenient to attend the same." (Formal, firm but cordial, clear and polite Language)
Reward Power	It is the extent to which a person controls rewards that another person values. It can extend beyond financial and material rewards. Use of language here involves appropriate, credible proportionate verbal and non-verbal praise desired by the subordinates.	"I appreciate the way you have written the research report. It is comprehensive, precise, clear and detailed."
Coercive Power	It is the extent to which a person has the ability to punish financially/psychologically/physically harm someone else. A leader exercising this source of power uses	1) "If you take any more leave, you will suffer". 2) "Delegating

	<p>negative language. In fact, the stronger the coercive power, stronger is the use of negative language including threat and abuse. Use of negative language is based on fear and the assumption that the leader can punish in various ways those who are noncompliant. It usually evokes hostility and resentment among followers.</p>	<p>work to you means it will be done badly and I'll get the blame. You are incapable."</p> <p>3) Talking to the subordinate, student with your hands at the back. (Non-Verbal Language).</p>
Expert	<p>It is the extent to which a person controls information that is valuable to someone else. Positive use of language while exercising this source of power is based on the assumption that leaders are competent and have special knowledge, skills and expertise valued by others. It also increases a manager's credibility, confidence, image and recognizes subordinates' concerns. Use of negative language while using this power involves manipulation threatens subordinates' self esteem and leads to hostility and conflict in the longrun.</p>	<p>1) "It will be worth while if you read the book" 'Models of Teaching' by Joyce and Weil. It will be useful in your research". (Positive use of language).</p> <p>2) "You need to attend two refresher courses in order to be eligible for selection grade". (Positive use of Language).</p> <p>3) "Whatever you do, you will not get selection grade and reader's designation</p>

		<p>since you do not have a Ph.D. degree". (Negative use of language, selective information given, partiality wrong information given, manipulation.)</p>
Referent Power	<p>Also known as charismatic power. It exists when one person wants to be like or imitates the language used and behaviour of someone else. It is power through identification. A manager exercising positive use of this power uses balanced, impartial language, is sensitive to the subordinates' needs and feelings while choosing words and shows trust, affection, acceptance and emotional involvement while communicating verbally and non-verbally to subordinates.</p>	<p>"With little more efforts, I am sure your article will be published in the International Journal just as mine got published."</p>

Use of Positive sources of power such as legitimate, reward, expert and referent powers along with appropriate selection of language reduces conflicts, enhances group cohesiveness and improves institutional effectiveness.

On the other hand, use of crude language, use of rules and procedures or negotiations through threats are the examples of negative use of language while exercising coercive, reward and legitimate sources of power. Even charismatic power, if not used through appropriate language can be open

to abuse. In other words, the social interactions and the micro-politics of academic life, conflict and consensus therein are related to use of power through language. Power is used through overt and covert language. Persuasion, debate and discussion can enable a leader to create a congenial institutional climate. Implementing curriculum effectively also depends, to a great extent, on appropriate use of language.

Closing remark

Desirable and acceptable language has the capacity to inspire followership, change beliefs and perceptions of subordinates, offer alternatives to refute long held beliefs. It enables others to overcome their fears of failure and reduce reliance on authority external to the group.

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Familial Power Equation and Language in the Novel 'Daughter's Daughter' By Mrinal Pande

Pratima Dave

Introduction

This paper aims at interpreting power relations in the Indian familial set up in the novel 'Daughter's Daughter' by Mrinal Pande. The novel maps out the experiences of the protagonist Tinu during her vacation visits to her maternal Grandmother's house. She attempts to understand the power equation in her Grandmother's house. It is a particular experience with universal appeal. It deals with the power of hierarchy operating within the family. The constant focus is on sons as opposed to daughters. It is they vs. us.

The book brings home to us with great clarity, feelings that we have known. The writer narrates small pleasures, fears of loyalties and betrayal. It reflects the impotent anger and agony against the raw deal a girl child gets. It is a first person narrative of a child's worldview in the adult world where men are against women and adults are against children. The novel aptly uses the metaphor of journey – a journey towards self-realization reflecting collective female consciousness. This is reflected in their discourse. It is the politics of gender established through language. 'Language is not neutral, for systems of discourse are often synonymous with the system of power.' [Lakoff, 1975]

Language and Identity

Power is an abstract concept realized through language. Language reflects the status and identity of a person. Status is the position; a person holds in the social structure such as a wife, husband or a daughter. Roles are conventional modes of behavior that society expects a person to adopt in a given set up. The chief marker of social position is undoubtedly language. [Encyclopedia].

Patriarchy is the norm in Indian society. In this male hegemony, Indian woman's identity is deeply embedded not in marital twosome, but in the entire family she is married into. She plays the diverse roles of a daughter, a wife, a daughter in law and a mother to her children. To untangle her true self from this morass of intertwining familial network is no mean task. [Ghadially, 1988]. Family can be the single most oppressive institution and difficult to challenge due to the rootedness of women in it. Man is at the axis here and a woman is marginalized. A daughter is considered as an 'outsider within', which is clearly reflected in the interpersonal power relationship in the family.

Interpersonal power is asymmetrical in patriarchy, because men control the behavior and thought of women whereas women cannot control in the same respect. A woman is subservient in family structure in regards to kinship interaction. The man and woman role relation is of domination and subordination. Men exercise power by exhibiting dominant behavior reflected in their language through phonology, lexis, topic, syntax, style and non-verbal communication. Use of imperative, declarative and

negatives by men reflect power. Actually man's language is the norm against which a woman's language is judged. [Wardhaugh 1996] There is little or no turn taking for woman in communication.

Let us see how the power relations are established and upheld in *Daughter's Daughter*, where the roles of men and women are clearly defined as the 'wielder' and 'yielder' of impersonal power. Mrinal Pande in the Preface of the book says – we have been brought up in a claustrophobic system that insisted on togetherness and willing suspension of the right to privacy in the name of family honour, but where being born of a son or a daughter of the family suggested you all the time more firmly and finally within the family than caste or creed. She writes in *Daughter's Daughter*:

Familiar Power Equations

Men are icing on the cake in Grandmother's overpopulated home. My mother's brother, P.K.Maama, was the sun around which everything in this house revolved. Then there is Anu the youngest man, the boy, the male heir to the line. If he does not want to study, the teacher is sent away. If he has cold, he can lie in bed and suck mints and not rinse his mouth later. (76) In maami's house too her uncle seeing us – the girls would comment – 'Too many girls! Too many girls, in all the good families, glance slyly at his brother, who had been blessed with pretty grand-daughters but no grandsons. Sahib Badbajue – the uncle, was inordinately proud of his. He always had one of his grandsons plonked near him and was well known for feeding choice delicacies only to them, even in public. Sometimes our cousin Anu, the son of their daughter would be treated to a slice of mango

or a toffee from his hands. Never us! We were the daughters of a daughter. We earned indulgent smiles at best. (26)

Being a son Anu had a right to be the winner in spite of losing the game. The novel is full of such incidents reflecting his privileged position. Once Dinu- Tinu's elder sister, found a beautiful embroidered peacock from behind a mirror. She was very proud of her possession and was not ready to part with it till Anu knew about it. Look at the power of language here. An angry Anu lies next to Grandmother-'You sit there. You are Daughter's children! We'll sleep here near Grandmother', and points at the foot of the bed with his foot. (3)

Wielder of power shows a lack of inhibition with regard to verbal and non-verbal means of communication to show the girls their place. The Grandmother looks at both of us with a smile that says- Give -It- To- Them-After-All-And-It-is-Their-House. It's ours too. No, it's theirs. Grandmother gives us a long reproachful look. She glances at us saying Give! Give! Give! We both smile back sweetly. Our eyes say No! No! Aunts say we are being selfish and beastly and un-sister like.(35) Ultimately, daughter's daughter, being outsiders had to part with the prize possession as everything in the house rightfully belonged to the son's son. The war is lost.

Another day another battle to lose! Tinu says - 'I was crying my eyes out because I had been denied the holy prasad of Ishta - the family deity. The aunts had smiled and said no to us - it was not to be had by the daughter's daughter and could only be given to son's children. Discrimination is established through the power of negation! The novel is full of incidents of

step motherly treatment meted out on girls. In making colored paper buntings too the best twigs and gum were given to Anu and his sister and rather the dripping ones are given to us. The servants are on their sides. They are theirs. We can appeal to no one. We are outsiders. (34)

Exercise of power

Exercise of power can be manifested through attempts to control directly or indirectly. The hierarchy and power relation cripple a person. The myths, customs and values that shape people's perception and attitude towards women are too fossilized. They want women to be prisoners of the image built by men. In patriarchal culture, we get a masculinistic definition of ideals and images of women. The conditioning is so deep and strong that the women become the spokesperson of men's views and superimpose restrictions on their daughter, channelising their oppression is both overt and covert which shapes the destiny of women.

This is done through a variety of techniques of socialization such as role modeling, selective reinforcement etc. This differential treatment is meted out by a variety of social agents such as parents, grandparents, relatives, neighbours and even elderly servants. The end product is a package of personality traits attributed to women by men. A compartmentalized straight jacket, stereotyping of a girl to fit in pre-defined roles (Ghadially, 1988). Reflecting the same notions in relation to girls' education – sometimes we see the long queues of school going girls passing by our home. Everybody cranes their necks to view this little queue; especially men and young boys and then they make derogatory remarks about girls trying to get education. These remarks are often echoed within the house.

The aunts smile and say – Boys being boys and girls eventually need skill only to roll on chapattis and boiling dal and rice. (48)

In another instance Hira di, a servant is hard on her unmarried daughter. She slaps her hard for giggling, at which Grandmother says – shame on you Hira for hitting a marriageable girl, but the tone says she agrees that giggly and frisky marriageable daughter need to be tamed. Both refer to husband as 'Malik'– the master and she is taming Sita for him. This, Grandmother says, is the right and proper thing to do. She has been doing it herself in her own way. (72) The same conditioning for the daughter's daughters – Tinu remembers – When Dinu and I laugh too much, mother gets angry, 'You'll now weep. Girls should not laugh too much', she says grumpily. The girls were expected to be quiet and docile like daughters in law in maami's family.

In her home the women spoke in gentle whispers and kept their heads covered even in women's rooms. They were always quiet and anxious and had the lost air of the people never consulted. (26) The subordinate power behaviour is expected to limit one's behaviours to accomplish the views of the wielders of power.

Myth and Actuality

Myths also air the views that the girl child is unwanted. There is a prayer in 'Atharvaveda' – The birth of a girl, grant it elsewhere, here grant a son.' This vacation they have gone to Grandmother's house for mother's delivery. Hell broke loose as the third daughter is born. 'Whispers follow whispers without faces that feel like moans. Mother cried to sleep that

night. The Grandmother's grief was further edged with guilt for the third daughter was born in her house. 'Oh for a son, that could have rid her daughter of those repeated child bearing. Right from the beginning the omens were all there. Her daughter had looked rosy. She wanted to eat pickles, feel sleepy all the times. All these are signs of an impending birth of a daughter. I should have known, she sighs. (53) A girl child is not welcomes but mourned.

Another vacation at Grandmother's home, mother is pregnant again. Prakash, our deaf mute cousin is sent to predict the sex of my mother's unborn baby. This time he made a sign of a moneybox with his hands. That certainly meant a boy, didn't it? Girls were bad cheques, they were auctioneer's decrees. Boys brought in money, land, and gold everything. Girls just took away things. 'O Devi, give these poor girls a brother this time!' the visitors would pray. Finally, a boy is born. Everyone is smiling. Special broth is prepared for mother. Who does not like to drink the heavy stuff? 'Drink it up, drink it all up,' says Grandmother. You'll be breastfeeding a son this time. Everyone tells us happily. 'You too have a brother now, and he'll protect you and carry on your father's name.' People can't stop smiling with pleasure today. (85)

To wrap up

Power is expressed in two ways in communication –

- 1) Either by attempting to control another person or
- 2) By what could be the lack of inhibition?

Both reflect here men's behaviour. This is bitter cold month of December and mother wants to visit mama's house. Father is against going there

uninvited. But, mother believes that she does not need any invitation to visit 'her' home. She dreams of a grand welcome but the reality is far from that. Tinu says – this was not a house that had been waiting for us. Only Grandmother came out to receive us. Mama was very ill. Grandmother looked mother in the eye, unwelcome writ large on her face. Something had remained unsaid. Something ranked in the back of the throat like a fine fishbone. (108) Anu had loudly said he wished they could be left in peace during some vacation. They were sick of aunts landing on their heads with four children as soon as the holidays began. No one said to Anu that he was being rude not even grandmother accepting his authority. She says to no one in particular this bitter truth – 'Just as leavened bread tasted best when it was toasted equally on both the sides, so also married daughter appeared best if they spend as much time in their house as they did in others---.

Visitors with guest have a reason to feel rather uncomfortable and embarrassed if the guests stay on and on. Grandmother, a matriarch otherwise realizes her own status of a visitor in her son's house and yields to the power of her grand son.

Thus, confirming the fact that 'Home' is a mirage for a woman till the end of her life, because the home is always of a man – of a father; of a husband; and of a son or a grandson, where she is just a caretaker – a fact proved through the power of language.

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Power Relations and Discourse Patterns

Pushpa Pai

Introduction

Language is a social phenomenon. It provides identity to individuals and brings about a sense of solidarity among the members of social groups. This is achieved through interaction among members of groups. But no one is free to say what one wants to say to anyone at anytime and are all bound with social norms that are set up by society. These norms come into being by tradition and convention and are generally accepted by the members of the society.

Language is a tool of inter-personal relations and power is its important feature, where specific people or groups of people control other people or group of people. They try to influence their minds and control their behavior with information, knowledge or just by positions ascribed to by social convention.

These relations are embedded into discourses, where verbal behavior of people is influenced by some event having an addresser, an addressee and a topic around which the discourse is interwoven.

Power in patterns of discourse

Verbal behavior is usually in the form of illocutions, which are verbal acts defined by social conventions. The acts like thanking, assuring, congratulating, warning, asserting, etc are illocutions that observe socio-cultural norms. These illocutions are normally expressed through imperatives, interrogatives, concessive or declarative sentences. Here

imperatives are commands, interrogatives are inquiries, concessives are for suggestions, and declaratives are for making statements.

Language is a social phenomenon and as power it regulates interpersonal relations in a discourse. A simple question "What are you doing?" If a friend asks this question to another friend then, it would be a neutral question. It may mean that the friend wants to know whether the other one is free and available or whatever the setting indicates according to the situation. But if, in a class, the same question is asked by a teacher to a student, then the question immediately assumes meaning of censure. Thus certain relations assume power just by virtue of their nature, just like the relation between the teacher and the student. Such power relations are asymmetric in nature and are either inherent in social relations or acquired or imposed upon by the social institutions, e.g. the relation between parent-child is inherent, doctor-patient is acquired through training, and leader - follower is imposed.

These relations are technically called Ideologies. These ideologies provide power and can be seen manifested in one or more person behaving dominantly and one or more person behaving in a subordinate manner. Generally we may say that power is manifested by exhibition of what we may call dominant behavior and at least presupposes that somebody else limits his or her behavior to yield to the wielder of power. These power relations determine how a communicative interaction is established. The dominant person or persons decide the mode and type of interaction that should take place and are some of the ways in which power can be exercised. The major factors in this are the syntax, the

morphology, the phonology and the intonation pattern and opportunity to take turns in the interaction.

The discourse patterns change according to change in the society, e.g. the act of thanking is typically a western concept and not a common feature of Indian culture. It is one's duty to extend favour to one's seniors or elders, and not an obligation according to Indians. Hence instead of 'dhanyavad' which sounds artificial and 'abhari hona' which means 'I'm obliged.' has a very formal connotation, we have borrowed the word 'thank you'. Other words like 'sorry', 'excuse me' are used with ease by all the Indians, whether educated or not. 'Good day' 'take care' are some new phrases added to Indian language, especially among urban Indians.

Again according to Indian culture an individual does not have any status. S/he is bound by social norms and is obliged to act according to the hierarchy that emerged from them. People in olden days did not question this authority. The 'dos' and 'don'ts' were clearly defined. There were no ambiguities about them. The consequences for not accepting the authority were also very clear. I remember the first lesson in our textbook of Sanskrit used to be 'satyam vad. Dharmam char. Matri dewo bhawa. Pitra dewo bhawa. Acharya dewo bhawa,' which clearly indicated that one cannot question the authority. These norms were assigned not only to girls but also to boys; they were decided differently according to the perception of the members in the position of authority. There may be a fear complex that led to the acceptance of authority, but the power relations were clearly marked and were wielded assuredly. These norms covered every day behavior like 'Get up early in the morning. Wash yourself thoroughly. Wash your hands after meals. Come back home

before dark. Wash your hands and feet after coming home.' were the 'dos' prescribed to us when we were small children, irrespective of our being a girl or a boy. Among don'ts were 'never speak unless you are addressed to', 'don't question the elders' and some silly ones like 'don't cut your nails at night, don't whistle at night, don't wash your hair on Wednesdays.' In spite of the fact that these were quite irrational or silly everyone accepted them without complaining. This authority could be wielded in a commending tone or even body language. Sentences were in the form of imperatives.

Language Power and change

But with changing times and change in educational aspirations among middle class, there are marked changes in the behavior of people in places of authority. Education and knowledge of English among the school going generation disturbed the power relations. The knowledge of English granted the youngsters a power to which seniors in hierarchy did not have access. This affected their assuredness and the confidence, reducing their power wielding authority. This also brought change in the meek acceptance of authority that exercised power over the dominated which was assigned to them through Ideology. The imperative sentences that carried commands gave way to concessive sentences that conveyed suggestions with the hope of acceptance of it. The sentences/karo/jao/mat karo/mat jao/ changed to /karnaa chaahiye/karen/ or in Marathi Forms like/ karaawa/ or / karu naye/, and the intonation pattern that had assuredness and ordering around, turned to entreating and persuasion.

The advent of technology and information explosion in the last decade has changed the social environment and has brought a change in discourse

patterns. Knowledge of English has bridged the gap between the two groups ascribed by the ideologies; the power relations had further lost their strength. The generation of nineties has achieved something that the earlier generation could not control. The access to Internet turned out to be the source of all kinds of information and knowledge, and it could be done with alacrity and diminished the authority of parents and teachers. Since children have access to all sorts of information from the Internet, this has given an upper hand to the ones on whom the authority was exercised. This has disturbed the ideological grid. Even the doctors, who were considered all powerful and whose advice was reverently followed, are now questioned about the genuineness of advice. This change in the social environment has naturally resulted in the change of discourse patterns too.

The authoritarian behavior of the persons that have turned into suggestions and advice has lost its significance and the power relations now are lopsided. The ideologies do not any more assign authority or the so-called subordinate group does not accept it. Now the so called dominant group instead of ordering or offering advice to anyone around presents its opinion in the form of statements with the help of declarative sentences. These are either used to put forth the facts or a warning, which is very often followed by remarks like you are wise enough to understand this. E.g. 'dinner will be served at 8 o'clock tonight or 'your grand-parents would be coming to meet all of us.' The children too prefer to be left alone and very often heard saying 'I know what I'm doing. I'll manage. Don't worry'.

It is interesting to note that the change in authoritarian behavior of dominant group is reflected not only in sentence patterns but also in other features of discourse like intonation and turn taking, modality and the choice of words etc. In the early days where tone itself resulted in yielding to the command intonation became subdued and the entreating one. In the last phase we see the intonation is matter of factly with no emotional over tones. And if there is any failure on the part of the subordinate to perform in response of the dominant group would be 'I knew this will happen.' 'I could see it coming' 'You are responsible for whatever has happened,' etc.

We can also see this in decision making activities too. In earlier days the subordinates did not have any role in decision-making, and today they are made responsible partners in decision-making and their opinions are respected.

To conclude

One may say that ideologies do not always define power relations. There are many other factors that are responsible in defining the illocutionary pattern. But if we look back we will find that the authority assigned by ideologies helped in inculcating value system right from the childhood. Now that the dominant group itself has lost faith in their power we need to look for a new set of values and new methodology to inculcate it.

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Power Differentials in Tamil

L. Ramamoorthy

1. Introduction

1.1 Tolkappiyan, the earliest extant Tamil grammar categorises the use of lexical items in its sutras 45-51 as follows.

ii en kilavi ilinton kuurre
Taa en kilavi oppoon kuurre
Kotu en kilavi uyarntoon kuurre

The sutra correlates the use of lexical items with the social status of the people. The lexical items “ii”, “taa”, “kotu” though are synonyms with the meaning ‘to give’, their usage is different. The grammar states that the lexical item ‘ii’ should be used by the people belonging to the lower status (ilinton). Kotu should be used by the higher status people (uyarntoon) and “taa”, between equals (oppon).

1.2 One can note the use of ‘ilicanar valakku’ meaning the ‘variety of lower status people’ in the later Tamil literary texts. In order to differentiate the chaste Tamil or written Tamil, spoken variety is categorised as the variety spoken by the people of lower status. There are also usages like “koccai valakku”, “Kotun tamil” to describe spoken variety of Tamil.

In the first instance, the linguistic features are differentiated on the basis of the status and in the second instance the whole variety is given status.

Modern linguistics theories identify language variation on the basis of historical, regional, social and stylistic factors without differentiating any variety as high or low. The reason for the existence of such types of attributes to a language/ variety is due to power. In order to explain the relationship between power and language, an understanding of what constitute power is essential.

2. Power

- 1.1 Scholars opine that power is a difficult concept to define. Foucault states, “It is the same that one attributes to a complex strategic situation in a particular society. It is not a property but is a strategy, which is both intentional and non-subjective. He further states that power is exercised with aims and objectives but these cannot be simply reduced to a framework of intentional agencies in relation to either individuals or social class (cited in Tilly 1990).

Sociologists define power, as an opportunity to impose ones will on others.

2.1. Since power is a strategy exercised to impose ones will, it can be related to factors like status, domination, resistance, interruptive behaviour, etc. a society consists of people with unequal status either ascribed or achieved. A member can achieve status in a society by means of appropriation of wealth, education etc. the peculiar characteristic feature of the Indian society is that it is stratified on the basis of caste, which is ranked on the basis of the Hindu varna system. So an individual born in a particular caste has a status ascribed to him according to the caste hierarchy that varies in the descending order from Brahmins to untouchables. The higher status has got the social sanction to impose

their wish on others. Sometimes others may adapt the customs and habits of high status group even without imposition, this type of situation can be read, where power operates indirectly. Interruptive behaviour is the strategy adapted by the power groups for imposition. Since all social relations work on power differentials it is difficult to locate power in specific points.

2.2. There are many unequal social relations like age, sex, class etc., in the society and language expresses these differences. Since language reflects all social relations, one can also expect the power differentials in language. Scholars specify that language frequently reflects, maintains and enforces power differentials cited in Berghe, 1994) the power differentials in Tamil are explained by taking the parameters viz status, domination and interruptive behaviour in the following sections.

3. Status and Power.

The second aspect of status is how status is expressed in language to create power differences. There will be no power difference provided the linguistic features are not evaluated by the speaker; the example cited in the beginning of this paper is due the evaluation of the speakers. Appropriation of knowledge through script or written variety gives status to the speakers as well as to the language. The status of those scholars who have mastered Tamil grammar and literature leads them to impose certain norms to the use of language for upholding their status by keeping a separate identity as scholars. It is their imposition that makes the spoken variety, a variety of lower status.

Language reflects social difference when it is used between the interlocutors and is possible in a society, which is stratified on the basis of caste. There are conventional ways of addressing or referring to others in a society. When this speech behaviour pattern is violated then one can see the status difference. For example in Tamil, normally the elders address the younger by name. But there are situations where a young boy can address an old man by name. The use of such language indicates the status of the boy in the society. This aspect is dealt in the last section of the paper.

Caste and power

4.1 The relation between caste and language is an interesting aspect in Tamil. As mentioned earlier Tamil society is stratified on the basis of caste hierarchy Brahmins have the highest status ascribed in the society and Harijans occupy the lower status. Many dialect studies in Tamil Nadu classify the speech into Brahmin, non-Brahmin and Harijan speech. To establish a caste dialect, the linguistic features belonging to the particular caste should be shared by all the members of the caste irrespective of region, religion and other social status. Brahmin dialect irrespective of these variations has the following features.

Std Tamil	Spoken	Brahmin
Vantu konttu	vantu kittu	vantundu
Vantu vittatu	vantu Tucci	vantuduttu
Vanta polutu	vantappo	vantacce
Ennitam	enkitte	ennande

There are many vocabulary items like 'jalam', 'aattu', 'attimpeer' that are exclusively used in Brahmin dialect. These features mark the Brahmin dialect.

But in the case of other dialects, there is no evidence in Tamil to show that particular feature belongs to a particular dialect irrespective of other social variations. The caste features are shared with regional features.

4.2 With regard to the power differentials in caste, Brahmin dialect was once considered as prestigious. The people belonging to next strata of the society started imitating the habits of Brahmin along with their speech. But now the Brahmin dialect is not considered prestigious, the evaluation and ranking of the speech is marked not by caste status but some other criteria in the power situation.

5. LOAN WORDS AND POWER

Existence of other language materials in a language and the attitudes of the people towards these loan words show status of the language. Words are borrowed for two reasons viz. need filling and prestige. People believe that mixing of other language words especially the language which are regarded as high status give them prestige in the society. The high status or power of the language is decided by many factors like numerical strength of the speakers, nature of living, literary status of the language, cultural superiority of the speaker etc. Those languages that are powered do not bother about borrowings. They add the borrowings as strength to them. But in the case of languages that are weak, borrowings may be a threat to their existence. The best example for this is English, though it

mixes lots of other language words, it is considered as the language of globalisation. The power of the language is decided by the power of the people rather than by the linguistics reason.

The attitudes of the speakers and their reactions towards loan words are another dimension to study the power differentials. This could be explained by taking pure Tamil movement as a case in point. The pure Tamil movement was advocated to maintain the purity of Tamil by eradicating Sanskrit loans in Tamil.

The impact of Sanskrit over Tamil language and literature was in such a way that it affected the identity and existence of Tamil. The social cultural and political conditions of Tamil society during the later half of 19th century were very conducive for the genesis of the pure Tamil movement. The implication of pure Tamil movement could be inferred at both linguistic and societal levels. Scholars argued that the movement aimed to reform Tamil and was not a negative movement against Sanskrit. At linguistic levels also, arguments put forward by the purist were the indiscriminate use of loan words would destroy the sweetness and beauty of Tamil. In addition they even argued that the loan words would create an impression that Tamil could not function independently. At that time, purification process was justified for the following reasons.

1. To uphold the tradition of Tamil
2. To maintain the distinct identity
3. To oppose imposition and foreign dependence
4. Intelligibility criteria.

The interesting aspect of the purification was that they consider even the spoken forms of Tamil as impure. While removing the loan words, the

purists selected old Tamil literature as source for creating new words. These old Tamil literary words are as unintelligible as other loan words. It is to be mentioned that the pure Tamil movement was not a mass movement but a movement organised by intellectuals.

Even though the overt ideology of the movement was to purify Tamil, there was a covert ideology behind purism that is relevant for this study. The covert ideology was to restructure the power pattern of the society. In the name of traditional religious and ritual status, the Brahmins though small in strength gained upper hand in the society and occupied power domains like religion, administration, education etc.

The Brahmins kept their language also unattainable by mixing lot of Sanskrit words and made their language as a district social marker. To assert their distinctiveness, the non- Brahmins rejected to Sanskrit loans (Annamalai, 1979). The emergence of Dravidian movement is an elegant testimony to the social struggle during that period. The pure Tamil movement is the best example to explain how languages can be used to restructure power pattern in the society

Any activity on the language that separates languages from common man can be considered as an act of power. Rejection of loan words and colloquial expressions and opting of pure literary Tamil words even for standardised colloquial usages are to be viewed in the light of power. By these acts, the purists wanted to create their own identity, which is distinct from other educated people. The act of creating a separate language within the language, which could not be attainable by a common

man, is similar to the act of Brahmins. This type of aspiration of purists for power makes them to attribute spoken Tamil as low variety.

6. ADMINISTRATION AND POWER

So far we have seen the relations between languages and power in a macro context. The use of linguistics features for power strategy is another of the study. This can be studied in two different perspectives viz. the language use in power domains and language use in day-to-day communication. The language use in power domains will be helpful to identify the linguistic features that reflect power. Administration is a power domain and special vocabulary and exclusive types of constructions to reflect the character of the administration mark its language. The characteristic features of administrative domains are I) Status difference II) Formal and non-intimate nature III) Objective orientedness IV) Politeness. Administration is a power set up which is governed by certain rules, regulations, and punishments etc. It consists of members of different social groups holding different positions. A person in the administrative set up acquires status as decision taking and an enforcing authority. The principle task of administration is to assign duties to subordinates. This character can be reflected by the imperative obligatory constructions. (ex) *ceyya veentum* 'you must do'. There are two types of imperative construction such as verbal noun form and infinite form. The verbal form of obligatory construction (*ceytaal veentum*) implies more authoritativeness.

Apart from the higher officials, lower cadres also form part of administration. They have to be more submissive and polite. They can

suggest certain proposals in a polite, non-imposing and non-committal manner. This character can be brought out by optional constructions and auxiliary constructions apart from the words that express politeness. The object-orientedness of the administration can be brought out by passive constructions (see details Ramamoorthy, 2000)

The main character of the administration is its formalness. The language use should be very formal and non-intimate in nature. The administrative register is constructed using technical terms and use of constructions with verbs that reflect power aspects. Hence linguistic features as such do not have power dimension but acquire power when it is used in that domain.

The use of lexical items by state shows the power dimension. A particular thing can be perceived in different way of depending upon the worldview of the community. All the perceptual variation need not be power centered. This can be explained with an example. There are two lexical items such as “pooraali”, and “tiiviravaati” in Tamil, which means ‘freedom fighter’ and ‘terrorist’ respectively. The Govt called a particular group of people who fought for the freedom of their land bolt. And the people as ‘pooraali’. When the government policies were against this group, the same group was labeled as terrorist by the government. Those perceptual difference which got legal or authority shows power differentials. Using this parameter, the lexical items given in the beginning of the paper shall be interpreted as showing power differences since it is stated by a grammar. The grammar is an authentic version of the languages.

7. Power in Communication

Language use in administrative communication is totally different from ordinary day – to-day communications. The language of administration is explained here to show how linguistic features are explained in the power domain. In the day-to-day communication, power does not lie in specific points. Any barrier in the normal discourse creates power differentials. Uninhibited, spontaneous, free speech is possible only when there are no barriers. The social barriers of such kind will translate be into language barriers (Berghe 1994). Unequal access to a linguistic form and nonreciprocal use of certain forms indicate the power differentials. Avoidance of husband name-by-name, and non-reciprocal address of “caami” ‘God’ by non-Brahmin and “Dey” by Brahmins and others to lower caste man can be cited as example.

There are certain speech acts in which power strategy explicitly works. They are giving commands, regulatory behavior, inquiry /question and interruptive behavior. There are also other speech acts such as requests, apologies, compliments etc, where politeness operates. Even politeness strategies can also become power differentials acts depending on the nature of face threatening acts.

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Power to Act Civilized*

Ranjit Singh Rangila

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 *matter 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 act of 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 inner constituents of its dimensional identity. The identity array has 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 the experiential reality of people among known societies.

For power to be a conceptual entity is to be a part of the 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 discussed about in the academia on all sides of the intellectual globe (see Chenoy 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 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.

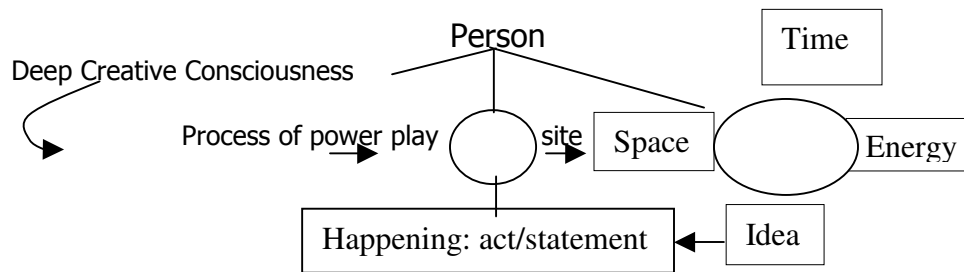
The present writing proposes to conceptualise this innocent side of power so that theory of power gains its natural role in the life of every person who lives and behaves as a civilized individual wherever such a person is.

Power is invested

In accordance with the 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's 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 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-scope consequences for theory of power. Keeping in view the scope of the writing it is thought reasonable that the overall conceptualization confines to locally relevant and mid way generalizations.]

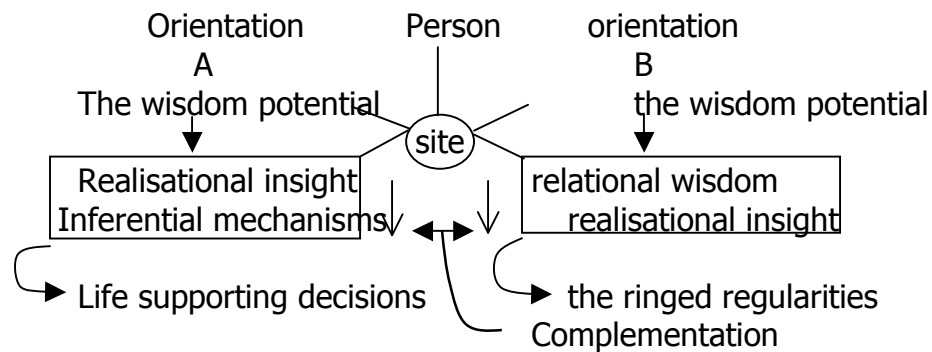
To continue with the issue of orientation, it seems the case that to gain knowledge of power play in daily life one requires very delicate resources of wisdom. For instance, *realisational insight* of wisdom is far more powerful than that of *relational wisdom*. Even the inferential mechanisms are more inclined towards decision making such that primarily supports 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 realisational insight, but for all practical purposes it plays second to that of relational wisdom. One receives facts, acts, concepts etc. in their formal entirety 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.

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 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 fond 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:



Picture-3

The two orientations have their wider consequences in the differential skills of conceptualizing and of codification. 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 theory building.

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

II

THE OBSERVED – life-making

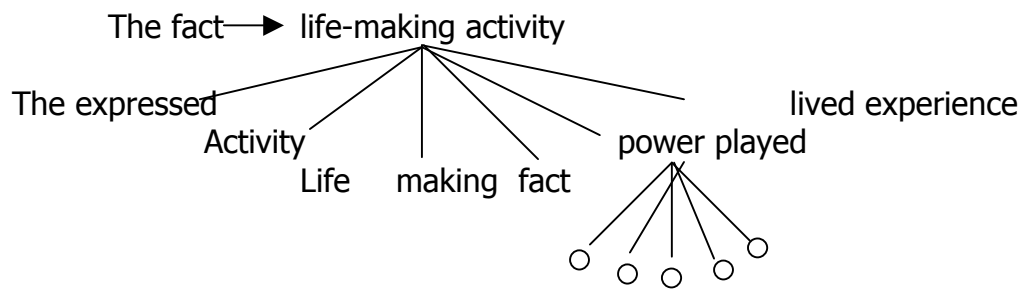
Since power play happens during the daily routines of what people do and what people say, these very routines must be the data fields (see Rangila 1995 for the idea) for an inquiry into power play. After all which ever dimension of power one may consider, it can be observed only if it surfaces in some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

Power: the puzzlement

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 multi-dimensional 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 dimensional 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 elsewhere 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 (act related) 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. Life making is, seen in this sense, a chain of constant decision making.

That is, in the present case, one's 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.

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, and (2) dimensionality. 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*

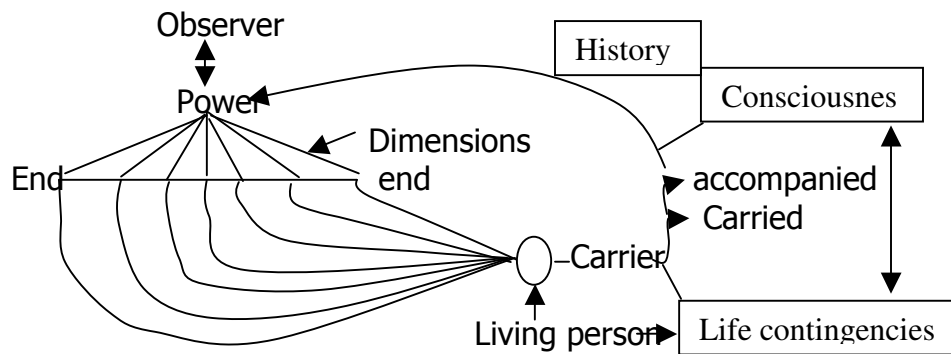
The considerations and the schedule given above, however, take care only of the creation of a fact, act etc. within the consciousness. In a sense they together define what has been termed internity elsewhere (see Rangila 2002) for anything ever expressed or to be expressed. But for power to surface at 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 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 – *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 sorts. Some of the designative 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 designative 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 designative.

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, precept 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.

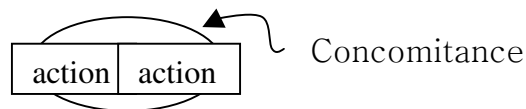
Discovery 1: *the immediate data*

One of the realizations in 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.*** Picture-6 has the architecture:



Picture-6

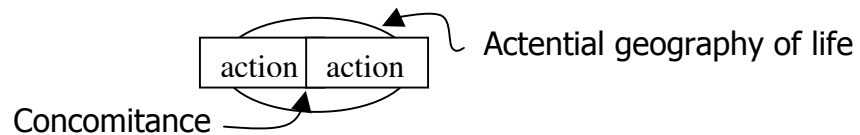
This condition may hold, to begin with, at least in the case of *say* and *do* till such happenings are discovered where each of such ***elements*** (*say* and *do* in this case) is demonstrated to have its separate, individual and only singular occurrence in the daily lives of people.

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-7 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. 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 quite an intricate problem when they are seen from the end of consciousness creates resources to make them come about in real life experience. For instance, a consciousness engaged in a 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.

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. Whereas power is to be expressed, action has to ensure concomitance, especially if it has to be a part of lived experience.

In both cases, this is more than the entities being multi-dimensional. This fact has an opposite end also. That is, it is the multidimensional character of 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 multi-dimensionality that is responsible for integrating an element to a systemic network and ensuring its membership in the system in question.

Built on the same premise is the discovery that if an element has to have an identity to participate 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 multi-dimensional 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 *creation*.

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 *creation*. 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; but 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 link. As it is rooted in a relationship with a value called concomitance, the condition grants the

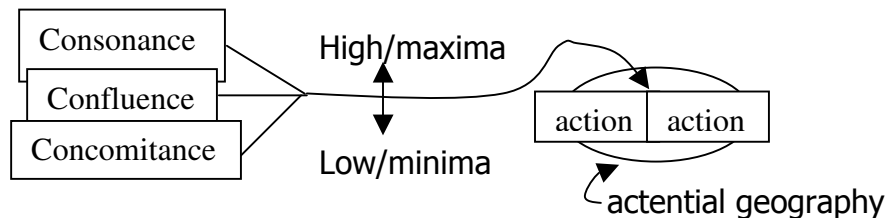
elements in question the possibility of their being. If one were to think of a minimal condition of relationship being just there, then this is the maximum that relationship thus conceptualized can tell about the element, and even can ensure for it.

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 that concomitance may offer. This writing proposes to adopt consonance as the defining property of this relationship that lies 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. Picture-8 has them:

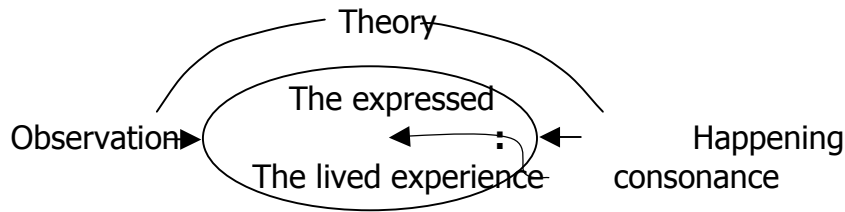


Picture-8

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, being in consonance with each other, as the elements of a happening they have to be observed (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. Picture-9 has it:



Picture-9

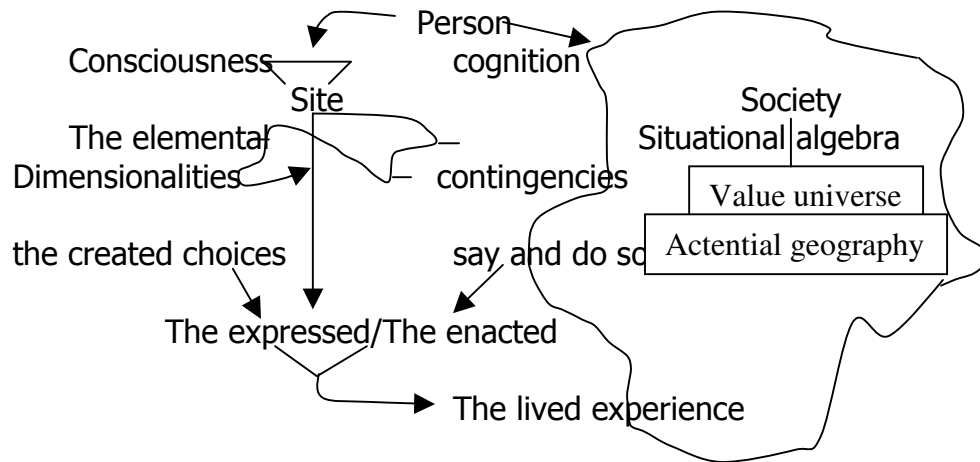
Creating – the problem solving mode

Two strategic possibilities for problem solving, in this case, seem to present a 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 maintain its singularity.***

It is worth noting, in 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, 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 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).

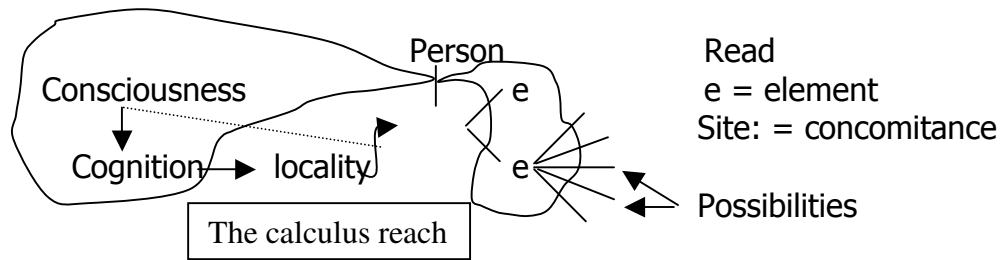
Identity negotiated

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 a very complex processing such that follows a very sophisticated calculus of action. 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 possibilities so that likely decisions related to them are laid on a scale that guides choices in 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. Picture-11 has:



Picture-11

The picture shows a calculus that helps consciousness to compute the desirability index, seems to have mega-scopic 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 type 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

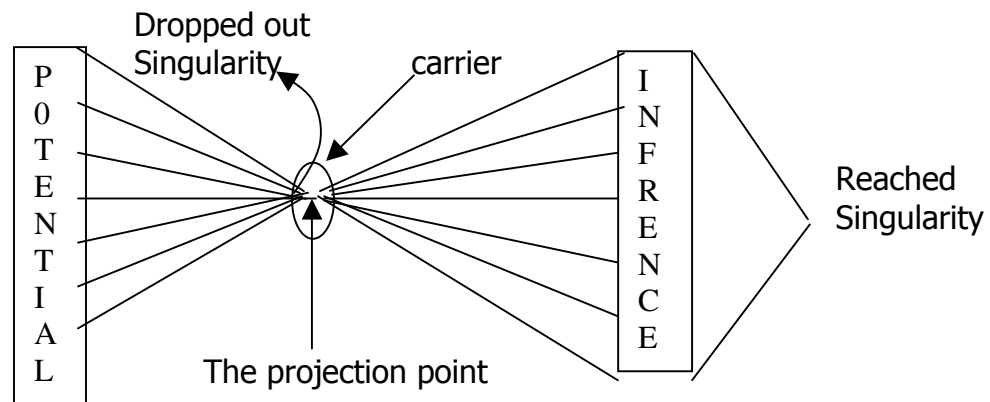
The conceptualization formulated so far on the issue of power play is still incapable of answering a very basic question: How does one reach the specific choice that one presents as representative of one's position, role, idea, opinion and the like? Even if one were to express power as part of a package, or one were to use one's 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 somehow come through.

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 dimensional material still remains to be processed. The computing must come through, as the dimension that shall finally participate in the creation of 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

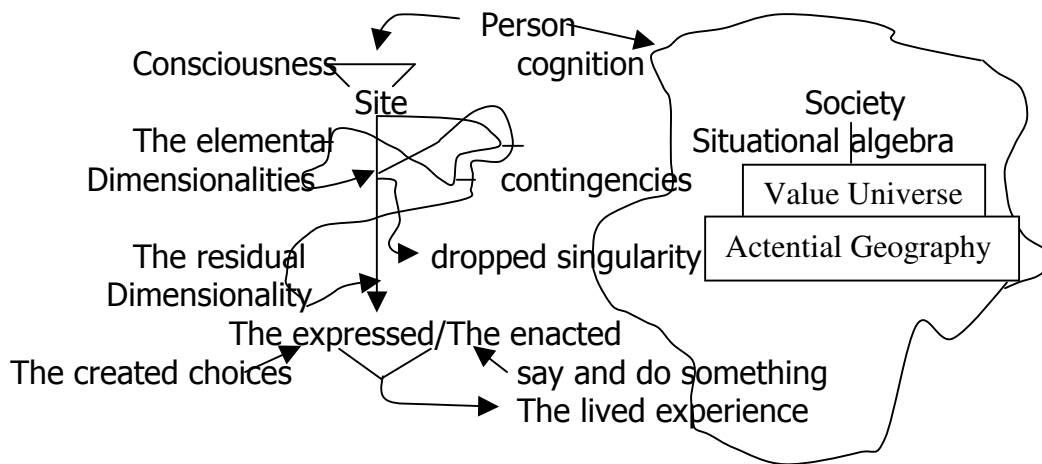
shows as to how all the conceptual entities (the elements in the present case) seem to present themselves as singular and uni-dimensional when they are met with in daily life.

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. Picture-12 has it:



Picture-12

But the subtle processing that takes place in the deep creative consciousness is sourced mainly through the same architectural facility that is offered in Picture-12. There are, however, a few specific computing jobs that enforce a reworking of the facility offered there. 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.

Conceptualization of the cognitive facilities offered so far to work out the creative potential and 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 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 facts, 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. The actential moves are much more complex and wider in their scope of coverage. A simple question: How does it happen? It 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 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.

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 definitionals that describe the elemental entities that constitute the observation as the following:

- a. People, societies and the individual 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 ones 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 thought and discovery process.

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 priori* 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 relational networks with the help of generalities already created. This is needed, to recapitulate, because creating of acts and putting acts thus created into networks 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 different from what projects the created and networked into daily life as *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 Facility

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 in three layers. Evidently 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 rounds 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 a 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.

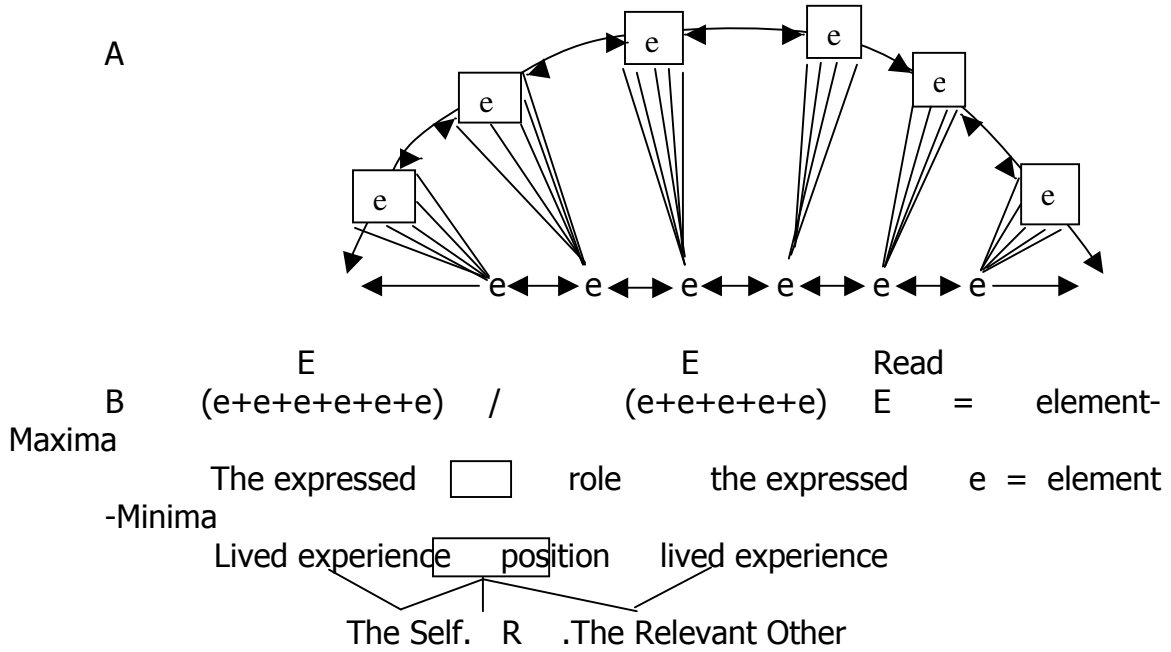
Creative activity demands another requirement as well. That is, the results of the basic computing must flow between and among sites concerned. After all any creation is a construction where the whole

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 consolidate 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 them 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. 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 problematic 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, passage stoppers and the like. Unless a module is also suitably bridged, it cannot help consciousness 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 when one sets a goal for one 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 the site in question.

For theory of power play, the goal of handling *the created* is the most basic. The job being theorized by the theory in the above case makes the starting point of the total processing sequence that power theory is supposed to accomplish. To put the material created under the care of the 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 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 round 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 methodological requirement of 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.

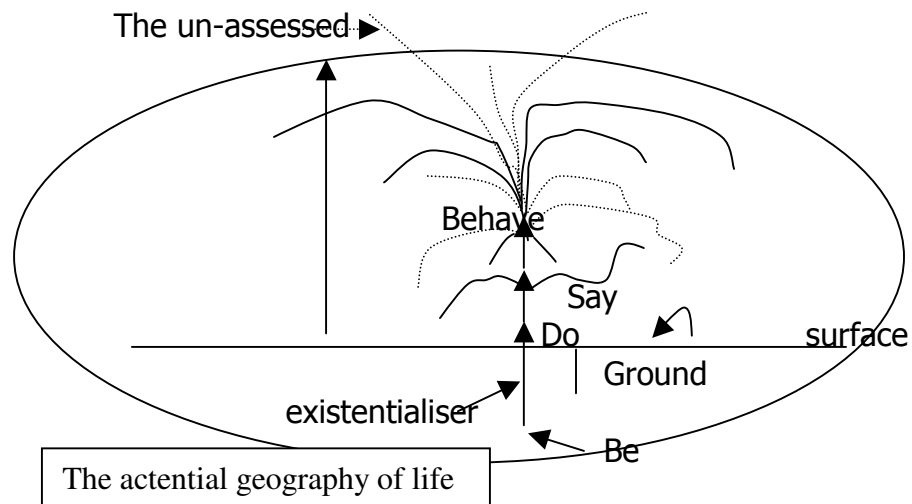
Since *say* and *do* are also in consonance with ***behave*** on the same platform, the inferential reading may comfortably be extended up to *behave*. While so doing, of course, other elements of the data may have to

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

- 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**.
- They stand as the **actentials** that describe different acts that are possible in a linguistically mapped up existential universe.
- They mean within the limits of one and single universe of value.
- As per data they come in a relationship of consonance.
- They follow alike the conceptual administration (*anūśnum* 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. Picture-15 has it:



Picture-15

Given the fact that *say*, *do* and *behave* gain these dimensions in their elemental identities under a conceptual entity identified as ***similarity***, this leads to certain inferences about their existential as well participatory statuses. 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.

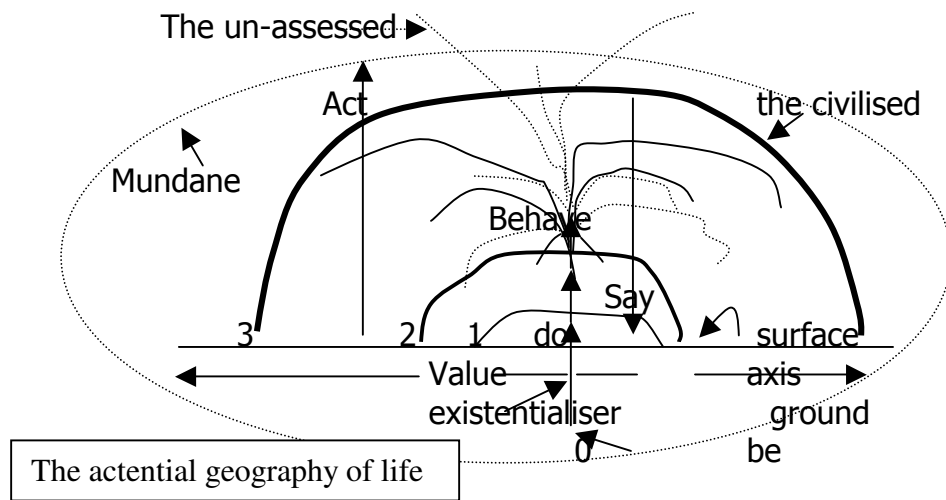
Translated into the observation at hand Pāṇini's insight should imply that *say*, *do* and *behave*, all the three are not only sourced in an existential base, but also the base is always present in them. Further, something very delicate about their relationship comes to the fore if they are taken as 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. Picture-16 has it:



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 extension 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, 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 behave 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

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 with their whole civilizational past to prioritise *civilized* over *brute*. It is this discovered priority that guides wisdom and looks for appropriate designative, 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 us 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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Language and Power In Relation To Gender and Hierarchy

G. Ravishankar

Introduction

“ Language is a means of Communication”- is a well established concept but what it communicates can not be demarked as it is a carrier of multitude of meanings, ideas, emotions, attitudes notwithstanding if it is spoken or written form of language. Meanings like kindness, compassion, submission, fear, fervour, happiness, anger and several other attitudinal expressions each woven with a ‘force’, which manifests at times in speech and adds significance to it. The significance, attributable to the so-called force, is realized in the form of ‘power’ in speech. The power seen in the speech is related to several factors such as the status of the speaker and receiver, context and situation and also a few sociolinguistic factors.

However, there are no dearth of studies on ‘power’ and ‘question of power’ in language studies. The information available is very shallow and superficial requiring insight and attention on power to form a general theory, which should be more society oriented.

Power

‘Power’ is networking of relations and practices throughout the society and it is seen more like a server of interlinked threads in the society, which when crossed becomes more dense spreading in all directions having a strong foot hold in family relations. There are questions

regarding the fundamental qualities of power elucidating the different qualities of power, which has been viewed differently from different angles evoking feelings that it belongs to individuals or to collectives, 'peace' or 'conflict', the latter causing resistance to it. Yet, the other group of people see it as being 'repressive' or 'negative' while some do not want to label it as repressive but would regard it as 'enabling' and 'positive'. The different opinions help to draw the following observations: power can be the property of the individuals or a group or a system; productive or leading to conflict or a means of repression and domination, enabling and positive.

Keeping in view the different facets of power in society one can try to put power under two categories viz.

- i. 'Power is transitional' (being positive/negative/enabling/repressive) and
- ii. Power over (dominating). The latter one is more related to language use and more particularly the aspect of sociolinguistic concepts and discourse where power attains the quality of 'domination' either by individuals or by collectives or by a system.

The classification of the above kind may be matter of convenience for getting a clear understanding of 'power'. This classification stands testimony to the fact that 'power is everywhere'. It cannot simply be 'held' by 'individuals' leading to a concrete realisation that 'power is not a property' (of any one person) but a more of a 'strategy' (used by all), which is 'intentional' and 'non-subjective'

Power and social

Power is a part of a social set up. In sociolinguistic perspective it is believed that social relations cannot exist alone as they are dependent on

and interwoven with power. It maybe said that it is within the social relations and it works on the social relations. Power can be regarded as a facet of all social encounters and is a positive production of social effects. Ultimately, without power the social worlds would not and cannot exist.

Power in Family domains

The ‘power over’ attribute of power has been investigated with regard to its role in social set up especially in the family domain in this paper. In other words exercise of power in the form of domination has been observed in a typical family domain in Tamil speaking society. The working of power in a Tamil social set up is an interesting one. The power relation involves actor and receiver duo that comprises of Husband–Wife, Father–Children, Brother–Sister and Head–Subordinate in the family domain. One of duo is the possessor of power who uses it either ‘positively’ or ‘negatively’ or even ‘repressively’. The choice involves the status of the person who exercises the power; the receiver, the context and situation and the purpose. It has been observed that the power is exercised mostly and typically as follows:

Husband \Rightarrow Wife; Father \Rightarrow Children; Head \Rightarrow Subordinate

However there are occasions where the reverse is also possible. The occasions can be events that force the reverse of power flow that is, the context and situation that demands reverse flow of power. In this paper a few examples from the discourse between a particular duo has been

drawn to show how exercise of power is carried out in relation to gender and hierarchy of the people involved.

The following illustrative examples show the power relation with respect to language use in a general sense. No specific sociological feature or aspect has been linked to the observations made in this paper. The observations are, only the information drawn by the author and hence do not need clarification for sociolinguistic traits that can possibly be attributed to them.

In a family domain the male in the role of Husband and Father is considered as number one and hence assumes all powers with regard to the affairs of the family. He is the director of the course of many events in the family and conducts those through wife or children, look at to the following dialogue.

Husband to Wife

VeTTitanama: enda celavum ceyyate, enekku purtikka:du

“Don’t spend much on useless thing. I don’t like it”
(repressive)

na: (n) colrada ke:kkaTTi, enekku romba kopa(m) varu(m)

“If you don’t listen to me, I will be very angry” (authoritative)

inekki ca:yandrattukulla ella:ttayum taya:ra:vaikkaNum

“By this evening you should get everything ready” (order)

(itu) muDiyuma:nu pa:kkure:n

“Let me see, if it will be possible” – response to a request from Wife/ Child. (Prerogative)

na:(n) na: Lekki po:la:nu mu Divu paNNirukke(n)

“I have decided to leave tomorrow” – (unilateral decision)

Father to Children

PaDippulla: (m) eppu Ti irukku? How is your study going on?

(show of authority being the provider of monetary support)

O: (n) friendslla (m) vi:Ttukku varaku:Da:du: “None of your friends should come to (our) house”

(warning)

Na: (n) colrata ke;kka:Ttivi:TtaviTTu ve Liye po:

“If you don’t listen to my words (you have to) get out of the house”

(condition)

Similar kind of exercise of power can be seen from the ‘Mother’ to the children. But the observations show the ‘strength’ of and ‘depth’ of power differs in degrees in the sense that it is not equal to that of ‘Father’

Brother to Sister

Most of the time in either case the discourse shows a kind of concern for the other. However, it is interesting to note that Brother outwardly shows his superiority, which is realised as the exercise of power over the sister. The following illustrations exemplify this:

Appro: (m) paDikkala (m) motale inDa ve:Leya cey

“(You can sit for the study later. First complete (my) work”
(self-assurance)

enne patti e:da:ccum conne ode va:nguve

“If you complain about me you will be beaten up (by me)
(threatening)

Head to subordinate:

Under this we have to take the ‘Head’ referring to both the ‘Father’ and ‘Mother’ that is the eldest male or female member of the house. Let us see a few illustrations:

Cariya: ve: le ceyya: Tti cambaLatta kaT paNNiduve: (n)
“If you do not work properly (I) will cut your salary”
(threatening)

oDambu cariyillaya:? Atella (m) enekku teriya:du na:
Lakki velaikku varaNum

“Aren’t you well? (but) I don’t now you have to come for work tomorrow”
(arrogant)

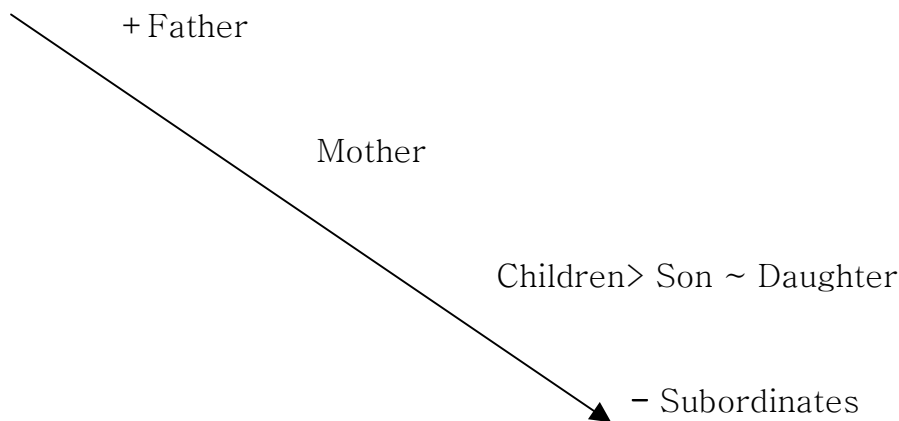
ne:ratto:Da velaikku varaNu(m)
“Should come for work on time”
(condition)

Power and Hierarchy

If we look from the point of view of hierarchy the strength and depth of power exercised by the ‘Head’ are more on subordinates compared to the power exercised on ‘Children’ by the ‘Head’ (Husband or wife). Among the Heads, Husband exercises higher degree of power compared to the Wife. If we take the Husband, at the highest position in the power hierarchy and

the subordinate at the lowest position, the hierarchy of power can be depicted as below.

The + sign means more power and the – sign means decrease in power. The gap in the hierarchy is indicative of the strength of the power exercised by each category. Thus father being the head of the family possesses more power on others; Mothers' power on the children is less than that of the father and so on so forth, the least powerful being the subordinates.



Conclusion

This paper has concentrated specifically on the 'power relation' observed in a family domain in a typical Tamil speaking society. Yet, it can't be taken out rightly as there are clear cut evidences to show that language used in a family domain can be beyond the purview and influence of sociolinguistic traits and power is seen as merely playing its role in relation to gender and exhibits its own level of hierarchy. In general it has been seen that males seem to exercise higher degree of power compared to females, despite a few cases where the reverse is possible and such

cases have different gender equation, which has not been discussed in this paper.

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Changing Power Relations Evident Through Address Terms

Sheetal Tambe and
Trupti Nisar
Co-authored with Pushpa Pai

Introduction

Human beings live in a society which has a complex structure of relations between members of the society. Society is a multifaceted whole comprising of a variety of interdependent networks organized in multiple ways. At every stage individuals are communicating and the chief means of communication is language. The occasion of the talk, the hierarchy of the relationship of the persons involved and the power relationship between them determines the discourse pattern. The language – i.e. the style, the terms of address, the structure of the sentences – are the chief sources of manifesting the power difference between individuals, which are directly linked to the social settings and conventions held by the society.

Certain relationships in the society are ideologically defined. These relationships show power differences. People interact unconsciously according to implicit power asymmetries inherent in the existing conventions. In such cases, the relationship itself assumes hierarchy and treats authority as a natural behavior. These assumptions are known as 'Ideologies'¹ Fairclough (1992). Ideologies are closely linked to power. Conventions embedded in culture, underlie the relationship and recurrence of everyday behavior and legitimize relations and power differences

among members of the group. The relations like parent-child, doctor-patient, teacher-student are relationships, in which first in each pair is the dominant member and is agreed upon on commonsense propagated by convention.

It is an accepted fact that language structure and social structure are intertwined with each other. There is a reciprocal relationship; as conventions change, power relations also change, and language also, in turn changes and these ideologies have played a very important role in the Indian sociological setup, where, they are strongly backed up by definite verbal forms, especially the terms of address. (These terms include names, pronouns, kinship terms, pseudo-kinship terms, summons, and affixes added to names) They form a part of the value education required to groom children. Indian value system is described as the 'Dharma' or 'the duties of an individual'. These are ideological bases of the individual's behavior with persons he is related to.

From childhood, institutions like family and the school give value education, where people are trained to behave in a disciplined manner, including verbal behavior. The changing situation, the massive technological exposure and the diminishing distance, have brought about a radical change in all spheres of life. The language and value systems have also changed. This paper tries to investigate changes in the verbal behavior, the changing power relations in different social setups in Indian situation, and their relation to each other.

An individual has different relations within his/her society. On the one hand, his family relations; on the other, other intimate relations and as a

part of society, he also has social relations. The family relations are at two levels: The elders/younger and the equals. Other intimate relations include friends and the Significant Others (the teachers), the political or the religious leaders etc.) The social relations may include all other relations such as professional relations, the neighborhood and strangers. Let us now examine situations in Indian society. Although, examples are taken from Mumbai for languages like Hindi, Marathi, Gujarati, Kutchhi and Konkani and Malayalam to some extent, they somehow reflect the changing face of Urban India.

Family:

Elders/Younger:

An Individual's first socialization takes place in the family. The family is the important institution, which shapes a person's life. In Indian society, the individuals are supposed to address all the elder members, family heads, and relatives of the family with respect. This reflected in the plural forms of pronouns in Marathi, Hindi, Gujarati, **and** in Kutchhi and so on. Certain languages like Konkani use the third person form for other distant relatives; this helps preserve the distance between them, so that they cannot act authoritatively. However, in the case of family heads and parents, this is done not only to give respect, but also to keep distance between the members, **the distance, required in maintaining authority.** Here, power is not at the cost of Solidarity. The elders are responsible for the welfare of the younger, where as the younger takes care that they do not let down the elders. The elders hold themselves responsible for the behavior of the younger. The younger feels that their elders care about them. They are assured that there are persons who could scold them

anytime, but will also pass sleepless nights if the younger face a problem. This makes them feel important.

Equals:

The equals in the family setup are the siblings. The elders also are given respect. The elder siblings are the caretakers and hold themselves responsible for the well-being of the younger in all-social situations and there is a close of belongingness in the relation. The younger siblings do not address their elder with names but call them **with different words** (found in Marathi and Hindi, Gujarati, Kutchhi, and Malayalam). The terms not only grant the elders the authority but also expect them to behave responsibly towards their younger and care for them. In turn the youngsters don't question their authority. If there are more elder siblings, then these terms of honor are accompanied with the name of the person. **These** ways of verbal behavior among the siblings lead to co-operation and belongingness.

However, with changing conditions, parents feel that the children are at par with them and encourage them to use the non-honorific forms. It is not considered wrong to call the immediate heads i.e. the parents even by their names and the singular pronoun in Marathi, Hindi, Gujarati and Kutchhi. The power relations also are changing. With technological knowledge, children are more powerful in these areas. The elders themselves doubt their authority and children now do not want interference from elders. They do not like authority of the elders; rather they challenge and question them.

The elder siblings now do not like to be called by the special terms (pet names). They prefer to be addressed by their names. Besides these terms have assumed different connotations (Gunda is Don of underworld). Again, the elder siblings no longer feel as attached to their younger and vice versa. This has led to loss of hierarchy that was obvious through these terms, leading to a sense of competition rather than co-operation, resulting in imbalanced relations.

The Other Intimate Relations:

When we talk about other intimate relations, friends come first. There has not been much change in the relationship with friends, except a fact; here also a sense of competition instead of cooperation is gaining importance. This is because; from childhood they are being forced to play a number game in every field of knowledge.

Significant Others:

Significant others are those people, who are particularly important in shaping lives of the youth. We take over their standards, criteria of judgment and their views. Teachers, political leaders and the religious leaders, Actors, sports personalities tend to shape standards to follow.

Teachers:

After family, teachers are the second most important institution in socialization of a child. A major part of ones life is spent with teachers. The teachers were addressed with more respect- with certain suffixes attached to their names as Sir, etc. Teachers and parents held themselves responsible, and acted authoritatively with their students. The teachers

also shared all knowledge he/she has with the students. There existed a bond of love and respect, oneness, which gave authority to the teacher. So much so that it was said, a teacher (and also a father) becomes the happiest person, when his students (children) challenged and wins over him in the area of the knowledge he had imparted. Teachers were treated and believed as the donors of the knowledge, and it was believed that knowledge multiplied when shared.

Now, Sir, Miss and honorific terms have replaced it. The honorific forms of pronouns are no more used in many cases. With the influence of English, students are more convenient. Some words are sometimes not even heard. Not only students, but teachers, are now not so keen in sharing the knowledge. Teachers do not like to share their knowledge, with fear that his/her importance will diminish. The teacher and students have now become competitors, where, it is just teaching and not sharing of knowledge. On one side, teaching has become a profession. On the other side, children do not anymore accept the authority of their teachers. And parents also do not like their children being punished by their teachers.

The Political Leaders:

Although political leaders are very distant personalities from the public, there existed solidarity between political leaders and the masses. This is reflected in the familiar terms used for Gandhiji, for Pandit Nehru, Ravindranath Tagore, **and** Dadabhai Navaraji. These leaders had great influence on the masses. The masses took them as their ideals. Again with

these terms, the distance between them was marginalized, creating a sense of belonging in them. They had no fear of their political leaders.

However we see different power relations with reference to political and religious leaders, where the address terms are double-barreled, with a string of honorific adjectives addressed before and after the names, to emphasize the authority. These terms create a distant relationship between the masses and the political leaders, unquestionable authority, rather than an ideal for the mass.

Social relations:

Social Relations include all other relations such as the professional relations, the neighborhood and strangers. Members who do not belong to immediate family are referred to with the same respect that one would do to the family, creating pseudo-relationships. English uncle and aunty have become the 'umbrella terms' for any elder male or female, who do not belong to immediate family or friend. This has helped to create an egalitarian society, where class hierarchy diminishes for children. This is mainly true of the urban society, where the caste differences are lost due to mixed dwelling. In professional relations, these terms have been changed by Sir, Madam, Mr., Miss. etc.

To sum up:

There is a shift in the value system of the individual. Previously, the individual had his identity only in terms of his social status. He was responsible first to the society. He was not independent of the society.

But due to its negative effects like suppression, the individualistic approach gained more importance. As the individualistic approach is gaining importance, the individual is acquiring rights as an independent person leading to self-empowerment, and equal right of questioning. This right gets manifested differently in different situations as the individual is the center in society. Now, in some relations it is giving rise to a so-called solidarity. In some others, it's creating an authoritative situation. In many others, the power/authority of the experienced is diminishing, giving rise to a self-centered, competitive atmosphere rather than a co-operative one.

In all these cases, we see that although the ideological relations remain the same, there has been a change in the power relations. It is true that ideologies lead to interpersonal power-relations inherent in the conventions; it is language, which decides power deference and brings about change in them as society changes.

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ENGLISH – THE LANGUAGE OF POWER

Sujatha Rao

Introduction

English Language is spoken as a native language in many parts of the world. Apart from U.K., English is spoken in North America, Canada except Quebec, South America and in some part of Carribean Jamaica, Grenade and so on. It is also on the list of official languages in Africa, India, Pakistan and other countries. There are roughly three million users of English all over the world.

In India, English education was promoted through Christian missionaries. Later English came to be taught to Indians; to quote Macaulay to create 'a class of persons Indian in blood and colour, but English in taste, in morals and in intellect' a nation of clerks and petty officials.

In 1857 three universities were established in India at Bombay, Calcutta & Chennai. Punjab & Allahabad universities were established later.

In recent times one can witness a new phenomenon, English has become the prestige language. It is the language of power, money and continues to make news in many countries including India. English language has penetrated deeply into the international domains of politics, education, entertainment media & commerce.

The world has become a global village through the use of English. Learning and teaching of English has expanded the media market. New

avenues and job opportunities created by computers and multimedia have made English as the language of communication. It has now become the language of 'Friends', Baywatch M.T.V., which is a part of culture-language mix. Even Bollywood is trying to cash in on English, Mahesh Manjrekar's 'It Rained that Night', and Tanuja Chandra has 'Have A little sugar' up her sleeve.

After China India is the second most populous country in the world, and there are more than 150 millions people competent in English. In an interview with fortune magazine Peter Druker the world renowned Management Guru says..... 'India has 150 million people for whom English is their main language'.

With Satellite T.V. beaming into our drawing rooms everyday, private radio channels broadcasting in 'Hinglish' it looks as if more speakers of English in Indian than in Britain.

Modern Technology

With the advent of modern Technology and the printing press, the number of published books in India has risen. There is a great market for quality translations and good translations in English is accepted widely as 'the carrier of wisdom' The high profile given to English in the popular press is reinforced with news, advertising, broadcasting popular music, movies, international travel and education.

English medium schools have mushroomed in every nook and corner of India. In urban settings, inter-caste marriage are common and if one is not

conversant in each others mother tongue then English is considered as a first language, a social necessity for the 'English at home' syndrome. Parents of such people who believe that exposing the child early to English helps them and is considered as an essential ingredient of good parenting.

English – social prestige

Schools prefer giving admissions to children of English speaking parents. Even the 'not so privileged class of people' prefers to send their children to convents and English medium school. It is a matter of social prestige, to send their wards to such schools. School Principals admit that non-English speaking parents are under pressure to learn the language and some mothers in the metros have joined English-speaking courses offered at various institutes. Even while talking in mother tongue a lot of English words have become fashionable- 'Mummy', 'Daddy' culture is here to stay

English is the medium of world's knowledge, especially in areas like science and technology. The expansion of the Internet strengthens the status of English. Increase in network means stronger power of the English language.

Why is it that so many nations have adopted English as an official language or chosen as their chief foreign language in schools? The answer is simple - In education a lot of emphasis is given to English language teaching and ELT centres have multiplied worldwide. English is the medium of electronic communication i.e. e-mail. English continues to be the lingua Franca of Internet, which has opened up new possibilities and

opportunities for learners of English. Computer Assisted Language Learning Programmes make use of software specially developed, for the purpose of making learning English easier.

To cater to Call Centres, spoken English classes, Personality Development Programmes, Public speaking classes are on the rise. Coaching centres for I E L T S are found everywhere. English has become an international commodity and a necessity for mobility and social and economic success in the world, and a quarter of the world's people use this language of opportunities, as it takes the speaker to places of greater opportunities, with avenues opening to the greener pastures and the craze for international degrees. 80% of the world's electronically stored information is currently in English- be it information stored by the individual firm or receiving electronic mails or participating in a discussion group.

It is known that the learners' the native dialect plays an important part in learning the standard language and so we have a range of competences in English. English has many varieties like Indian English, Pakistan English, and American English and so on. Different varieties of English with their national labels are in 'language trade'. In spite of EMRC's and media Centres, even today, we depend on BBC and the British Council like 'Teaching observed' to show how a language can be learned. We need to know how language can be learned and we need British experts to tell us how to teach English.

In an interview to INDIA TODAY (28th Feb. 86) Henry Kissinger pointed out -

'India, precisely because it speak Englishs is a democracy, and all of us know Indians, we like and have easy relations with them.

To quote Rajarao the famous Indian writer in English.

'English is not really an alien language to us. It is the language of our intellectual make up, like Sanskrit & Persian was before.....'

English is the state language of Meghalaya & Nagaland – two states in eastern India; the medium of instruction in most institutions of higher learning at the P.G. level is English.

The colonial rule gave Indians a language to talk to one another. English is precisely viewed as a 'Window to the world' and as the tool for transfer of technology' and the language linked with the west.

The craze for English is so much in India that when it comes to choosing a life partner, boys prefer girls who can speak English.

A matrimonial advertisement carried out in 'The Times of India' newspaper dated 1st Feb., 2004 read, “match for smart dynamic North Indian boy age 28 years, height 5.7" B.E. working with top I.T. Company, girl should be smart, beautiful, convent educated.....

To conclude

Indians are fascinated and lured by power and the western way of life. The study of English in India serves to illustrate how a common man in a multi-lingual, multi-cultural context learns to handle conflicting forces and succeed to live in a world dominated by the power of the language.

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