International Journal of Advanced Multidisciplinary Research

Research Article

Empowering 'Self' Through Voicing 'Others': A Young Girl's positioning among Men of Intellectual's Circle

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Abstract

Keywords

language;
power;
positioning;
voicing;
critical discourse analysis

This qualitative analysis uses critical discussions to illuminate larger issues of language and power and for a number of linguistics researcher groups. By examining how three intellectuals positioned themselves within the intellectual conversations, the researcher illustrates that the voices duplicated certain ideologies. These conversations provided to encourage the women's knowledge growth, while at the same time empowering the knowledge growth of the men. Researcher layouts Positioning (Davies & Harre, 1990), voicing (Bakhtin, 1986), and power (Foucault, 1977) as contacts to evaluate the intellectuals' discussions of discourse. Researcher then connects these discussions to social-cultural discourse to show the connection between these small discourses and larger language and overt power influences.

1. Introduction

In the analysis, researcher begins by describing how researcher uses the constructs of voicing, positioning and power as it pertains to conversation categories. Researcher also sketch upon earlier research to prove how this research surfaces past thoughts of language and power as it impacts intellectuals' conversation. Researcher intricate on the perspective because it is necessary to comprehend the intellectuals' social-cultural backgrounds to link their current discursive discourses to mainstream social-cultural power discourses. Then, researcher explains pieces of conversations that explore how the woman in these conversations placed, as well as how they placed themselves in highly effective positions. Through Critical Discourse Analysis (CDA), Researcher illustrates the link between these conversations and mainstream discourses of cultural-specific positions for these intellectuals as they relate to knowledge involvement. The men, with the help of the women (girl), were finding ways to accessibility power outside of world knowledge activities and thus adapted to overt cultural-class macho stories that arranged them with hard cognitive abilities. The women (girl), however, arranged herself with power through international powers, better planning of hers for the modifying women positions. Through this

analysis, researcher will discover both the regional perspective and overt socio-cultural context to consider the exterior impacts that form these conversations. Lastly, researcher explores effects for researcher and thinkers about how this understanding can impact on future researches.

2. Theoretical framework

Freire and Macedo (1987) state that "language should never be understood as a mere tool of communication. Language is packed with ideology" (p. 128).

2.1 Positioning

Lewis (2001) claims, "in relation to the expectations of others and the social codes and discourses available within a given context" (p. 13). Davies and Harre (1990) established "two types of positioning that could occur within a discursive event: interactive and reflexive. *Interactive* positioning is when one person positions another; *reflexive* positioning is when one positions oneself within a conversation (Cited in Clarke, 2006: 56)."

2.2 Voicing

Bakhtinian notion that "there can be no such thing as an absolutely neutral utterance" (Bakhtin, 1986, p. 84). For Bakhtin, "each utterance is filled with echoes and reverberations of other utterances to which it is related by the communality of the sphere of communication" (p. 91 cited in Clarke, 2006:). Wortham (2001), "Every utterance contains two texts—not just the content of the speech but also the position taken by the speaker in saying what he/she says" (p. 21 cited in Clarke, 2006: 56).

2.3 Power

Fairclough (1995) asserted that "we cannot look at discourse without looking at power relations, as power is central to all language interactions." Foucault (1977) showed "how micro examples of power could be used to understand how power exists in a more global sense." Fairclough (2001) asserted that "one way we can see how power relations shape discourse is through examining who has access to discursive power and who has the power to impose and enforce constraints on this access (Cited in Clarke, 2006: 57)."

3. Method

This study used CDA, "one of the primary characteristics of CDA is that it examines discourse in light of its situational, institutional, and societal influences." Moreover, Fairclough's, CDA (ISA and RSA, Althussers (1971)) model has applied to evaluate the hidden messages in text. Furthermore, Bakhtin's concept of "Multiple Voices" and "Double Voicing" alternating "Empowering Others" amended by researcher accordingly socio-critical needs of the present analysis.

4. Analysis

4.1 Rasheed and Baig: "Being Voiced" – Victims of Interacting Positioning

As Bakhtin (1986) stated, when we talk we are dealing with the comments of others. For the most aspect, this goes unseen as we instinctively take up someone else's speech or place. In these discourses, however, by "voicing another" the men became disempowered (metaphorically powered) as the woman (girl) definitely took over their comments. By basically, discussing for the men, as well as not enabling the men to speech themselves, the girl restrictions on the men's accessibility discursive power. In all of their communications, the men tried only twice to avoid being voiced, and for the most aspect the men acquiesced to the girl's positioning.

I am not against anyone. Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorists group. I am here to speak up for the right of education of every child. I want education for the sons and the daughters of all the extremists especially the Taliban (Malala, 2013: P. 7).

Metaphorically, she gave opportunity to them to respond to this accusation. The girl already took her turn and spoke for them. When the girl maintained the power the conversation, she might have a little chance to take the power back from them. Now in the response, they may allow her to voice herself; the girl's rolling as a powerless creature to manage the direction or the tempo of the discussion. "Controlling the topic allowed a more powerful participant to maintain unequal relations of power (Fairclough, 2001 cited in Clarke, 2006: 67).

Many are victims of the West, but we conveniently forget about those as Western journalists and politicians fall over themselves to appease their white-middle class guilt also known as the white man's burden (Baig, 2013: L. 21-23).

Taliban attacked you, was it islamically correct or wrong, or you were deserved to be killed or not, I will not go in this argument now, let's we leave it to Allah All mighty, He is the best judge (Rasheed, 2013: L.12-14).

As man is considered powerful because he always wants to hold mainstream power and argued, "I think women have power in their mouths and men have power in their fists (Clarke, 2006: 71)." According to Brown and Gilman in Mesthrie (2009) "power and has been redistributed and diffused but also to some extent disguised".

4.2 ISA for Women and RSA for Men

At the larger scale, women are always positioned institutional in relation to literacy. And on the other hand, men from the childhood found power through recognizing with the presubscribed powerful men in the community, and wished to stay with manual power or repressive power (RSA), unfortunately the women who struggled in these repressively powered groups, might not gain power through the precise situations that might had marginalized them at early stage of their lives. "Therefore, by being positioned without power in these discussion groups, power was not totally lost for these boys; instead, they sought powerful roles through different, but more traditionally accepted, venues (Clarke, 2006: 74)."

4.3 Socio-Critical Discourse Analysis: Beyond the context

Now the overall analysis of text may be interpreted on the following concepts at discourse level.

For the women, it's also pride to access to power through literacy and cultural anticipations; she may create situations to access power, Walkerdine found that "girls who are nice, kind, and helpful are guardians of the moral order, keepers of the rules" (p. 77). Importance of education and powered voice for women (i.e ISA, Fairclough). Power of education through ideological state apparatus can bring any type of evolution. "Pen is stronger than sword" ISA (Althusser, 1971) better than RSA (Poulantzas, 1973).

5. Conclusion

Malala's key message for the world is "Strength, power and courage..." and it is a speech loaded with emotions, passion and daring hope. She really tried to empower women through her daring speech, but in "voicing of others", and she as well "styled others", men as well "Being Voiced", Capt. Todd Brown, "The only thing they understand is force — force, pride and saving face", as multiple voices (Bakhtin, cited in Mesthrie et. al., 2009: 314).

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