

**Languages cannot be imprisoned only in the wall of its structures**

**by**

**Dr. Atiqua Bano**

**Assistant professor**

**Department of English**

**College of Arts and Science**

**Salman Bin Abdulaziz University**

**Wadi Addawasir**

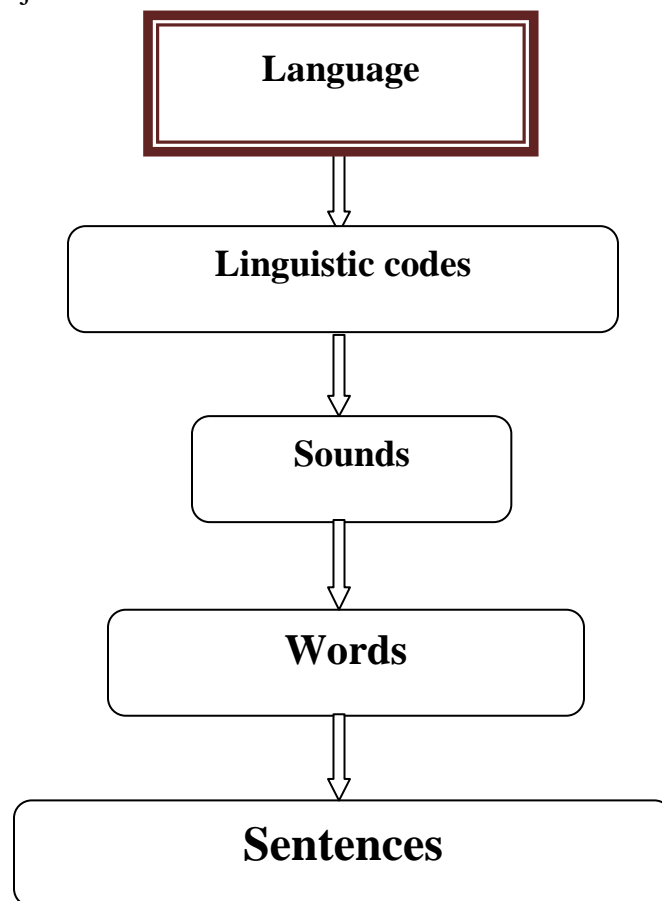
**[atiquabano@rediffmail.com](mailto:atiquabano@rediffmail.com)**

---

**Abstract: the aim of this paper is to show the manifold use of language despite its formal and structural importance. Language serves the communicative, societal, political, religious, economic and educational tasks.**

*Languages cannot be imprisoned only in the wall of its structures.....the empirical side of it, is volatile, flexible.....*

A language as we see is the medium of communication, the very simple way of calling it. A language as it is maintained at all the levels or domains- social, political, religious, cultural, educational and from grassroots to the higher levels. The communication takes place as there are reasons and there is a way to express the reasons. What serves the purpose at that time? A language; which can also be called a way, a medium to convey you to the other person serves its vital purpose. You are understood as the right codes are being transmitted to you and the listener vice-versa. The codes or the linguistic items comprised of sounds, words, and sentences.



The trip to the social world starts is the time you are born and mother takes you in her lap calling you as the most wonderful and your confidence is hyped that day onwards. A child arrives to the world grows up starts acquiring the language; the first factor involved in the acquisition is personal and social as parents or family is involved in acquisition process.

How important it is to use a prescribed language? The first prescribed language is the mother tongue as a family uses it and the new born gets the ancestral prescribed and expected code. The second prescribed language would be the language of the education. You belong to a language, you belong to a family or family of languages that all depends on the history of the language. Mother, father

belongs to a certain language community, the language has a family, and thus you too belong to a language family.

The discussions about the belongingness, the pride and the prejudices, the honor, the sacredness, the depth related to one's language goes on which is the frontrunner of all the emotions, feelings and thought for this particular mode of communication.

**Go to a religious place...**What someone has to do? What are the duties or the obligations concerning a religious place? Is it to listen, understand and or to speak or ask for the clarity of the ideas involved in the process? It differs from person to person, if the idea is clear, listening and understanding is perfect, or if there are certain doubts which is coming to the mind at that moment, it is must to clear them. So, there is the process of exchange of doubts, clearing the doubts, sometimes arising many other doubts. The language comes into action. It starts showing its strength.

**Can we imagine a situation where someone without the help of the words gets its work done?** People communicate, ask, insist, request, order, command, and threaten. These are the part of the communication sometimes acceptable and sometimes unacceptable. They go beyond the norms of talking, aggression takes place of patience.

**Language is the requirement for the cultural, traditional practices as well as any other social, educational, monetary needs of day-day life....** Manipulations are done with languages to get the work done in all the spheres

wherever necessary. People think in a language, talk in a language. Legal, social and emotional fights are won with the language.

**Mother** gets nearer to a child with touch and emotions with certain beautiful, unconditional, ungrammatical words. We are emotionally touched about our language. This gives us the feeling that we have a language. We belong to a certain group. If someone has an author from the family who wrote or writes in the language, it is really a matter of pride to talk about it with the friends or in the social networks. It is an added asset. Those who have the privilege of getting the status for their language; it is a life time achievement, a source of joy, an excitement though it is for the time being. There are discussions about the empowerment of one's language, the confidence, the hesitations, the expectations and at the end the disappointments that they face after the failures. The provocation of the words letting to kill somebody or the violence or peace, or proposal, the agreement, disagreement, abetment, there are endless functions of sounds combined for words and words for meaning though arbitrarily connected with each other.

We go through the periodic talk about the language, the beauty of it, obviously does not lie in the eye of the talker but it lies in the speaker's mind. People burst down in tears when in pain with words in their lips. They go mad with dissatisfaction. What is the source with which all these pains come out; the language.....

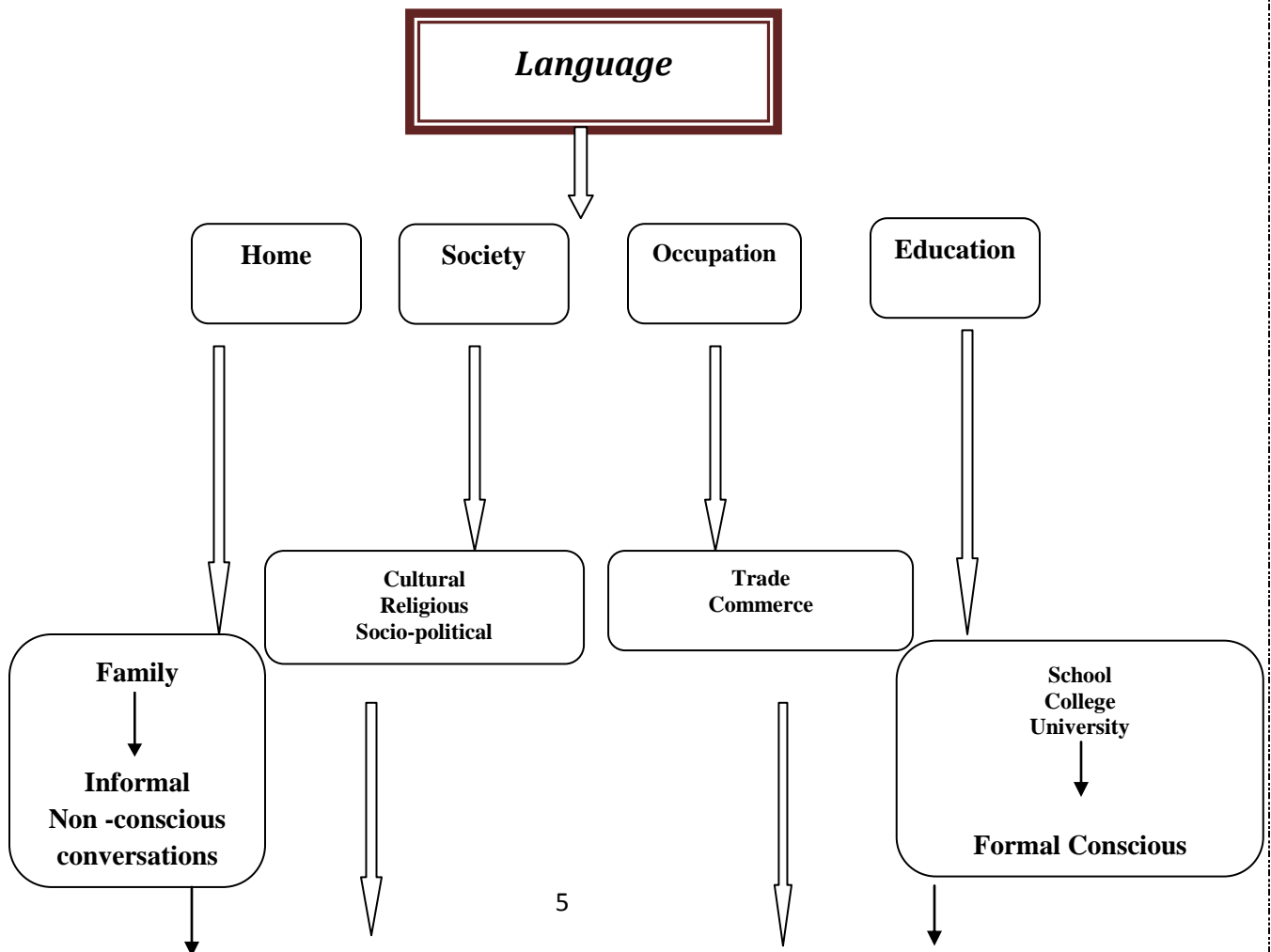
**Languages are studied for their structures; phonological, morphological, and syntactic.** They are seen in terms of their structural values.

The extended value of it can be seen only in its use. When we do not say grammatically correct sentences, do not we serve the purpose of communication? The language is like a river which flows and flows despite the dirt thrown in it. It drowns some of the dirt or is withered away with flow of water. Apart from its set properties, a language has manifold properties which need not be mentioned for the structural description.

**Language** is certainly not only a medium of instruction and communication. It has by far extended its action and function to each and every life's nearest and dearest, necessary as well as busiest schedule.

*The informal extended*

*use of the language*



**Formal- Informal**

**Conscious- unconscious**

**Conscious- unconscious**

**Formal- Informal**

### **References:**

*Achinstein, Peter. "Approaches to the Philosophy of Science." The Legacy of Logical Positivism: Studies in the Philosophy of Science. Eds. Peter Achinstein and Stephen F. Barker. Baltimore: Johns Hopkins P, 1969.*

*Cirera, Ramon. Carnap and the Vienna Circle: Empiricism and Logical Syntax. Trans Dick Edelstein. Amsterdam: Rodopi BV, 1994.*

*Feigl, Herbert. "The Origin and Spirit of Logical Positivism." The Legacy of Logical Positivism: Studies in the Philosophy of Science. Eds. Peter Achinstein and Stephen F. Barker. Baltimore: Johns Hopkins P, 1969.*

*Katz, Jerrold J. The Philosophy of Language. New York: Harper & Row, 1966.*

*Malcolm, Norman. Nothing is Hidden: Wittgenstein's Criticism of his Early Thought. Oxford: Basil Blackwell, 1986.*

*Moravcsik, J.M.E. Understanding Language: A Study of Theories in Linguistics and in Philosophy. The Hague: Mouton, 1975.*

*Quine, Willard van Orman. "Two Dogmas of Empiricism." Readings in the Philosophy of Language. Eds. Jay F. Rosenberg & Charles Travis. Englewood Cliffs: Prentice Hall, 1971.*

*Sengupta, Kalyan Kumar. Language and Philosophy. Bombay: Allied P, 1969.*