

The Power of the Word from the Aesthetical Communicative Point of View

Dr. Jana Heilmaier, PhD

Visiting Academic, German Language (Language Center)
Universiti Brunei Darussalam - UBD

“The dialogical orientation of every single word is very personal.

This is the natural state of each living word. On its ways to the objects in all directions the word meets another for him new word and must build with this new word without compromising a lively, intense mutual exchangeable relationship.”

The philosophy and the linguistic of the word are familiar with the passive understanding of the word and primarily in the area of the general language that means - The Understanding of its neutral meaning of the expression and not its actual meaning. But the living word is not identical with its object of meaning: between the word and the object, between a word and a speaking person there is an elastic and very often difficult to go through sphere of the other foreign new words to the same object. And exactly in the process of this living exchangeable reciprocally relationship with this specifically spheres the word can get and is able to receive individual stylistically new forms. The language as a living concrete sphere in the conscious of the word-artist is living and never identical or homogeneously. Identical and homogeneously it is only as a grammatical system of normative forms.

The social life and the historical processes produce in the frame of the living language in the homogeneously national standard language numerous concrete worlds of closed verbal – ideological and social horizons. This identical abstract language-element we experience inside of those different horizons with different meaning, significance and value and they also vary in its melody. The standard official spoken and written language is divided in different groups within its own system. Those different groups form with same words different meaning inside of the hierarchy of the relevant groups. Those groups vary in the Genus of the language, they grow inside of the language (lexicologically, semantically, out of the syntax, etc.) targeting international orientation and general accent systems of this or that Genus.

So we can differentiate: Genus of the Rhetoric, Verbal genus, Publication Genus, Newspapers Genus, Genus of the Trivial-Literature, and also Genus of the High Literature. With this structure of the Language- Genus we can differentiate professional language, language of the lawyers, of the doctors, business people, politicians, students, etc. Although the standard language in its root as a slang, communicational language and written language is mostly homogen, this differentiation shows us variation in its social levels in various historical periods. This social differentiation of the Language- Genus is totally independent and has an individual character. All important world views possess the power to influence this specific concrete realization of the language, its intentional possibilities. That means arts and other groups, journals, important works, individuals, all those have a social importance and are capable to cleave the language with its typical intentions also accents and on this way at a certain level they influence the language.

In every single moment of the history of the verbal-ideological life each generation in each social class has its own language. This all are social-typical languages, however close its social circle might be. One extreme example of this language is the family jargon, f. e. the jargon of the family Irtenev, which is represented by Tostoj with its special lexicon and very individual accentual system. There are also co-existences in every single language in various historical periods of time of the socio-ideological life itself. There are even languages of each individual day: of this day- today and yesterday sociological-political day, et cetera. If we observe this, there is no homogeneity itself – every day has its own sociological-ideological conjuncture, its lexicon, system of accents, its definition, bad words, good words, et cetera. The language is differentiated in every moment of its historical existence in the communication of its network.

To examine one word, without noting its orientation on the outside is very senseless, exact on the same way as when we observe a physical or emotional experience outside of its reality on which it is oriented or it comes from.

The language is plundered, attacked and accentuated from intentions. The Language is in its living consciousness not an abstract system of normative forms but a Concrete Reality in the communication differentiated -View of the world. To all words is visible the profession, genus, direction, political orientation, special work or job, the generation, certain people, age, day or hour, et cetera. From each word we can read the context or contexts in which he lives, his social active life and all words and forms are filled with intentions.

Basically the language is moving living concreteness on the border between its Own and the Own (Property) of the Foreign.

The word of the language is a half foreign word. It will become "Own", when the speaker occupies it with its intention, accent, when he feels the word as its own and when he uses it with its semantical and expressive target objective.

Not all words allow to be used and to be owned easily from every individual.

Lots of this words show resistance and even when they are used in the mouth of the speaker they fall out of the conversation as not assimilated in his context. The Language is not a Neutrum that can be transferred quick and without challenges in the intentional ownership of the Speaker.

For example the Standard Language:

The Standard Language is not a closed Dialect. Inside of this Standard Language we can differentiate more or less one sharp border between the jargon or the slang or also the verbal language and the written language. Some dialects for example can become part of the literature and with it also on a certain level they become part of the standard language.

In the moment when the dialects become part of the standard language they lose its property to be a socially closed language systems. On the other hand they make deformation inside of the standard language and on that level, they go inside of this high literature of Standard Language, break it with its dialectical elasticity and differences which they keep as its trade mark and the standard language is not any more what it was, as one socially - closed system for a special social selected circle. The Standard Language is also a special performance exactly as its language awareness of the Educated; here we recognize linguistic diversity so this is not one language but a Dialogue of Languages. The National Standard Language of a population with a developed Prosa-culture, especially one Novel culture, with one rich and interesting diverse verbal-ideological history is basically one organised macro cosmos, which represent not only the national macro cosmos, but also the rich European Language Diversity.

The Rhythm

The Rhythmus shows us borders.

The Rhythmus is as amplification in this communicative system.

The Rhythmus is the tempo, the music of this Network of Words no matter if it comes from the poet, novelist, the child, the teacher, the politician,...etcetera.

The Rhythmus influences all segments of the communication.

When we talk, when we read, when we read something to someone, when we say something with one emotional component- the Rhythm is moving with its music the sub consciousness of the Listener and the Recipient. The recipient is touched and provoked to give his feedback.

This is the High Art of the new Modern Communication.

This is the Power of the Language!

It is like fencing, it all about fine differences in the Saying that make big differences and all fighters of our modern contemporary time wants to be masters of this discipline. This power comes in all segments on the superficial to expression. The music of the language. In Germany they realized even a new reform of the language, in order the Rhythm of the language to have a better flow for the mass and sound adequate in the new age.

The Chinese and most of the Asian languages live from the Rhythm of the spoken word as one with the Meaning of the Saying. Depending on that how we say the word, what kind of melody we hear by saying the same, the Intonation; we will understand the different meanings of the One of the Intention of the Saying.

For example: The word

-TO SAY-

Also with the punctuation we can influence the Rhythm in the written language. The Rhythm is the Patron of all this sub-cultural groups of the Language. From South America, Africa, Asia, back to Europe, the Rhythm of the global Franca lingua /English make the differences: territorial and meaningfulness, also the ones of the Tribe Languages with significant poorer vocabulary. These languages especially exist and are formed with the Rhythm of the Language as a whole.

Also the little children, they find their expression with a handful of words but with the variation of the Rhythm they show us what they want to tell us, and express them. This is especially important in the political tasks and speeches. This general language in the politics and economy and especially in the Marketing –uses the slogans and the Rhythm of the expression as a tool.

One needs those languages to transmit messages, general valid ideas that should be understood and accepted by the mass population. To empower the force of the language today exist also Hybrid constructions – a mixture of various styles, accents, rhythms, tones, styles of horizons . In this cases we don't use and it doesn't exist a formal –composition and a syntactical-border.

Very often only one word, a simple sentence, belongs to two different languages and two horizons, that come together in one hybrid construction and has at the same time double meaning, expresses a dualism which we can use it with that power to influences the mass.

These hybrid constructions have an eminent meaning in the modern communication.

The following Titles are examples of individual words under which significance and meaningfulness of the word masses were united, identified and found identity under circumstances also found belongings in various groups of their beleafes as a matter of social processes.

Anonymous

“This is the name of a collective most popularly known for hacking high profile individuals and organizations, including the Playstation, Network, Paypal, Mastercard, Visa, etc.

The name “anonymous” mean “to be without name or identity”.

This term was appropriated and repurposed bny the group to give and identity to this who are otherwise faceless, as well to represent the fundamental ideals that Anonymous is centred around: that anonymity allows free discourse without fear of reprisal, and where internet “ is a place where people can ; eave behind their individual identities and become part of the collective” Croop.

Anonymous represents a new form of mass movement that fully embraces the resources of digital age. The events of the Arab spring have showcased the integration of social media and technology with conventional demonstrations, an Anonymous simply takes this new form of protest one stepm further.

Those who have access to the Technology * a computer with internet connection) are potential members, and while “ordinary people,. Generally have no direct influence on news content, nor are they usually the major actors of new reports (Van Dijk 12) the internet opens up a far border avenue through which information can be passed along anyone.

“We are Anonymous. We are Legion. We do not Forgive, We do not Forget, Expect us! - is its slogan. Anonymous is anyone and everyone. (CL)”

From Nobody to Somebody

This is an example for a hybrid construction where we have a formal weak meaning that is empowered to influence a big mass.

Chilean winter

The term applied by media, analysts, and general observers to a series of student- led demonstration began in Santiago de Chile, in May 2011.

The movement swept across the country and attracted the support of both university and high school students, in addition to workers unions, who all came together in the hundreds of thousands in varying forms of protest. The word “winter” in particular achieves its own ominous and poignant effect: winter is gray, harsh, frozen, with connotations of death. This is the opposition to spring, which brings life and rebirth. Additionally, winter – like the other seasons- is a force of nature.

It does not discriminate, It cannot be stopped, It is far-reaching. With one sweeping motion, winter blankets a nation, whether that nation’s government likes it or not. Similar metaphoric devices have been used all over the world and throughout history to achieve these same discursive effects.

Linguistic anthropologists promote a view of the human condition that places language at the center of the generation and transformation of social and cultural life. Language, this view holds, is not merely an expression of already extant social and cultural worlds but a key engine of its transformation. This is not of the romanticist idealist view of languages as the clothing ideas. Language in the linguistic anthropological view is a material process, praxis of ideas-unfolding-in –genres-of –activity that are themselves stipulated in the process of communicative action. Its organizing effects extend even to the formation of politics and political fields themselves. We will find that there have been two views of rhetoric- use of The Word, a broad one consisting of phenomenology of strategic language use and a narrow one that is basically Western rhetoric, which itself has certain peculiar notions of what language is and what kinds of selves and persons that notion presupposes and entails. A final selection will address the historical emergence and transformation of oratorical models of discursive interaction and the resulting formation of new kinds of politics emerging within new imagined worlds. The Rhetoric of the Word and its action in this network itself is simultaneously over- and under-theorized. The fantastic Michele Zimbardo, understood that the Word and the Rhetoric in their multi- faceted have the power and are obliged to seduce the audience.

“Rhetorical motive, in the universal methods of argument and persuasion” (Rosaldo 1973:205). Central to these methods is what is called identification, that process by which a speaker identifies the objects, persons, or event of his descriptions with examples, categories, or concepts whose typical fates and motives have the sorts of moral implications which are relevant to his interest and intent. The speaker describes things, give them names, in a way which highlights their identity with some, and opposes them to other, kinds of objects; in categorizing people, his Words provide a basis for both allegiance and opposition, for closeness and for war. Through identification, the specific becomes a member of a category, which can enter certain relationships and behave and be evaluated in terms of certain norms-(Rosaldo 1973:206).

Rosaldo uses the concept of identification within the new “ethnography of speaking”.

This are few examples, how The Word, a name even, become the Power in the Universe of the Rhetoric with a function that moves and seduces the mass , people of all structures, groups , where through identification the specific feels united with a slogan , with a name due to a meaning , rhythm, history that connects.

Examples (the marketing sector):

-*What is Excellence, Jean Louis Scartezini?*

A title from a Newsweek Magazine:

-*“Animal Magnetism”*

A Title of a contemporary exhibition La Chapelle

-*“Lost and Found”*

Today we take those various forms and hybrid constructions as a leading motivation in the spoken construction. The spoken and the language of the literature use the opportunity to put as much as possible creativity in their forms, like extravagant jewels which will impress the mass /audience and will evoke a new emotional sub-consciousness, the high art of the contemporary creative communication. This influence has economical background in USA.

USA becomes world-power with the slogan “We are all Americans” and “Live the American dream”. That means, that dreams that if we work towards them can become true. In USA one can become from dishwasher a millionaire, all is possible, this model becomes attractive for Europe. The globalization brought economical weakness for the old continent and the English language became Lingua Franca. This processes influenced our way of communication.

The Speaking Individual and the Word producing a Picture of the Word, Language, Social Group

The main factors in all communicative processes are only and always the Speaking Individual and the Word.

1. The speaking individual and its word are the Object in the novel and in the public conversation of the verbal and artistical performance.
2. The speaking individual is a social person, a historically defined identity and his word is a social language, “not an individual Dialect”, he does the network in his given period of time.
3. The speaking individual is always ideology; his words are always the ones of the ideology.

A special kind of language we meet in the novel from that time. That could be implemented on our contemporary days with its depth and orientation for detail. In our contemporary days almost 80% of the communication is per email. In the old time people used to use the literature language for writing letters and their emotions or whatever they wanted to achieve via this written correspondence (f.e. Businesswise, privately, socially).

Nowadays with the email the entire correspondence is based on speed and extreme necessity of quick reactions. The language must be very tight, understandable and precise in order to archive what we want. We use different languages for different social groups and the written language varies also accordingly, they are colored ideologically. This is connected also with the idea of the picture we have for a special social group, language or word. We come to the point where we have to transfer our ideology to a third person due to the social network. We search for words from our own vocabulary and like a piece of art we form an expression, a picture, with a perfect message. We know that the picture of one language is capable to transmit our messages per air to the recipient. There for the understanding of the above mentioned characteristics is super important. True the globalization we live in a high mobile world with different nations, mentalities and habits. The picture of the language in our correspondence no matter written or verbally brings us closer to understanding and to a together living.

For example:

City of Glass

A nickname for the city of Vancouver, British Columbia that was first coined by Canadian author Douglas Coupland in 2000. City of glass is the name of Coupland's book that contained essays and photographs of the city that he calls home, the title stemmed from vast amount of glass that dominates the Vancouver skyline, and the book details the overall impact of glass on the city by showing how the transparent substance helps define the place. But come one summer day in 2011, the impact of what the glass represented extended beyond the book, and the entire city saw what happens when the glass in the city starts to shatter.

“On the morning of June 16, 2011, West Georgia Street in downtown Vancouver was a sea of broken glass. Storefronts with glass windows had become open-air businesses and the shards of what was left lay on the ground as a reminder of what had occurred the previous night....

The crowd consisted of over 100.000 people and everyone was intent to destruction...Even before the game started , a teenager was heard screaming “ lets brake windows”... and finally the windows f the Bank of Montreal shattered, opening the way for the festivities that would occur downtown over the next couple of hours (Lindsay).” On most days, the City of Glass is a symbol for Vancouver, a city that is heralded for its beauty. Be of the visual sence or because of the people who call it home. On the morning of June 15, 2011, Vancouver was beautiful- a place filled with harmony, tranquility, and city pride- and the vast amount of glass in the city represented that. Before the hockey game started, that crowd that occupied the city was in good spirits as they hoiped to celebrate Vancouvers first ever Stanley Cup victory within couple of hours. They all donned blue, green, and white- the colours of their Canucks, - and these hues communicated to the others around them that they were there together to cheer unison and represent harmony and pride of their city. These were also emotions reflected by the beauty of the glass that surrounded them: both the crowd and the glass were all together as one. However, the panes of glass that act as the predominant feature on the most buildings aren't permanent figures, and the attitudes of the citizens that occupy the city can quickly adjust.

While a marvel when all together, a pane of glass can fully shatter, in the blink of an eye, and it just so happens that when the glass breaks in Vancouver, the crowd that inhabits Vancouver also transformed in that same amount of time, When the windows started to break after the Canucks had lost that evening, all the positive attributes of the city vanished and were replaced by anger, chaos and ruin.

Everything that the intact windows represented was lost, as the crowd that once stood together in joyful harmony had transformed into one that was intent on destruction.

This is the picture a symbol City of Glass, shows us how our reactions are conducted subconsciously by the power of the image of a spoken word and its fragility in the entire process. The similar example we can find with the idea and subconscious connection with the colour, depending of the historical and regional use of it, as we know in different countries different colours are important and used as a symbol of power. On the same manner the word of colour is used to move and animate people evoke emotions. Colours evoke emotion and they are used in the food for its healing properties, in the architecture as a symbol in every segment of our daily life.

Squarely in the Red

(Fr. Carre´ment Dans Le Rouge) : For Quebec Students, Square Red is a methapher for being trapped in dept due to rising post-secondary tution fees and declining bursaries. Squarely in The Red is made concrete through its symbol , the red square , which was the symbol of protest 2005 against changes to student loan and bursary programs and again in 2012 against tution fee increases. The red squares´ message is threefold.

The red square also signifies a threefold commitment.

1. The first commitment is to being willing to initiate and maintain strike and protest action.
2. The student’s unity. Succes is only possible if every student group refuses and are together on the negotiating table.
3. Third commitment is to build better society.

A Red Square is highly visible and all Quebecers understand its message.

The wearer need not say anything at all; the red square speaks for itself, broadcasting its meaning to everyone who sees it. As a meme, squarely in the Red went viral. Hundrets become thousands and thousands of members...

A square symbolizes honestly, directness, and resolve. People want a square deal, and to be treated fairly and squarely. We square up our debts, square off in a fight, and look people squarely in the eye. A Square meal is complete. A square is solid and powerful and stands its ground-like a base of a pyramid. The base of a pyramid being Classe’s metaphor for the political legitimacy of the population. The red square argument is made visible. It invited discussion and created opportunity for participatory democracy and for action. The red square is also commitment made visible. It commits to the belief that a better vision can and will inspire an entire population.

And this is done only by using the Name and the Picture of the word The Red Square!

Colour Coded

The term “colour coded” refers to the division of the Thai people into supporters of the National United Front of Democracy against Dictatorship (UDD), and followers of the People’s Alliance for Democracy (PAD) by using the colours red and yellow to distinguish person’s political beliefs. The UDD also knows as the Red Shirts, support full democracy and a move away from the monarchy. PAD supporters, known as the Yellow Shirts, are determined to retain the monarch system. The term haqs been used in headlines by influential news sources, such as “Parsing the Colour Codes of Thailand” on time magazine, com. and “Thailand: Colour – chaos” in the Guradian, UK.

Time Magazine journalist, Hannah beech, recalled the moment her two years old son, proudly warring his red shirt from their Bali vacation, stepped into the streets of Bangkok, Thailand. She knew in that instant, from stares and whispers that surrounded her family, she had made a very big mistake. Her sons red shirt was a walking target for political debate.(Beech).

Imagine two large big waves moving toward each other, colliding, hoping to break the other. In Thailand, these waves are the Red Shirts and the Yellow Shirts. These are two equal and opposing masses that have erupted into violent outbreaks, wearing their respective colours to indicate their political loyalties. Though many mass movements have colours that identify their crowds, this term colour coded is more frequently applied to the Thai political conflicts in comparasion, to other uprisings or political competitions. F.e. the US Democratic party is associated with the blue and the republican with red, “ but that didn’t stop Barack Obama from wearing a red tie on Inauguration Day”(Beech), The colour codness of the conflict allows for easy communication of one’s political identification and builds solidarity among those with similar beliefs.

The colour coded segregation of the Thai people into two political camps has heightened exclusionary thought. In his book *A Rhetoric of Motives*, rhetorician Kenneth Burke, argues that “identification is compensatory to division.

If men were not apart from one another, there would be no need for the rhetorician to proclaim their unity” (Burke 229. As red and yellow goals are in direct conflict, the rhetoric of the colour coded terminology reinforces, even deepens, the inherent division between the two identifications. The distinct alliances produce an “us versus them” mentality, which has led to violent outbreaks. For example, in the crackdowns in April and May 2010, ninety pro-Taksin Shinawatra Red Shirt protesters who were demanding a new election were killed and approximately 2400 more were injured (Hewison 28).

They form an “eruption of two crowds” who attempt to “preserve their existence through both belief and action” (Canetti 72). Evidently, the colour coded movements in Thailand are highly divisive.

However, it can be argued that the application of the term “colour coded” to the Thai mass movements builds solidarity in the two groups. By associating with a colour, a member of that colour group can easily achieve camaraderie with his or her neighbor as they share the same political beliefs and come from similar backgrounds. For example, in the case of the red shirts, the colour code implied that the wearer is of the ordinary working class, which includes “students, left-wing activists and some business people who are attempted by the urban and military elite to control Thai politics as a threat to democracy”. (Profile). They are able to sympathise with each other about entrepreneurial hardships and lack of welfare benefits that they receive as they are from like demographic groups. Similarly according to the BBC, the yellow movement is united by its utter opposition to Taksin (Profile). This division between the coloured camps and the strong solidarity created within the camps shows little indication of future compromise. The colour coded political impasse has left *The Economist* raising the question “Orange anyone?” (ME).

Here it is shown a strong picture of understanding how symbols can be emotionally powerful and differently accepted depending on the social development, historical background, social and economical differences between countries, people, regions, in USA the red tie of the President Barak Obama on the Inauguration Day and the red t-shirt of the little boy from the holidays. This is a clear picture how words and their symbols are differently transmitted, received and again given back to the society as a flowing process (produce, use, reception, performance for the audience) of their understanding.

Decoding of Foreign Words

It is of importance when we have to put attention that a human nowadays receives and reads hundreds of emails on a daily base and the virtual competition is very high which email we read first, put attention, takes our focus, moves us emotionally, et cetera. The decoding of foreign words and of the communicational expression is one of the most popular subjects in the human communication. Our conversation is in all segments of our lives filled with foreign words and various ideological standards. The more intense, and the higher the social life of a conversational collectivity, the higher is the need of the use and application of foreign expressions as an objects of the future development of the expression of the Language of this social collective as a tool for his social network and general understanding.

We have to consider the importance of the Theme – the Speaking Individual and its Word- in the non – artistic and ideological life, before we put attention on the artistic expression of the spoken word. The first one is essential that comes out of various historical, educational, and economical and whatever backgrounds and lead us to the second level -the picture of the spoken word and its artistic use to evoke something in the recipient.

The subject of the Talk and the Use of the Language is essential in our daily life.

If we are attentive on the street we hear following: “... and he said...”, “...and she said...”, “...we said...”, and similar. The Saying is very powerful and a big amount of our communication is about what others think and say, that means what others say about us and the importance of it, how we interpret and understand these words of the others “ Hermeneutik of the Daily life.

In the higher and stronger organized Structures this Theme is very important. Each conversation is filled with reproduction and interpretation of the foreign words. On every step we meet a quote, introduction, what he, she, we or whoever says...and this gives us a picture. Most of the informations and opinions are used not in direct form but as a personally adapted version of a general source- I heard, I think, etc.

The Speaking individual and its word is in the daily conversation not an object of artistical performance but of a practical production of interest. Here, in one context closed talk, even if it is super exact transferred to the third party it changes constantly its meaning due to this transmission, because each Speaker uses its individual Rhythm, Picture and Word. In this context it depends of the ability of the Speaker how he uses the forms and the word to produce a dialogical background.

...” At some time during teacher’s career he will be asked to explain why he is asking students to perform in a certain way or to carry out a particular task. His answer will determine whether he is an educator or simply a trainer, whether he himself educated, and whether he has considered the reason for his beliefs. The educator knows the “why” of what he does, and to him theory and conceptual knowledge take precedence over conditioned responses. It is not enough for the teacher TO SAY “It’s always been done that way”. A student, peer, or even supervisor will still want to know why. Pedagogy is generated by theory, and theory comes from philosophy which is grounded in certain values. When one wants to know what influences account for the present state of affairs, he cannot ignore past. Knowledge of the past helps the teacher formulate both answers and questions for the future, as well as the present. So it is with forensic education”...

The academic discipline of speech communication and the activity of intercollegiate forensics are natural allies. Speech scholars seek to identify and understand communication principles by studying communication practices, while students of public speaking aim to enhance their personal communication skills by practicing recognized principles.

Collectively, these two traditions represent recognized principles. Collectively, these two traditions represent a unique intersection of theory and practice. Indeed, the emergence of speech as an independent curriculum in universities and the growth of competitive speech and debate are inextricably tied to one another. Yet despite their related aims and common origins, speech as a discipline and speech as an activity are frequently ignorant of one another, particularly to the detriment of forensics.

You might ask yourself why this paragraph and what is the connection with the power of the spoken word and language, its network in the communication?!

To use properly, powerfully and adequately the word, and in order this word to belong to us, we to be the one to own the power of the word (because this is the key of powerful speech) we must be like the educators. We have to know the history with other words to know why and how we use the picture, the rhythm and the meaning of the words in order to transmit as an educator a message to the recipient, so he understands the Why. If the word as we previously mentioned refuse to belong to the owner of that momentum or is incorrectly & in not adequate network used or can’t find “home” in the ownership of the Speaker, it will sound as a “someone else’s body”, as a trainer who uses the word only because of a social, so called main stream pressure of that momentum. The user will not be able to identify him with the word and its connotation.

Successful speeches are governed by three principles: recency, shock value and obscurity. For instance one rarely judges criticism of presidential rhetoric, despite the fact that the president arguably exercises great influence on public policy; similarly, the scarcity of film and television criticisms is troublesome in light of the overwhelming influence these medium exercise.

That is how we produce mainstream conversation. Both above mentioned parties practice the very powerful method –implication of effects using also the visual picture of the words. The president producing them in the imagination and the TV and the Media both- visual and imagination. In order to be powerful they use significant insights of culture, history, religion, and the nature of the society.

The Authoritative Word versus the Convincing Word

Normally there is not unity between the word of the Authority and the Convincing Word. There is a sharp divergence between these two categories. The Authoritative Word (the religious word, political, moral, the word of the teacher, the father, et cetera) do not have for the consciousness any convincing power. The inner Convincing Word is at the other hand not authoritative, it is not supported from any authority, and usually is without any social recognition (through the general opinion, official science, the critics) it is almost illegal.

The war and the dialogical exchangeable relationship between both (Autocracy and Conviction) of the ideological word define as a rule the history of the individual ideological consciousness.

The Authority word is characterized through a evident distance and is connected to the hierarchy of the history. It is so called the “word of the father”. In the context the word of authority has to be on distance, a familiar or private connotation is out of context and a dispute is not acceptable. On the other hand the inwardly Convincing Word is connected with the “own word”.

In the daily life the inwardly Convincing Word is half “ours” and half “foreign” word. Its productivity is exactly in the above mentioned mixture, where our own taught produce an individually independent new word that is capable to organize the masses and not bring them in one cold not mobile position. It is not very much interpreted from us, it develops himself free further and is capable to adapt on the new material, new circumstances, and new contexts.

Also takes over the role in the exchange, makes war and participates with other convincing words. The ideological process of every single word is also kind of this intense war. The meaningful Structure of the inwardly Convincing Word is not final; it is open, in every new dialogical context and can produce new meaningful possibilities of significance. The inwardly Convincing Word is one contemporary word, a word, that is in the contact-zone with one unfinished NOW; it speaks and turns to the contemporaries and its future generation. Every single word involves one special conception from the Hearer, from his apperceptive background, from the level of his responsibility, one particular distance. This is all of high importance for the understanding of the historical life of the word.

To ignore this means to divide the word and his dialogical nature. The Process of the forming and framing of the inwardly Convincing Word can be so flexible and dynamical that it can become literary –Omnipresent. Masters of this are, f.e. Dostojevski, Shakespeare, and others...where we use still their style in the literature, arts, et cetera. The process of the forming of the inwardly/convincing word in his omnipresent power and dynamic we can see in the previous mentioned titles of the moving masses in various periods of time and regions of the world.

The inwardly Convincing Word has the Saying, shows power and is moving! This are the features of the Convincing word and nowadays we play in the modern communication with it in all segments of our life, to be able to move the masses no matter in which direction, to launch new Impulses, to inspire new generations with new ideas, to work with inspiration, teachers try to find new methodology and this to apply on them with this inwardly Convincing Word.

One spends a lot of money for trainers just to hear the moving vital inwardly-convincing word or to learn the high-art of the Saying because we believe it gives us direction.

It is like this with the Convincing Word:

We are in front of the ticket-office of a train station and the cashier asks us:

The Cashier: “Were do you travel?”

Answer:” I don’t know?”

The Cashier: “Where do you travel?”

Answer: “I don’t know...” (P.K.)

Conclusion

We have to know where we do travel.

We have to know when we speak what we want to say and why! And if possible to steer up emotions as a state of nobility.

This direction is towards ethos, pathos and logos.

How we say in front of which group, to steer up emotions and what we say, which words we use. This is nothing else but fine selected words, reduced on the substance and transferred of the meaning, with an emotional point and all together combined with an omnipresent and pro-human idea.

1. How is the weather?
2. How would be the weather there now?

With the first example we give a picture that we simply don’t know how the weather there is.

With the second example we pretend we have an idea of the weather, but don’t know at this moment...

On the same manner we have a democratization of the written and spoken Dialogue in the modern communication.

Popularization and Tendencies of the Word

Democratisation of the word means also popularization of the spoken word. That brings us but to an emotion where we tend to find more and more fine tuned expressions to make the difference on intellectual and educational level in the written and spoken language. We speak here about aesthetical aspects of communication. The speaking individual and its word are the central objects of the Thinking and the Talk. The individual and independent, responsible and effective word are features of the ethical, political and legal individual. There is a development of legal and ethical technic of behavior with the foreign word as a statement of its authenticity, the level of trust etc. Also all religious systems, even the primitive ones have one special methodological apparatus for play on and understanding of the various classes of the God's word (one hermeneutic). The mathematics and the natural sciences don't have the word as an object of direction. Here in the process of the scientific work all stays only in this process of scientific work. These words do not have any message. It is active only in that sphere of the work of science.

At the other hand in the Humanities they are obliged with the reproduction and the interpretation of the foreign words. In the Philology it is obligatory the dialogical recognition. In the sector of Poesy in the History of the Literature and also on the high level of the Philosophy of the word –even the driest and simplest positivism cannot take the word as neutral and is forced not only about the word but also to speak with that word, in order to take on the surface the ideological meaning, a meaning that is only in this dialogue between Validation, Answer and Understanding possible.

In those cases we can find very often two voices of understanding or more faced meanings. In the forensic Rhetoric f.e. the rhetorical word judges the speaking person and at the same time also protects him, relies on his words, interprets them and debates with them. The word of the political rhetoric supports f.e. one candidate, represents the personality of the candidate, explains its status and verbal input, protects them or in another case shows protest against them or the law combined with it...

The publicistic word has also work with the word and the carrier of this word, it criticises a speech, one article, or statement, debates, complains, makes jokes, etc. The foreign word as an object of the rhetoric is of big importance that begins to cover the reality and to substitute it, at the same time the word becomes tighter, shallower and looses on depth. The Rhetoric itself is content with pure a verbal triumph, that becomes a formal word -game. Here we must mention that under one social language we cannot understand the linguistic features. This is a social isolation that can happen also in the frame of one homogen standardized language of a nation, but as shown in the examples finds its way on the scene with semantical deviations and lexicological selection.

In the production of the Language the role of the Picture-Full Speech in the framed context has ultimate priority. In the process of forming a Language we differentiate among others three categories:

1. Hybridisation,
2. Dialogical Interrelationship and
3. Pure Dialogue.

Bachtin (1940-1974) *"The stilisation must follow till the end. If we find contemporary spoken material in this stilisation this would show a lack, mistake: anachronism and modernism."*

Today almost hundred years later we experience a tendency for anachronism and a logically follow through modernism, as already mentioned as a follow through the democratization of the language. Everyone must be in a position to understand the written language and also to read. All must understand the message of the texts and the dialogues or in the case of an alternative forms, *No One* with exception of the ones full with fantasy, full with awareness, that are able to land in another dimensional spheres with the help of their imaginations.

In the word there is a lot of unnecessarily material. This material and this not necessarily segments must be neutralized and used constructive. The word comes out of the momentum of raw material. Here exists one specific program: all that which do not have any meaning or sense will be polished and ironed. All what do not possess artistic sense will be polished true one omnipresent validation.

The question is:

What shall do a word with his loud-picture, with his richness of forms, nuances and shades, on intonational and syntactical structure with his inexhaustible and Social poly-meaningfulness?

We are talking about the complexity of an superficial ornamentalism and semantical ambiguity. It is all about selectivism, a choice and training of use of an expression of the language or the word. The Choice we have in the universe of words and forms.

It is born the definition “Language of the Literature”, this is the category of the elite and this one is filled and marked tru varios contens in the history of the standard language. It exist also the term “ general Literarity”- where the high and the daily language are regulated not from educated strong genres and should be affordable to everyone on the social scale for a general communication in public , recognizing a certain standard. The old universities are often under pressure to conserve the traditional old forms of expression due to various reasons. The ones who have the ability to use those forms stand up out of the crowd. A genial example of a combination of a genuine elite word and war with the vulgarity of the primitive word is Don Quijote, Miguel de Servantes. Passages and Pieces of this book are used in all Medias of the modern communication.

Trough the materialismus of the new age we experience spiritual impoverishment in the ethical and moral values and one searches for new leaders with the credo “Creo ergo sum”. The word is one living and consequent material in the hands of its artists.

In the picture of the word there is one process called – **Accentuation**.

Every historical period changes the accents of the works and the word in its network. Thanks to these intentional possibilities in every single period depending on the background we find new meanings -moments, sence of the same.

The International Design Center-Berlin sends to his thousands of subscriber’s worldwide following message: “Why is a Brand one Code? What do they have in common the Technik, Semantik and the Design? Why we are buying not Function but Sence and Meaning? The Answer is simple: Everything has Meaning and the Meaning comes out of Signs!”

Quote:

The reciprocally Understanding from centuries, populations, nations and cultures guaranteed the complex Unity of the human kind, all human cultures , the complex unity of the literature of the humans. All this opens up only on the level of the big time.

“Each picture we have to value and understand only on the level of the “Big Time”. The analisis moves almost always in a small space of the “Small Time”, that means the present and its close past also the desired future. There is no First and Last word.

There are no Borders for the dialogical Context (he enters in the limitless past and continues in the limitless future). Even one dialogue from the last centuries from the past, one forgotten dialogue cannot have stability itself, it is not possible for him to be finalized and closed; he will change in the processes of the future developments of the dialogues. In each moment of the development of the dialogue lie enormous limitless mass of lost sence and meaning, but in certain moments of the further development of the dialogue depending of the speed and motion into the new they come back again in the memory, they become a life in the new context and take a new adapted face on them. There is nothing totally dead: each sence and meaning will rise up again in the “big Time”. 1940-1974 Bachtin (Aesthetic of the Word) The word supported by the rhythm, the picture, its network combined with the past, cultural background, education, social movements, social background, social pressure of the moment, et cetera, is super powerful within its contexts and is living materia always in process of panta rhei!

References

- Alexander Thomas, Eva-Ulrike Kinast, Sylvia Schroll-Machl (Hg) Handbook: "Intercultural Communication and Cooperation" - Part I Fields of Practice
- Alexander Thomas, Stefan Kammhuber, Sylvia Schroll-Machl Handbook: "Intercultural Communication and Cooperation" - Part II Countries and Cultures and Intercultural Professions
- Brian L.Ott, "Bridging Scholarly Theory and Forencis Practice: Toward a More Pedagogical Model of Rhetorical Criticism"
- Copyleft Press, Creative Commons Attribution-ShareAlike 3.0 "Language as a power: The Terminology of contemporary mass movements"
- Bate, Bernard 2014, "Oratory, Rhetoric, Politics", E.J. Enfield, Paul Kockelmann and Jack Sidnell, eds. Cambridge Handbook of Lunguistic Anthropology. Cambridge, Cambridge University Press, 517-38.
- Michail M. Bachtin, "Aesthetic of the Word"