



MADNESS OR RAVING LEADING TO LANGUAGE BURST: A PSYCHOLINGUISTIC APPROACH

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Abstract: The use of language in any form is immensely creative, opening out to countless probabilities of exegesis to its users but this diverse potentiality is often misconstrued when it gets employed in unimaginably destructive ways. Selecting words and investing them with poignant significations along with multiple avenues of understanding can turn it both politically personal and personally political. As is often classified a language can be either conformist or non-conformist or sometimes both together, which consequentially weighs heavily upon the word “mad” and a madman’s language. The language imbued with irrational raving and nonsensical rant does indeed have an essentially poetic structure open to a number of potent decoding. Though for the world it is a lunatic language with no imminent sense of universally accepted dialectics, the insanity and the instability of the very choice of words is not so badly mad even if it is madly bad. It is indeed a rebellious and resistant version of alternative linguistic model which is not normative of course but for that matter it cannot be turned down and something silly and negligible to use Bakhtinian model of communicative tempo that a language is gifted with and capable of, at least a lunatic is not silent nor is he silenced, nor can he be silenced.

Index Terms - Bakhtinian, lunatic, language, dialectics, instability.

I. INTRODUCTION

Socially an outcast and culturally an outlandish, a lunatic cannot be robbed of his language and literally he is a poor vagabond with no property other than the language. Seen from a linguist perspective the poetic subtext of a deranged man’s irreconciled conversation is mostly occasioned by delusional and hallucinatory thinking “to be under siege from a barrage of voices in one’s head all of which are common to the experiences of psychosis where one is unreaching and unreachable”(Jeffs 37). The very rejection of ramification of silence itself is potential of disrupting and dissolving the thread of oppression and disempowerment as opposed to the ostracized marginalization from the community. An idiot with a language boom, even if ordinarily obscure and unyielding, as in an impeccable reification of protest and challenge, produces a counter-narrative of the tyrannous linguistic mainstream. It is an ever perplexing riddle as to what the necessity was for an asylum which is metaphorically not a prison house to segregate them from the larger community but an insurmountable wall, so thick in its density that it is no longer hard. The society reduces him into a linguistic non-entity by circumscribing him because he was uncontrollable and untameable to the normative language pattern.

Explicitly, madness is somehow closely related to language. Apparently, the analyzation of madness is nothing but an outburst of language that does not have any perfect grammatical structure in it and lots of non-meaningful vocabularies. Madness can also be illustrated by the bizarre form of communication mostly throughout the person’s action. A predominant approach to madness from the perspective of or the parameters of culture studies tends to accentuate the view that it is more than a simple universal ailment that can be medically addressed; rather it contains a profound layer of power-structures even at specific individual

level, beyond an overarching universal generalization. If the linguistic output of an individual generally is non-conformist in nature to the established systems of the social ability or the intellect in a hidden society, then it is often labeled as being mad. Further it can be considered a language lacuna or psychological perversion to be at par with network of communication the building block of each is understandably normative of shared linguistic structure. "Madness has preoccupied thinkers and artists in all cultures at all times. The theme of madness has been integrated in the arts for valid ends, principally to express the unspoken and the unspeakable in a given culture. Thus madness has been used to articulate what is repressed and what goes beyond. Inasmuch as articulating the silent areas and expressing the inexpressible is almost impossible because of the very contradiction inherent in the act, writing in madness has often sought unusual strategies - sometimes virgin and mad ones - to communicate what exceeds the limits of the language of communication." (Madness and Civilization. 5).

II. THEORETICAL BACKGROUND

Coming from old folk stories the word 'madness' resists a positivistic change and a natural outcome in terms of desirability within the conventional society. On a deeper probe one can find that the possible reason for 'mental illness' is the constant mental torture and departing from a set of constructed rules, because the term 'mental illness' that comes from old tradition is often pejorative outlook. Instead of using a medical science term, the old traditional term is able to keep away from all that incomprehension, and so far that reason, the language study of human societies and cultural research and the consequence of the research and the consequence of the research information is clearly linked to classification of mental disorders. Some of the scholars are seeking to understand the nature of human languages and those cultures that developed them, which known as 'Linguistic Anthropology'. To find out that 'the self' is to shift from an established centre within many conversation, to something which deeply mental. The concept of 'I'(self) does not really reflect itself while a particular subject in the art of raving is echoing another person or parroting others words. Nonetheless a person's honesty drastically exhausts by the schizophrenic disorders. As a consequence this is incredibly petrifying among all the other type of specialist. A few of the suffered experts considers that 'their thoughts' 'their own' – a sort of unfamiliar expression and that is beyond one's belief. This problem is certainly enhanced by the language evolution. The 'speciation event' that is apportioned from the group consisting of all modern and extinct Great Apes, that also introduced humanity with *Homo sapiens* and their involvement with Lateralization of the cerebrum role relating to language within two cerebral hemisphere that is specially designed but also non-segregated. Those people who are affected by schizophrenia eventually their lateralization of cerebral function is quite poor so far as language output if concerned.

As a matter of fact, in the philosophy of language the standard list of indexical includes pronouns such as 'I' and 'You' and differentiating them by simply regarding through a person's speech is way harder than circumstantial involvement. If certainly assumes the anthropological view point, together with alertness about the way indirect rules and information, unintended indexes or covered abuses are applicable to the "language game" that is being played in this framework. A delicate indication in done in tone and pattern, are considered as meta-communication signs, do the work of enclosing purposes; that is leading to untangle such messages. People, affected by autism and schizophrenia are in high risk for the purpose of misapprehend is these signs and misunderstand indirect indexes. Several modes of consciousness about the way speech associates with a factor of a practical sense is essential for successful talk. Yet 'meta-pragmatic awareness'—that is a secondary form of meta-linguistic awareness or more specifically the capability to review, in language about the language – is a mixture of blessings. Linguistic self-awareness can incapacitate, it is evident that madness (specifically schizophrenia) is visible as discrepancy that acts on all meta-linguistic operation. As one can see a schizophrenic patient's vocabulary involves an impulsion of using a vast amount of words that is not familiar to a 'normal' conversation. The language acquisition skill that reflexes by itself is quite fundamental to human instinct and for one's personal gain and it turns –out to be the 'madness' all that primary actions. The basic concept of mental health and illness for decades after decades has been cultured and summarized under a certain subject. A person who is struggling to create order out of chaos and at the back of mind the fear for the gray area and unreasonable thoughts helps one to put up descriptive stories, which leads one to have a complete knowledge about the world and how to undergo every situation within it.

Many writers have theorized the sudden and strong human instinct to create order and its interpretation, as in the imposition of a story's framework based on several different events, which is opinionated with the fact that 'telling stories is one of the most significant ways individuals construct and express meaning.' All the interpretation is eloquently described by language in order to comprehend ordering, classifying, and manipulating the world, even sharing stories, and its explanation is also a sign of not being alone. Over a period of time, all the interpretations and realism have certainly set up for a persistent debate and reexamination, as in communication and conversation with people. Shared stories and their elucidation show

a firm effect of numerous leverages that can be visible in a person's inherent qualities of mind and character, temper, trust, culture, awareness about gender, mood, social life, and relationships. The energetic involvement of all these attributes has a dedicated impact on how people come up with their identities; these identities are elucidated by the way they have adapted to their milieu. In social life, the hunt for an individual's meaning is inescapably affected by cultural and political influences. Having mental health problems can make anyone feel very anxious or embarrassed in any environment. This changing can reflect a psychological equilibrium, which tells every incident about the person's trauma, attempting to figure out a different sense of order, meaningfulness, and a comprehensive identity.

III. PSYCHOLINGUISTIC ANALYSIS

As a matter of fact, the contemporary postmodern perspective on individual meaning and identity is moving from the humanist concept of the self as a net, coherent package to a more complex idea of the self as fragmented and non-unitary. Sometimes, meaning can be capricious about the subject, the meaning depending and developing as time goes by, while new events are elucidated on the basis of past events and predictions of the future. Psychological syndrome adds to advanced complications in the course of inventing, communicating, and sorting out every interpretation. A person's self-image about their mental condition can be influenced by their intellectual purpose. Admittedly, the foremost status about the influence of mental construction controls the description of reality. It clearly reflects on how people assemble and express their interpretations and how they may misinterpret and inarticulate them. People trying to be clear of verbalised illusion are 'caught between the rocks of mystification and pathologization. Over the last few years, there's noticed an increasing heed to unearth the explanation of 'mad' or 'crazy' talk. The aim of the psycholinguistics and sociolinguistics proposal is to elongate the perception of psychotic discourse by analyzing empirical and social processes effecting language and communication. As a consequence, the extreme reflection of the linguistic approach, frequently linked with schizophrenia, does not generate substantial consciousness for the unavoidable polite engagement with speakers. Admittedly, the efforts that family members' put into coping with the hardships of psychosis are a sign of disengagement throughout the experience of madness.

Comprehending the speech of a madman is difficult. The diagnostic manual for psychiatry, lists odd speech as the linguistic fracture and the non-functional speech in the study of language deformity is significantly crucial requirement for schizophrenia and as a diagnostic trait of madness in many societies. The inability of people with schizophrenia to understand one another upends social norms and causes sorrow for families. Ironically, psychosis is more of a growth of the ability to reflect on oneself than a loss of consciousness and speech. Schizophrenia patients appear to view language in Derrida's sense of rupture, which is to say that either language emerges on its own and is not formed by minds, or language fails to adequately express the contents of private minds.

Using language in face-to-face interaction requires more than just deploying symbols (arbitrary, invariant signs), it requires pragmatic or indexical competence - fitting speech to context, e.g. through appropriate use of deictic (pronouns and demonstratives) and politeness markers. Madness compromises the capacity to grasp what is indexed, that is, the range of socio-cultural dispositions, acts, identities, activities, and institutions indexed moment-by-moment by linguistic and other conventional semiotic features of shifting social situations. One's ability to index speaker and addressee with 'I' and 'you' presupposes clear perception of the difference between speech as heard (from others), as produced, and as thought. Brains are able to distinguish the source of words because they are lateralized, but unfortunately, this means that compromised lateralization distorts speech interaction. In arguing that this is precisely what schizophrenia does is proposing a model of the brain and its evolution that explains the neuropsychological grounds of indexicality. His model posits schizophrenia as a breakdown therein, with severe repercussions for success in life and reproduction. And yet the disease represents a common genetic inheritance of human species.

The speech of the mad is hard to understand. Odd speech is a diagnostic feature of madness in many societies, and is a key criterion for schizophrenia. Schizophrenia's challenge to mutual understanding shakes the foundations of sociality and brings grief to families. Paradoxically, psychosis is less a loss of mind and its capacity for speech than a hypertrophy of the capacity for self-reflection. Those with schizophrenia seem to see language as Wittgenstein and Derrida did, in one of two ways: either language is not produced by minds but emerges autonomously, or conventional language cannot be a fitting vessel for the contents of private minds. These voices disagree with psychologists regarding the importance of a theory of mind, perhaps rightly so. Psychologists tend to assess psycholinguistics outside of any sociocultural matrix, and perhaps assign it an exaggerated importance. In order to assert its biological innateness, they claim that speculative

talk about others' inner states is common around the world. Linguistic anthropology problematizes such claims; among many possible approaches to agency, they reflect an 'intentionalist stance'.

Two significant mental disorders in this regard are depression and mania which can be seen as rhythmic disturbances. Mania speeds speech rhythms; clinical depression slows the pace of speech, both can disrupt interaction. The excess of linguistic self-reflexivity often associated with schizophrenia does not engender greater sensitivity to the requirements of polite engagement with interlocutors. Family members' efforts to connect with those suffering from psychosis indicate that they experience madness as disengagement. Madness appears to be an objective label for deviant speech and related symptoms. Michel Foucault's work (1973) has prompted anthropologists to investigate the possibility that discourses that invoke madness do not simply reflect a pre-existing condition - they help constitute not only its meaning for the larger society but perhaps the very experience of madness. Mention can be made of Scandinavian psychologist Rommetveit who claimed that a reflective detachment would by Buber and Gadamer be conceived of as immortality (1998: 366). Assessing the relation of madness to language - and power - should include accounting for the language of psychiatry.

IV. CONCLUSION

To uncritically reproduce widespread perceptions that madness entails linguistically signalled disengagement from others contributes to the construction of madness that Foucault (1973) ascribed to modern forms of power. It cuts off the dialogue between madness and sanity. On the other hand, this chapter's first section presents ample evidence to problematize romanticizing views of madness as creativity. Madness is suffering, to the extent that it entails a failure of inter-subjectivity, it is interactively achieved. The suffering is shared. It is all too easy to regard linguistic signals such as 'excessive' word play or 'pressure of speech' which performs in some automatic or magical way, as if they either betrayed the essence of the mad self or brought about the madness that they seem merely to indicate. (People said, for example, that Latifa's laments heated her head and made her crazier.) But the fragmentation of the narrative capacity that would appear native to schizophrenia may instead reflect environment that are unfriendly to recovering inter-subjectivity. Thus, linguistic anthropologists should devote more thought to madness for at least two reasons. Madness involves language so profoundly as to spread awareness of issues central to this sub-discipline. Moreover, linguistic anthropologists have a political impact on the world. We are well positioned to raise helpful questions about the relationship between humanness, interactive norms, and sanity, and about language and power in institutions.

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