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CONGRUENT AND METAPHORICAL USES OF MODULATION IN PERSIAN: A CASE STUDY ABOUT ADVERTISING AND PRESS DISCOURSES

Dr. Mohammad Reza Pahlavannejad*, Zahra Hamedi Shirvan**

*Associate Professsor of Linguistics, Ferdowsi University of Mashhad, Mashhad, Iran
**PhD student of Linguistics, Ferdowsi University of Mashhad, Mashhad, Iran

ABSTRACT

Halliday believes that modality is the intermediate degrees between positive and negative poles. He also says that the space between yes and no is different for propositions and proposals. In propositions, the scales of probability and usuality are referred to as modalization and in proposals the scales of obligation and inclination are referred to as modulation. In this paper modulation and its formal expressions was analyzed in a corpus of Persian advertising and press discourses. It was observed that modulation is expressed in 5 different ways in Persian: namely by

1) A finite verbal operator

2) Some adverbs conveying obligation or inclination

3) Some lexical verbs

4) The expansion of the predicate (by a passive verb or by an adj plus a relational process verb)

5) As a separate clause apart from the main clause

It was also found that metaphorical uses of modulation like nominalization can hide the source of modulation and objectify the opinions so as the reader can not disagree with it. Modulation can also make the proposals seem more polite and decrease the obligatory and imperative load of the text and so influence more on the addressee by giving him a right to decide and manipulating him.

Key words: modality, modulation, interpersonal metaphor, systemic functional grammar, Halliday

1. INTRODUCTION

Halliday has proposed three primary functions or metafunction for language. The experimental or ideational function means that we use language for the communication of information and the expression of our internal and external experiences. The interpersonal metafunction means that we use language to interact and communicate with others. And finally the textual metafunction means that language is used for organizing and classifying the information in order to communicate them to the addressee.

But language has some secondary but important functions In addition to the primary functions mentioned. One of these secondary functions is the persuasive function of language; that is of important role in the advertising and the press texts, because these texts can persuade the addressee to do something. This function can be explicit or implicit in texts. It can be said that modality has too much effect on the interpersonal metafunction and also the persuasive function of language. Halliday divides modality into two categories of modalization and modulation.

In this paper we are going to indicate that how is modulation expressed in Persian and the meaning expressed by these formal representations and their functions in language.

Then modulation is analyzed in a corpus of advertising and newspaper texts in order to indicate its effect in these texts and its persuasive force for the addressees.

3. THEORETICAL BASIS

2 – 1- modality and its Types in Halliday's Functional Grammar

Halliday expresses that polarity is a choice between yes and no. But these are not the only possibilities; there are intermediate degrees, various kinds of indeterminacy that fall in between, such as sometimes or maybe. These intermediate degrees between the positive and negative poles are known collectively as Modality (Halliday, 2004: 146 – 147).

Halliday also believes that the space between yes and no is different for propositions and proposals. He sates the indeterminacy between the positive and negative poles for propositions as modalization and for proposals as modulation;

in this paper modulation is analyzed and not modalization (Ibid: 147).

In a proposal the meaning of the positive and negative poles is prescribing and proscribing: positive "do it" and negative "don't do it". There are two kinds of intermediate possibilities here depending on the speech function, whether a command or offer. (i) In a command the intermediate points represent degrees of obligation; allowed to/ supposed to/ required to. (ii) In an offer they represent degrees of inclination: willing to/ anxious to/ determined to. These scales of obligation and inclination are referred to as modulation to be distinguished from modalization (Ibid: 147).

Halliday states that In English both obligation and inclination can be expressed in two ways: (a) by a finite modal operator, e.g. you should know that; (b) by an expansion of the predicator typically by a passive verb, e.g. you are supposed to know that or by an adjective, e.g. I am anxious to help them.

He also believes that proposals are goods and services exchange between speaker and hearer, in which the speaker is either (i) offering to do something, e.g. shall I go home? (ii) Requesting the listener to do something, e.g. go home! Or (iii) suggesting that they both do something, e.g. let's go home (Ibid: 147).

In addition to dividing modality to two categories of modulation and modalization, Halliday has viewed modality from three other aspects, namely value, orientation and polarity.

Modality can have high, median, low values. To consider orientation modality can be subjective or objective and also implicit or explicit. And finally modality can be positive or negative and negative modality can be direct or indirect.

Thompson has expressed these aspects of modality in another way. He has replaced value with modal commitment, that is, the speaker may, for example, signal a higher or lower degree of certainty about the validity of a proposition (It will/ may rain) or a higher or lower degree of pressure on the other person to catty out a command. (You must/ should leave). He states that the degree of modal commitment can be high, median and low. It is also stated that this three labels represent areas on a scale rather than absolute categories (Thompson, 1996: 59 – 60).

The orientation aspect of modality is also stated by Thompson as modal responsibility, which is how far the speaker overtly accepts responsibility for the attitude being expressed. Essentially the speaker may express his or her point of view in a way that makes it clear that this is his or her subjective point of view or he/ she may do it in a way that objectivises the point of view by making it to appear to

be a quality of the event itself. This objectivisation is clearest in cases where the modality is expressed in a separate clause (ibid: 60 – 63).

When the modality is expressed in the same clause as the main proposition it is said that it is implicit; while the term explicit is used when it is expressed in a separate clause (Halliday, 1994: 355).

In the following examples, a and b are implicit modality and c and d are explicit:

(a) You must not go there anymore.

(b) A cathedral is supposed to be old.

(c) I don't advise you to drink it.

(d) It's essential that you leave at once.

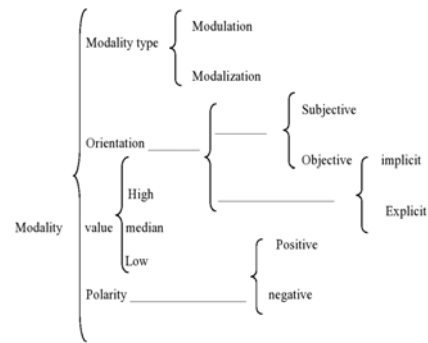So the overall diagram of modality according to Halliday (2004:150) is as the following:

Figure 1 - The diagram of Modality

2.2 Grammatical Metaphor and Metaphor of Modality

In addition to the common formal representations of modality, which was mentioned in the previous section, there are also incongruent forms of expressing modality in the world languages known as Grammatical Metaphor or more specifically Metaphor of Modality. It is the expression of a meaning through a lexico- grammatical form which originally evolved to express a different kind of meaning. It should also be mentioned that metaphor is simply a natural extension the in-built flexibility and multi-functionality of language (Thompson, 1996: 165).

For example in the sentence: I don't believe that pudding will ever be cooked.

The part" I don't believe" is actually a metaphorical realization of modality; it serves as a mood adjunct, just as probably does. The reason for regarding this as a metaphorical variant is that the proposition is not, in fact, 'I think', the proposition is 'It is so'. This is shown clearly by the tag; if we tag the clause we get: I think it's going to rain, isn't it?

And not I think it's going to rain, don't I? In other words the clause is a variant of it's probably going to rain (isn't it?)

But in the sentence: You know what's happening at five o'clock tomorrow, don't you? The clause "you know" is able to be tagged because it does not stand for a modalit (Halliday, 2004: 614 – 615).

Thompson believes that in persuasive text, one common technique is to objectify opinion by nominalising it, so as to make it more difficult for the reader or hearer to disagree with it. The non – negotiability associated with nominalization can clearly be a powerful weapon in cases where the speaker or writer wishes to avoid negotiation, with its possible outcome of rejection (Thomson, 1996:172).

Thomson also believes that we can express modality through a nominalization. It can simply be a form of cohesive signal or it can serve as a means of both disguising the source of the modality and making it more difficult to query.

3. PREVIOUS STUDIES IN PERSIAN

In almost all old and modern Persian syntax books and articles it is mood and not modality that has been explained and analyzed. Mood has been divided into different categories such as indicative, subjunctive, conditional, imperative, optative, conative, warning and so and it is mostly restricted to the verb.)Khanlari 1987 , Mahootian1999, Rahimian, 1999, Allameh Falsafi, 2002, Vahidian, 2003,Farshidvard, 2004, Meshkatodini, 2005)

But none of these works has mentioned the Hallidayian definition of modality and its division into modalization and modulation and also its application in Persian.

Recently Safavi (1999: 343 – 344) has divided modality from the semantic perspective into two categories of epistemic and deontic. Halliday has mentioned that in philosophical semantics terms modalization corresponds to epistemic modality and modulations corresponds to deontic modality (Halliday, 2004: 618).

These resources have not mentioned the distinction between mood that is something syntactic and modality which is more a semantic category, either. In fact at first a definition of modality is presented and then different subcategories of mood have been mentioned.

More recently Amoozadeh and Shahnaseri (2011) have mentioned the distinction between mood and modality in their paper. They have stated that modality is a semantic category while mood is a syntactic one. They have defined modality as a semantic category which shows the degree of

possibility or necessity of the proposition and its syntactic representation is mood (Amoozadeh and Shahnaseri, 2011:10).

4. RESEARCH METHOD

The main unit of analysis in this paper is sentence. The corpus consists of 40 newspaper texts (26370 words) and 200 advertising (14237words) collected from different Persian magazines, newspapers and advertising brochures. The advertising samples included at least one short paragraph in order to be analyzable for the modulation type used in them. The sample selection method was convenience sampling; that is samples which were available and easily accessible were collected. After collecting, these data were studied and analyzed carefully and the results were obtained. In the next session some examples of the sentences and their analyses are represented.

5. DATA ANALYSIS

In this section some few examples of the modality types in Persian have been chosen and represented.

5.1 analyzing modulation in Persian newspaper and advertising texts

A) Explicit objective modality

PF: <u>Behtar ast</u> aghâyan dast az sare toseeye siâsi bardarand
It's better the masters hand from head development political pick out
It's better that the masters leave out the political development to its own.

PF: <u>Entezâr miravad</u> namâyandegâne movâfegh az tarhe masâele gorühi beparhizand
It is expected that the congressmen concordant from issues wing refrain
It is expected that the concordant congressmen refrain from wing issues.

B) Implicit objective modality

PF: <u>Nemitavân</u> cheshm bar rûye zarûrathâye jâme?e bast
We are not able to eye on requirements   society close.
We are no able to ignore the requirements of the society.

Va ?ânčheh <u>nabâyad</u> farâmûš šavad …
And what   must not   be forgotten

?Estefâdeh tûlâni pas az ghat?e âkneh Tosiyeh mišavad
Use long – term after stop acne is suggested Long- term use after acne stop is suggested

TABLE 1 - EXPLICIT OBJECTIVE MODALITY IN PERSIAN

Orientation / Value	Explicit objective obligation	implicit objective obligation
high	_____	Bâyad (must)/ nabâyad (must not)
median	_____	Mibâyest (it's necessary) nemibâyest (it's not necessary)
low	_____	Tosiyeh kardan (to suggest)

TABLE 2 - IMPLICIT OBJECTIVE MODALITY IN PERSIAN

Orientation / Value	Explicit objective inclination	implicit objective inclination
high	_____	_____
median	Khûb ast (it's better) Behtar ast(it's better)	_____
low	Be nazar miresad (it seems that) Entezar miravad (it is expected that)	Mitavân (we are able to) Nemitavân (we are not able to)

C) Implicit subjective modality

PF: Namâyandegâne mohtarame majles bâyad be in porseš Pâsox dahand the congressmen pespectable parliament must to this question answer The respectable congressmen must answer to this question.

PF: Agar xâhâne kâheše vazn hastid lâzem ast in ketâb râ motâle?e konid If want lose weight are It's necessary this book study.

If you want to lose weight, it's necessary that you study this book.

D) Explicit subjective modality

PF: hamvâreh Yâdet bâšad to lâqe behtarinhâ hasti Always remember you deserve the best are Always remember that you deserve the best. Digar lâzem nist vaqte xod râ dar raft o âmad hadar daahid No longer it's not necessary time yourself in coming and going waste It's no longer necessary that you waste your time in coming and going.

TABLE 3 - IMPLICIT SUBJECTIVE MODALITY IN PERSIAN

Orientation / Value	Explicit objective obligation	implicit objective obligation
high	Digar lâzem nist(It's no longer necessary)	Bâyad (must)/ nabâyad (must not)
median	hamvâreh Yâdet bâšad(Always remember) Deqat namâ?id (be careful)	Mibâyest (should) Komak begirid (seek help)
low	Ejazeh bedin (let us)	Mitavânand (they are able to) Nemitavânand (they are not able to)

Table 4 -) Explicit subjective modality in Persian

Orientation / Value	Explicit objective obligation	implicit objective obligation
high	_____	Pišnahâd mikonim(we suggest that)
median	?omidvârim (we hope that)	_____
low	_____	_____

5 - 2 - The analysis of the metaphorical use of modality in the texts

PF: <u>Bâ Tosiyeh</u> kûdakanemân be khândan… With recommending our children to reading By recommending reading to our children: here modality is as a prepositional phrase, and by nominalization the speaker is expressing his command indirectly.

Morâqebat az pûst yek <u>amre qeire qâbele ejtenâb</u> ast… Taking care of skin an matter unavoidable is Taking care of skin is an unavoidable matter.

Here modality is expressed as a noun phrase (amre qeire qâbele ejtenâb) and the source of modality and its commanding force is mitigated through this nominalization.

6. CONCLUSION

As seen in data analysis modulation is expressed in Persian in the following way:

1) A finite verbal operator: modal verbs Bâyad (must) and Mibâyest (it's necessary) and their negative forms and the different paradigms of Tavânestan (to be able to)

2) Some adverbs conveying obligation or inclination hargez (never), hamvâreh (always), and so.

3) Some lexical verbs like to expect, suggest, hope, seem, advise, necessitate and so on.

4) The expansion of the predicate (by a passive verb or by an adjective plus a relational process verb: like khüb ast, behtar ast (It's better)

5) As a separate clause apart from the main clause

It was also found that metaphorical uses of modulation like nominalization can hide the source of modulation and objectify the opinions so as the reader can not disagree with it. Modulation can also make the proposals seem more polite and decrease the obligatory and imperative load of the text and so influence more on the addressee by giving him a right to decide and manipulating him.

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