Conversational constructions in day-to-day life among people: A study of common-sense practices

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Abstract:
Aim: The paper studies antithesis repercussions of structural-functional approaches of conversational practices in a daily life. It is a straightforward ethno-methodological exposition presented by (Harold Garfinkel 1967, 84) and (Alfred Schutz 1972, 74).
Approach: It is mainly focused on a term 'ethnomethodology' as noticed by (Harold Garfinkel 1967) and study the acts/functions performed by an individual in a day-to-day life, to see a meaningful understanding through situations.
Results: It shows a correlation between ethnomethodology and linguistic phenomenology in terms of finding few but essential cases of common understanding language practices in Hindi where it is argued that speaker often produces phrases/sentences in arrangement of saying more rather than what he/she is said during conversation.
Implications: The study will surely give a direction to find more and more regular basis utterances in language to address their social-cultural bonds on the one hand and to re-investigate cognition of human beings from ethno-linguistic point of view on the other hand.
Value Addition: The study first time establishes a tradition of ethnomethodology with linguistics in Hindi with such few tokens in a language and presents a platform to do further research in this regard.

Key Words: Ethnomethodology, Garfinkel, Schutz and Husserd, Linguistics.

1. INTRODUCTION:

The world which consists of everyday activities in terms of conversational relations among people, is the product of either 'set of moral order' or it could possibly be defined under the 'natural facts of life scenes'. In this context, for sociologists, it is easiest to understand familiar backgrounds of different groups of people by irrespective of their nature, habits and professions. Moreover, a common sense and understanding within people are reflected through a defined agreement, which says that 'to join the task and put their efforts to accomplish it' (Garfinkel, 1967). In itself, an individual is one type of an object like other objects in this physical world. Like each object, an individual gets his/her experience from an outside world where he/she performs her activities. Through experience, he/she understands the network of relations between different objects and enriches her stock of knowledge (Wagner et al. 1973). In real sense, what happens is that people actually use a language for daily purposes without knowing its grammar or linguistic structure and it gives them a social reality. They become aware of only an ordinary language that might be a common for all and it is expressed through indexical (Coulon, 1995).

Thus, we observe that each individual is significant from social point of view because she addresses herself and contributes via social activities. In other words, it is pointed out that this is competence of an individual to perform such activities. While she does it then she comes to know about 'what is happening around her' and sees possible ways of organized her actions with respect to others (Francis & Hester, 2004). However, it is remembered that an individual usually utters indexical such as I, You, He, She, It, and They etc. during conversation. Moreover, it is found that conversation seems a practical activity where there is an important of 'saying'/ 'telling' with lexica-syntactic knowledge (Garfinkel, 2005). Based on such knowledge, if person x greets to y then what will happen?? Could we assume any answer?? A simple answer is that x will receive the same in the normal circumstances nonetheless it is also possible that y will not provide any answer or it may take some time and could try to evaluate the whole situation.

One observation dictates that the event of conversation between x and y is common sense oriented and on the other hand, it is sort of a reflexive activity (Heritage, 2013).

2. Ethnomethodology: situational ethnomethodology and linguistic ethnomethodology:

As we have already pointed out that indexical expressions of an individual are significant in different contexts and the contexts are equal to situations. An individual or actor who involves into such settings is always determined to reach out the meanings. During the context or situation, she does activity of arguing, ordering, requesting, complaining etc. and this is merely near to speech acts (Rogers, 1983). It is strongly pointed out that the world where an individual life is only a place of regulating her regular activities. In fact, she is part of any organization or carries any profession or position as per knowledge and experience that is only time bound performances for accomplishing daily duties or activities followed by required situations (Prasad, 2005; 2015).

Related to the tradition of situational and linguistic ethnomethodology, we must introduce Douglas (1970) who has carefully noticed an individual and her daily life activity are closely associated with situations and it could be investigated under the domain of ethnomethodology. Further, he made a slight distinction between situational ethnomethodology and linguistic ethnomethodology. For him, linguistic ethnomethodology deals with clear and visible verbal arguments, statements of an individual that was studied by Sacks, Sudnow and others in their writings. While situational ethnomethodology primarily deals with the events those existed according to situations and an individual try to extract meanings from them. It is a direct connection between an individual and meanings or senses of the things or objects associated during the events in terms of situations (Flynn, 1991).

In contrast to linguistic ethno-methodologists, we are particularly interested in those 'taken for granted' social activities that done at regular basis and would like to know about working sense or perception of an individual behind them. Shall we say that it is a kind of self-governed set up that commonly adopted by everyone? Or an individual is becoming trained in a way to do act accordingly basis on encountering daily similar types of events. Otherwise, we may say that this is a meaningful common understanding that no doubt takes a disciplined form via system of daily actions (Hassard & Pym, 1993).

Sometimes, it is seen that events oriented or situation-based research in ethnomethodology, is only a sub-type of 'symbolic inter-actionism'. And it is proposed that an individual with others, a part of physical world where various symbols or objects are already existed and probably when she interacts with them then meanings take place under defined situations. However, it is more interesting to us when we try to see that how does it work? And later, we may study of those ways or methodology of an individual or their interactions within a society, physical world or in environment and so on (Tesch, 2013).

3. Objectives: Consider the following objectives:

- To discuss antithesis repercussions of structural-functional approaches of conversational practices in a daily life
- To understand language expressions with certain examples in Hindi and see the relationship between ethnomethodology and linguistics.
- To discuss the significance of context, situations for language and grasp the existence of common ground for exchange of ideas etc.

4. Ethnomethodology and Linguistic Phenomenology: Analyzing Few Cases in Hindi

We live around the objects and signs so far. A sign contains two types of interpretations such as 'significant function' and 'expressive function'. One function helps us to identify ourselves and it is particularly related to our own while the second one brings us into society, introduce us with others and so on (Schutz, 1967). Signs or objects are something that reflected through a language and they are part of physical world. As usual, we may take three fundamental of language which serves the real world in itself. Few words such as 'Earthquake', 'Tsunami', etc. create shivering or sensation in us if the phenomena have already happened in the past. Next, the use of words is not merely names of the objects however they give specific identity and provide reality to the same object. Third, the power of words is that we can assume or produce unexpected outcomes by saying that "I do" or "I will definitely do" etc. (Aho, 1998).

According to phenomenology, an individual's mind is directly linked with the outside things or objects. We perceive the reality of things when we see them and also active our thinking, reasoning, and also produce judgements to prove our intentions (Sokolowski, 2008). Another argument is that our expressions and thoughts are not separated from each other. We often try to visualize around the objects through our senses and then find the connection between them. We get experiences with our living senses and capture the physical world (Inkpin, 2016). Similarly, we know that

a language is an effective tool for us to utter something and then experience the same according to different ways. In this case, we have habits of constructing our experiences bases on phonetics, syntax, semantics and etc. in a language (Engelland, 2020).

About a language, Saussure's motivation in the sign which has emerged as signifier and signified is likely a set of binary interpretation. And moreover, it is found that approaches of (synchronic and diachronic) for a language might also be shared with phenomenology and for Kruszewski, language in itself a general phenomenon that must be investigated scientifically. He tried to see this discipline under full freedom to establish it individually and to realize its existences. He had strongly pointed out that it would be 'a specific sort of phenomenology of language' under general science approach to a language (Stawarska, 2015).

5. Results and Discussions :

On behalf of this discussion, we are enough capable to study few aspects of our daily life conversation that seems common and usual. We agree with the suggestion of indexical expressions of Garfinkel's ethnomethodology where we normally begin with self-addressing as 'I', and ask to someone as 'YOU' and definitely choose a topic at another pronoun as 'IT' in very common or simple talk. We cannot escape ourselves from indexical when we are in conversation. Secondly, we thoroughly use a language (no matter this is mixture of signs, symbols, verbal, non-verbal etc) nonetheless it helps us to draw our own world and internalize it by daily or regular rule ordering activities. Thirdly, we have to evaluate the form and use of few words (e.g. chaye-bye, khana-wana, baat-but, jagda-vagda, kaam-kum, khilaya-vilaya, mila-mula kar etc) in Hindi from both points of views.

BY LINGUISTICS
- By morphologically, such forms look like independent and bound morphemes
- Syntactically, they occur by infinite forms
- Semantically, they are partial reduplicate
- Pragmatically, they hide or implicit something which is not there

BY ETHNOMETHODOLOGY
- Seeing why and how they produce
- Contextual interpretation
- Situational domain
- Intending or not
- Practical way of representation
- Regularized activity
- Behind the common sense

For instance, when Hindi speaker utters as chaye-bye then it means not to talk about only tea but it includes some snacks also at that time. Correspondingly, baat-but in itself not to discuss a single matter but also seeking ways or solutions related to any incomplete task. Another important such as khilaya-vilaya does not mean to talk about variety of food but to know behavior or attitude while serving the food. It can be represented with below Table 1.

Table 1 Daily Basis Phrases with their Interpretations

Phrases	Items		Organization of the tasks	Results	Tick
chaye-bye	Tea	Snacks etc.	1+1 = 2	Partial Reduplication	√
baat-but	Single matter	Include incomplete task	1+1= 2	Partial Reduplication	√
khilaya-vilaya	Not only variety of food	Behavior/attitude for serving the food	1+1= 2	Partial Reduplication	√

Table 1 shows that few phrases such as (chaye-bye, baat-but, and khilaya-vilaya) have strong interpretations in our daily life. For a layman, it is not needed to keep in mind that what they denote or indicate pragmatically? However,

they cannot be ignored at all. It is argued that they have different weight and significance in different-different disciplines. For an Ethnomethodologist, this is only one phenomena of the way how people may talk only on the other hand, for linguists, it can be another research area of studying 'reduplication' within languages from morphology point of view. In a similar way, cognitive scientists, psychologists and experts in other domains could present their own view points on such phrases. As we have restricted ourselves to only with linguistics and ethnomethodology, then we are trying to analyse them accordingly.

Practically, if we see all such instances in Hindi, then we find that they are very common for Hindi speakers and they speak fluently. One thing is that they are bound to address them in different context and in situation. Surprisingly, they never try to look at a meaning behind each instance or phrase. In this case, they have a habit of present themselves with general semantics and keeping away pragmatics from all instances. It happened because layman does not want any type of an implicature behind the context; he/she is only happy with single word/phrase with single time context for the fulfilment of the conversation. Anyway, it is only generalization which we may assume here but there is a need to address few queries here as:

Q. What is this?
Q. Why don't they require any grammar for this?
Q. How do they smoothly perform during conversation?

Based on above queries, it is clear that they have inbuilt practice either developed by the time while involved themselves in daily conversational activities. Another view is that they are learning about when and how questions and are using each one phrase as per specific context. Whereas linguist could go to the field and he/she may try to collect all such phrases among respondents but it may give them only linguistic data and they could think over any theory or not. For us, it is an question of looking for 'common sense, common understanding and common agreement' between users to let them get new experience and interact with surrounding to execute their day-to-day common activities. This is a very simple to see how people take up words/phrases for conversation with themselves or others to show a common ground of understanding.

6. Conclusion:

We have found that an individual is strongly preoccupied with indexical knowledge even it is scientifically proved that a formal grammar structure is already inbuilt in each one. In this regard, each one is aware of a language tool, which is employed for daily conversation purposes. They have strong knowledge about world and have sense to put different names for different objects as per their need and requirement. They often ready to participate in daily activities of their professional tasks, with their relatives, friends and making their promises, commitments and set out their goals also. Under this regular performance of communication, they are very well known for contexts, situations and along with exchange of ideas and views. In this way, they gradually develop common understanding between them by repeating same activity again and again.

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