

CRITICAL DISCOURSE ANALYSIS OF POLITICAL TALK-SHOWS OF BANGLADESH

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the requirements for the degree of
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Abstract

In television, one of the broadcast shows are the political talk shows where Political issues are the most interesting one in Bangladeshi people's life. The politicians use of their language, are setting rules in the society and dominating the common people. Also, the common people set an invisible boundary in the politician's discourse of the talk shows. This research is going to be based on the political videos from the television talk shows where the discourse of the political leaders as well as the host is going to be analyzed. How the political people influence common people and how the common people influence the political leader's speech is a matter of discussion in this research. Following the critical discourse analysis theory, this research is going to find out the social and discursive practice by textual analysis. For this study, the qualitative research method has been followed in order to conduct this.

Keywords: political discourse, social, discursive, practice, textual analysis.

Dedication

I would like to dedicate this work to my three children.

Acknowledgement

First of all, I would like to thank Allah for being kind to me. Secondly, I would be grateful to my family's part and parcel, my husband for giving me the chance to look at life in a different way. Thirdly, I would be thankful to my sister and my parents for the support they give me for my study. Then, I would be like to thank one of my best friends Farah Semonti who helped me to conduct my study. Lastly, I could always be grateful to Yara Habib, Siyara Habib and Yaasa Habib for making me mother of three wonderful children.

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List of Acronyms

DA Discourse analysis

CDA Critical Discourse analysis

Chapter 1

Introduction

Tv channels and media cover various programs in terms of entertaining the viewers all over the world. Among all the programs, talk-show is one the dominating shows that almost all the channels are interested to include in their programs. As it has the ability to grab the attention of the viewers, there are a number of types that the talk shows cover on television. The political talk show is one of them which has always been successful to grab the attention of the common people in Bangladesh. The shows are telecast in the channels with different schedules with a view to having the leaders whenever they can give time to the channel for interacting with the common people. It can be both live or recorded at the same time. In Bangladesh, almost every channel has the platform of the political talk-show in order to show the thoughts of the leaders towards the commoners.

The political topics are accepted by the common people to be the interesting element in their life as it gives the platform to connect with each other. This platform is creating the communication between the general people and the political leaders that helps the general people to understand what is happening currently in our country. It is very obvious that, the political situation in Bangladesh is unrest, which creates people more curious in this sector. The political leaders are given power to serve the people. It is one of the main causes that triggers the common people to always have the eye on their activities, what they say to the people in the name of answering their actions. In Bangladesh, there are a lot of unsolved issues by the politics which is creating new problems in day-to-day life. For example, one of the opposition parties BNP chairpersons Khaleda Zia's treatment issue as the team wants her to get treatment from abroad, is nowadays a matter of concern for the government and the opposition party in this country. However, how the language of the opposition party and the

current government is influencing the common people with a view to grabbing the support of them is a key element of the research.

The critical discourse analysis helps to understand the internal and hidden issues by the language used by people. It scrutinizes very detailed meaning by the language with the analysis of the discourse and finds the relationship of the speakers and the hearers. Finally, it portrays social ideological dominance. How the discourse influences the people and how the people influence the language use for the domination of ideology is the key work of critical discourse analysis. Through the lens of critical discourse analysis, the researcher is going to understand the internal meaning and reasons of speech spoken by the politician of some of the selected talk shows. The purpose of this work is to understand the influence of the political leaders on society and the common people on how they dominate the society.

In Bangladesh, day by day the political situations are being unstable. There are many occurrences happening around the country which leads people question about the stability of Bangladeshi politics. Now the question comes how the language of the leaders can show the situation of the country. Here, in the answer of it, it can be said that what they say, is the reflection of the current situation. Their discourse is reflecting their activities, one another's faults and the ways they are stepping in the political field. Following the qualitative study method, this research points out the domination of political people and common people with the application of discourse. This research finds out to what extent the elements of the discourse analysis are found in the political shows. Also, the researcher focuses on the political people's discourse so that it can be measured how power of the political leader is being exercised by their language they choose. Also, how the general people are involved with their language and creating the social values are also the matter of concern of this study. The researcher is going to analyze the language of the leaders which impacts on creating the social values and ideologies.

1.2 Significance of this study

The unrest condition of the political issues concerns general people. The people are bound to have leaders for fulfilling the purpose. In order to do so, their activities are very much important towards commoners. What words and languages they select demonstrate the people's fate and ideology. Keeping that in mind, the significance of this study is to find out how the political leaders, through the discourse they use, control the domain. Also, the influence on one another is a matter of concern of this study. It straightly focuses on how the political people have exclusive power over the common people. This study would take the help from the theory of Fairclough's three-dimensional model to understand the impact the discourse of the political people over the common people.

1.3 Limitations of this study

This study is going to be based on the analysis of the political talk shows. The main data of this research is to analyze the languages of the political leaders of the show. As this is a political issue, the researcher has been unable to collect the data from the general people's point of view. The general people are not comfortable talking about this issue. Therefore, the researcher is unable to show the survey on people's point of on the political people's language. also, another limitation of this study is that the researcher is unable to reach the politician for their works. This is why the researcher has picked some of the recent discussed political shows for analysis.

Chapter 2

Methodology

This chapter discusses the methodology applied in this research. This section explains in which way the linguistic strategies applied in the political shows by the politicians and the hosts of the shows and by which strategies the discourse would be analyzed. In addition, this chapter includes the reason behind the method used in this research, the purpose of this study, research question, participants of the study, instruments, settings, method of the analysis, data collection procedure, data analysis procedure, obstacle of the study.

2.1 The purpose of this study

The purpose of this study is to understand the discourse of the political people through the political talk show. First of all, the key purpose of the study is to find out the linguistic features in the political videos used by the speakers. Secondly, the study would aim to find out who are stating for whom by their language and how it is related to the linguistic elements. As the political issues are the burning issues in Bangladesh where through the application of the language, the political leaders are implementing power in the society. Basically, highlighting the relationship of the receiver and the producer is a matter of study which is another aim of the study. Figuring out about how using the linguistic elements in their language they are implementing the societal change is all about this research.

2.2 Research questions

Research question is one of the major parts of a study. These are mentioned below.

1. To what extent, the elements of discourse analysis are found from the speech of the political speakers from the selected political videos?
2. How power is exercised in the language of the political talk shows?

3. How this power of language impact on our society and people's value?

2.3 participants of the study

The participants of this research are the speakers of the political videos selected for this study where each of the speaker's speech is going to be in the form of transcription in order to analyzed. These participants are from different ages where most of the political leaders are more than 40 years old and hosts from the political shows are middle aged people. Both the male and female political leaders are included in the selected political shows. Also, the host are both male and female of the political shows

2.4 Data collection procedure

For this research, the data is collected from the television channels and the you tube platform. The videos that are required is founded from these sectors.

2.5 Instruments

For this research, the researcher chooses 10 political talk show videos from renowned Bangladeshi Tv channels. The videos are also released on YouTube platform from where the researched picks them as the key instrument of this study. From the you tube, the researcher downloaded the video from there for working properly on those videos. Some of the videos could not be downloaded which was recorded over phone to collect and save the left instrument of the study.

2.6 setting

The political videos are collected from the different channels from the different Tv channels in Bangladesh. The Tv channels such as Ekattor Tv, DBC News, ATN Bangla, Digonto Television are the main source for the research on the political talk shows. In addition,

the you tube videos are one of the key sources of the instrument. The videos are downloaded from YouTube and recorded over mobile phone from several channels telecasted on Tv. The setting of the survey is formal as the political point of views are observed from the videos of the political talk shows telecasted on tv channels and YouTube.

2.7 Method of analysis

The research is going to follow the qualitative research method as the key instrument of the research is the political talk show. The analysis of the 10 political videos is going to proceed the research forward and would give a result based on that. Through the qualitative method, the researcher would find out the power and dominance of the political people apply through their language.

2.8 Data analysis procedure

The data is going to be analyzed based of one main theory. The critical discourse analysis (CDA) is used for the theoretical frame work of this study. The three-dimensional model of Fairclough (1995) gives the idea of textual analysis, discursive practice and social practice. This research would find out mixture of the political discourse under the critical discourse analysis.

2.9 Obstacles of this study

As the political issues of Bangladesh is not stable right now, the researcher is unable to collect the data in person from the political leaders. In addition, their busy schedule is another obstacle for this research. Which is why the videos has been used as the instrument of the study. Also, some of the recent issues of the political talk shows which the researcher is interested to work on, is not found on any form. this is why, the researcher picked some videos issued few years ago as well.

Chapter 3

Literature review

3.1 Political discourse

Van Dijk (1997) identified the political discourse by its actors or authors or the politicians. He talks about the involvement of the political people not being necessary for the political discourse. He claims that the person needs to be strict at least in terms of the behavior. “The vast bulk of studies of political discourse is about the text and talk of professional politicians or political institutions, such as president and prime ministers and other members of the government, parliament or political parties, both at the local, national and international level”, (Van Dijk, 1997). Throughout the activities and speeches of the politicians, they create some techniques as strategy to dominate the society and the people.

3.2 Discourse analysis element (DA)

Schegloff (2000), in the article titled, “Overlapping talk and the organization of turn-taking for conversation. *Language in society*”, discusses the situation when one person does not talk in a conversation rather, talks more than one person talks in a conversation and what the consequences come for that. In order to identifying the occurrence of overlapping which causes the trouble for the speaker of the conversation and for the organization of interactions, he says. He claims that the process of communication should be by turn taking which is the process of communication avoiding the overlapping. He adds that to stop talking of more than one people at the same moment is by stopping the whole talking which can be the stopping of one person or more than simultaneous one person with a view to showing the overlapping is happening and the urge to stop it.

Widiyastuti (2018) in the article titled, “Adjacency Pair of Conversation on Interactional Discourse in High School Learning” discussed adjacency pair in the conversations of teacher and students’ interaction through the implicit intentions of the interactions. In this article, he argues that speech patterns include many things such as greetings, call answers, complaint help, request- allow, information- giving information, request- offers, offer-rejection etc. He claims in the article that the learning process of the teacher and the student confinement of purpose to the conversationalist, according to the interactional discourse. In this study, it shows the impact towards the input to the teacher which indicates multiple language characteristics of the high school students. The rules and regulation for the study of language is the process of language uses by paying attention to the cultural and multicultural insights, (Widiyastuti, 2018).

Sacks, Jefferson and Schegloff invented the approach for their study “conversation analysis approach in 1974. From an American sociologist, Harold Garfinkel’s ethnomethodology (a sociological perspective), this approach has been obtained. Conversation analysis approach works about the speech in action and interaction and experiments the variety of its functional devices of during the conversational interaction. This approach finds out some of the core characteristics and recurrent patterns of oral interactions, where the dominant one is the turn taking, (Schegloff, 2007). As turn taking is very important part for the conversation analysis, it is considered as the main instrument to organise and to manage interactions. Moreover, conversational analysis extremely demands on the sequential organization, which means how speakers during conversation organize their interaction through the turn taking strategy, (Neuliep, 1996). There are some basic structures of the conversation analysis. Such as, Turn taking organization, Sequence expansion, Performance organization, Adjacency pair, Repair, Action formation.

3.3 Politeness principle

Leech, a very well-known British scholar introduces the politeness principle on the basis of the cooperation principle in 1983. In 1983, Leech proposed the cooperation principle to the politeness principle (PP). Leech's PP deputizes competition with the CP. Since, the cooperative principle surrounds the similar purpose of the talk exchange, it seems tough to see the politeness principle working at the same level. There is a general formulation of leech's PP is to minimize the expression of impolite beliefs and to maximize the expression of polite belief. Leech's maxims are given such as, Tact maxim (minimizes cost to others and maximizes benefit to others), Generosity maxim (Minimizes benefit to self), Approbation maxim (minimizes dispraise of other), Modesty maxim (minimizes praise of self), Agreement maxim (minimizes disagreements between self and others), Sympathy maxim (minimizes antipathy between self and other).

3.4 The speech act theory

The speech act theory is developed by Austin and Searle where the theory of speech act begins with the assumption which the minimal unit of people communication is not a sentence or other expression, rather it is the performance of certain kinds of language acts, for example requests and promises (Dietz, 1991). Searle introduced the fact that speech act could be expressed in various paths and also introduced a grounded theory of speech acts where one of the contributions of this theory is the specific destructions between a particular speech act and the words used in some language to express it (Dietz, 1991). According to Searle's point of view, he finds three primary dimensions of speech ats such as the illocutionary point, the direction of fit and the sincerity condition. Also, on the basis of these three dimensions, he next proposes another class of speech act which are assertive, directives, commissive, expressive, declarative, (Dietz, 1991).

3.5 Critical Discourse Analysis (CDA)

Vandijk (2001) talks about critical discourse analysis broadly in his research. Critical discourse analysis is a type of discourse analytical research that primarily studies the way social power abuse, dominance and inequality are enacted, reproduced and resisted by the text and talk in the social and political context” (VanDijk, 2001, p.352). critical discourses initially work on the political issues as well the social issues. Not only analyzing discourse structures but also it gives proper explanation with the combination of social interaction properties and social structure (p. 353). He also claims that CDA creates the distance between the micro and macro level of social order where in terms of micro level, the language in use, discourse, verbal interaction and communication can be identified, whereas, the dominance, equality- inequality are focused by the macro level power, (p.354). he also says that the source of power coming from the social institution, critical discourse analysis (CDA) works like a micro-eye which is able to show the dominating powers of any individuals or in the form of organization. Also like a magnifier critical discourse analysis finds out the manipulation in the political cases. He marks that the general people are victim of the powerful people having position in the society such as the doctors, teachers, journalists, advocates which later on turns into the ideology of the society (Vandijk, 2001).

Critical discourse analysis, part of the discourse analysis deals with the relations of power and inequality of the language. CDA considers the discourse as a social phenomenon where it seeks to upgrade the social-theoretical foundations in order to progress the discourse analysis in society, (Blommaert, 2000). He also adds that some of the points such as ideologies, inequality, power figure, are the part of critical discourse analysis.

3.6 Fairclough's Three-Dimensional model

Noman Fairclough introduced the three-dimensional model to the linguistics. In 1992, Fairclough first introduced the model with a view to presenting the relation of linguistically oriented discourse analysis and the combination of social and political influence in the language and discourse. "I see discourse as a complex of three elements: social practice, discursive practice (text production, distribution and consumption), and text and the analysis of a specific discourse calls for analysis in each of those three dimensions and their interrelation", (Fairclough, 1995). The first dimension is known as the text analysis. In text analysis, the text is scrutinized with the linguistic elements very deeply. According to Fairclough, the text is seen as the language text which is categorized as spoken or written text. The text analysis concentrates equally on the text and the meaning as well. Text meaning-based analysis is not always proper as there are a lot of versions of meaning of a text with the context (Fairclough, 1992). Secondly, discursive practice is related to the production, distribution, consumption of the text where the relationship between the receiver and producer is a matter of concern of the discursive practice. Social practice deals with the relation of discourse with the power and ideology which derives from the society.

Chapter 4

Findings and analysis

4.1 Data 1

4.1.1 Text analysis

This clip is taken from 1: 47 minutes. The topic of the talk show is about the seven murder of the city Narayanganj where 2 highlighted powerful political person is going to talk about it. Parliament member of Narayanganj and the mayor of Narayanganj both of them are blaming each other for the occurrence that has happened. In order to explore the truth, the talk show program has been arranged. both of the guests continued their conversation without greetings.

In this interview, we can see that the host is asking to Aivi Rahman about her recent statement. By the word “Godfather” who she means is the issue of the talk show. The word she picks is very attacking and strong word for allegation.

God father bolte kake bojhaacchi shey to ekhane boshei ache takei bojhaacchi. Narayongonj er god father 1 jon ii ache Sheta holo Shamim Osman Ebong tar sristo aro kichu god father. (line no. 5-9)

In this speech, she says that whoever she means is seating in front of them. This is a declarative speech act as she is not pointing out straight. After few seconds, while the host forces her to utter the name of the person, Aivi gives a very straight answer that by the word she means Shamim Osman. This is a locutionary act of speech acts theory, where she directly meaning to be the reason for the same Murder case in Narayanganj.

In the reply of that, Shamim Osman says, “*Jeta shey boleche, god father mean kore, eta or meaning er bapar. Ar corrupted, jake ami dekhi corruption er naika hishebe, tar background*

ami shob miliye tar proshner uttor ami take attach kore dite chai na”- line no. 31-35. (English Translation: “Whatever she said about godfather, I don’t want to answer her whom I believe to be the heroine of corruption with the background she belongs to”).

Shamim Osman uses metaphor as “Corruption Naika” referring to Aivi Rahaman. In addition, he mentions her past life and her family background. This mention of the past and the family is the use of indirect speech act by which he is meaning that Aivi belongs to a very uncultured family which causes her to talk like unprofessional in this talk show. In addition, he next says that every person brings the legacy of their blood while talking. It is another indirect speech act by which he means that Aivi belongs to lower blood.

Shamim explains the situation where the host interrupts him for switching the topic. Also, Aivi Rahman interrupts about acknowledging his shifting the topic. Here, overlapping occurs. However, he keeps explaining his point of view for taking a certain time. Furthermore, the host again makes him connected with the fact that he is not answering the exact question that has been asked by Aivi Rahaman.

Here, Shamim Osman gets angry and says: “*apni boila anchen ak guest er naam e ansen arek guest. Kothao shesh korte diben na ta to hobe na vaijan*” -line no.- 54-56. (English translation: “You said about someone else, and here I am seating in front of someone else”).

Here, he is not interested to seat in the same talk show with Aivi Rahman, which is change of topic. Topic conflict happens here as Shamim Osman wants to talk about something else and Aivi Rahman asks her something else. Shamim Osman humiliates Aivi Rahman by saying not being interested to have conversation with her which is indirect. This is an act of indirect speech act. In addition, Shamim Osman’s indirect speech about not being interested here due to Aivi is violating the approbation maxim of politeness principle. In this point the raising tone is more available for rest of the conversation which is termed as high pitch.

In the answer of that Aivi Rahman says, '*ami taile chole jabo. Apni ki amar kotha bolennai? No no uni bolchen j amar kotha bole nai. Tahole uni mittha bolchen? Tahole ami kono mitthabadir sathe boshbo na*' -line no. 57-61. (English translation: "Then I am going to leave this conversation. Did you not tell him about me as a guest? Or he is lying. I am not going to seat with a liar in the conversation").

By this speech, the declarative speech act has occurred as she is declaring not to seat with a liar in the same topic. Also, it shows the locutionary act as she is speaking what she is exactly meaning.

Shamim Osman: "*apni bujte parsen to family porichoy? Ami eijonno ei dhoroner culture er meye ohaidalir natni to oi ak cheler sathe vaige gesilo eitai tar porichoy*"- line no. 71-73. English translation: ("do you understand from which family she belongs to? This is why I am not interested; she flew with someone and granddaughter of Ohaibali").

Here, Shamim Osman is trying to mean these sentences. He is repeating the fact about Aivi Rahman's Family culture and background. In addition, by referring to her personal life he is trying to say that her speech is not reliable as her characteristics are negative. This falls under the illocutionary speech act as there is an intended meaning behind his speech. All the conversation is overlapping with every speaker of the show.

Shamim Osman, "*Ei shup up, Shuuppp up. Just shut upppp . Ar akbaro farther eivabe kotha bolba na beyadob er moto Just beyadob*"- line no. 75-76. English translation: ("Hey, just shut up, just shut up. Not one more time you are allowed to speak about my father, you are a mannerless").

This falls under the directive speech act where he is directing Aivi Rahman with high pitch and Gaze not to speak about his father and to shut her mouth. Also, by this speech, the tact maxim

of politeness is being violated as Shamim Osman is maximizing cost to her and minimizing benefit for Aivi Rahman.

In this entire show, both the guest was blaming each other by their attacking speech., Shamim Osman is trying to humiliate Aivi Rahman as she is claiming to be the reason of the 7-murder case in Narayanganj. On the other hand, another guest, Shamim Osman shows power by his speech as he has power. By abusing Aivi Rahman and not answering straight, Shamim Osman uses different language technique to keep his point of view clear to the host, the guest and to the audience.

4.1.2 Discursive practice:

In this conversation, there are three producers. First of all, the host as a producer, he is producing questions to the guests of the show in order to satisfy the receivers of this conversation. secondly Aivi Rahaman as second producer, talking about the topic, she is saying for three receivers such as Shamim Osman, the host and the audience. For example, Aivi Rahman's targeted receivers are Bengali speaking people who are receiving her speech. Also, she is answering the host's question which is "*By the godfather, whom are you indicating*". She is also producing her speech for Shamim Osman as a third receiver because she is blaming him for the murders.

Shamim Osman as the third producer who are producing speeches for the receivers. In addition, while Shamim Osman is talking, the host, Aivi Rahaman and the audience are the receivers of his speech. By answering the questions and responding to the host's questions, he is producing for the host, referring to Aivi Rahaman as she is another receiver. Finally, his overall target is to convince the audience in favor of him as the main receivers.

4.1.3 Social practice:

In this conversation, Aivi Rahaman (producer), talks about Shamim Osman where she calls her the god father of Narayanganj. Here by choosing the word, she is giving the message to the general people about the malpractice of this political leader who is using his power in that area. In the answer of that Shamim Osman says that she is the queen of corruption and she belongs to a family which is not similar to him. Here, Shamim Osman is trying to convince the audience that Aivi Rahman cannot be trusted due to her record of corruption and her family background. it is a reference for not believing her. Actually, Shamim Osman is trying to make the general people believe that he is not the godfather of Narayanganj. As the audience understands that the godfather is not accepted positively for a peaceful society, godfathers are harmful for it. Also, by uttering this specific word, she is trying to create a negative image of Shamim Osman towards the general people. It can be an act of manipulation of general people against Shamim Osman and in favor of her. Here is another sentiment that Aivi Rahaman picks which is that the public like the straight forwardness the most. By accusing him as a godfather, a bunch of publics would support her for her straight forwardness and believe her as an honest person.

In a middle of the conversation, while Shamim Osman is being interrupted by the host about the topic he is talking about, he replies that he was not told Aivi Rahaman's coming to this same talk show. By this, he is saying to the receiver that she is not someone he is interested to talk on the same table, because, with her, table talk is not possible. It means that he is trying to make audience believe about this point. In addition, he is convincing the audience that he is not ready to talk about this matter but he is bound as the television people organized this meeting without informing him. The purpose he is giving is for giving the justification for his rude behavior on the live show. In the answer of it, while Aivi Rahman says that she is not going to seat here if the host did not inform Mr. Shamim Osman and she would leave. Also, she says that Shamim Osman is a liar. By that, she wants the public support and wants to make

her acceptable towards the audience. Shamim Osman here attacks Aivi Rahman by mentioning her family status, family background and her personal life. He also mentions the history of her past and her family story in the same talk show on that spot. All he is doing is to humiliate Aivi in front of the people so that she can be exposed by this. Without mentioning all these, the conversation could have been done. In order to highlight himself, he chooses to low down Aivi Rahaman. However, his intention was to build a relationship with the common people to get the support from them as bad family members are not accepted by this country people. Another intention is to have a good image in front of his supporters. Finally, Shamim Osman shouts with some specific words such as “shut up”, “Beyadob” etc. all there are the sign of domination. The power he is showing in front of the public could be called as showing of the power by the domination.

Here the relationship between the speakers and the audience are a political relationship where both the speakers are trying to point out one another’s fault. The main reason here is to color the other on and also highlight himself or herself. It can also be called as a form of domination. Here, Shamim Osman is dominating the audience and the show itself by his language and power. On the other hand, Aivi Rahaman as a speaker or the producer is also playing her point of view to the common people that she is more convenient to the general people where she is talking about the truth but the other person in not. Though in Aivi Rahaman’s approach and language, it can be said that she is not showing the social power rather she is trying to expose Shamim Osman towards the general people being calm.

In this talk show, Aivi Rahaman is aware of Bangladeshi people’s expectations from the political leaders. For getting the support of the general people, she is talking everything which is shaped by the social expectation. Here the expectation of a society is to get a politician who is not corrupted and not a murderer at least. In order to gain the public eye, Aivi Rahaman, as an example, indirectly calling him a murderer of the 7-murder case. In addition, another

speaker Shamim Osman does the same. Such as, by knowing the public expectation that they want a politician who belongs to a good family, he keeps attacking her with familial history.

4.2 Data- 2

4.2.1 Text analysis

Dr. Murad and Nahid Hasan as a host are having a conversation about the opposition party and who would be the next leader in BNP. This is a burning issue as based on this talk show, some of the lawyers has filed case against the host and the talk show due to the abusive and vulgar political related conversation. In this talk show, the host asks Dr. Murad when liver cirrhosis happens in human body. In that question the host's intention is different from the question itself sounds. by the context itself, the host could have avoided the question as this is not part of the political topic. Here, the host is basically provoking the MP Murad for talk about BNP chairperson. His intention becomes clear by his body language. in the answer of that, Dr. Murad says,

“uni ziar shoho dhormini, shabek prodhan montri. Ami oivabe jacchi na”-line no. 83-84.
(English Translation: “she is the wife of Zia, previous prime minister, so i am not commenting in that way”).

In this answer, the word choice of Murad is indicating abusive behavior of one person to another. Here is the question remains which way dr. Murad wants to talk about Zia and from where he gets the right. This is a violation of sympathy maxim as by his speech he is maximizing antipathy and minimizing sympathy to Begam Zia.

Dr. Murad: *“Ami actually doctor hishabe ami mbbs pash korechi moymonshing medical college theke erpore ami dhaka medical college e plastic surgery er upore kaj korechi Pore ami korechi cancer deases er upre post-graduation bongobondu medical e”- line no. 86-89.*

(English Translation: “I am actually as a doctor, passed my MBBS in Moymonshingh Medical college, and then I worked on plastic surgery, and then worked on Cancer and had a post-graduation on it”).

He is here giving information which are not related with the topic he has been asked. He is saying all about making himself broader in qualification. It violates the modest maxim of politeness principle. All he is doing is minimizing the dispraise and maximizing praise of his own self. In addition, this falls under the topic conflict as two of them are talking about two different things. Furthermore, here is the assertive speech act happening.

Dr. Murad: *“Onar alchhol grohon korar probonota ta onek beshi chilo Apni ki kheyal kore dekhben j onar bashay fridge er moddhe eita chobi gulo viral ashole . Eta ami jodi dr. murad hasan hishabe boli oneke bolbe j vai apni to awamiligue koren apni MP ei shei but jeta shotto oita shottoi vaiya ami chailei etake hide korte parbo na”* -line no.92-97 . English translation: (“if you would notice, she has huge tendency in drinkinh alchhol. You can observe it by the viral photo of her fridge. A lot of people would say I am a part of Awamiligue, however, I would say whatever is truth vaiya”).

Dr. Murad is asked to talk about an illness where he is talking about someone’s personal habits which is not related to the question. It means that he has some other intended meaning behind her talking. He is humiliating her which is considered as the illocutionary act. Also, the approbation maxim of politeness is being violated as he is maximizing the dispraise and minimizing praise of Begam Zia.

Dr Murad: *“ashole begom zia holen akta moddok . Ami kheyal kore dekhben j jokhon uni prodhanmontri chilen tokhon jokhon uni kothao boshten. tokhon dekhben akta spray sathe thakto jai hok uni to maharani chilen jodio khoraye hatten apni janen je daan pa hatute tar daktari kora jai hok uni alchhohole otirikto grohon korar pore uni ei problem tay poreche”*-

line no. 98-105. (English translation: “Actually, begam zia is an alcoholic. You would notice that she always carries perfume. She used to be a queen. Though she was a queen with a broken right leg. Anyway, due to his being alcoholic, she is suffering with the diseases”).

Dr. Murad is attacking Begum Zia by calling her an alcoholic which is completely out of the topic he has been asked for by the host. The word he chooses for defining the opposition party leading is for making her down to the audience. His intention is to make zia exposed in front of the receivers of the talk show. With the help of Assertive speech act, he is humiliating her. By calling her “maharani” he is disrespecting with the illocutionary act.

Host: *apni shobai k bolsen Tarek zia k nie kichu bolben na? -line no. 127* (English translation: “you have been talking about everyone. Could you say something about Tarek zia?”).

With the body language the host uses with this statement, here he is provoking the MP to use slang about Tarek zia which is clear in the given sentence. He is using turn signal for giving him floor to abuse Tarek zia. He uses intonation and body motion to let Dr. Murad take the floor to speak.

Dr. Murad: “*ami or shomporke eitai bolbo j ei bejomma k nie amr kichu bolar nai. O begam ziar pola na kar pola eida allahi jane. O ki ziar pola na kar pola eida allah mabud chara keu bolte parbe na. er theke beshi kichu bolar nai vaiya*”- *line no. 133-137.* (English translation: “I would like to say about him that he is a bastard. Allah knows whether he is a son of zia or who else. I have nothing to say after this”).

The word “bejomma” he has used is a taboo word for the society and no one gets the right to utter this word to anyone. He is violating the approbation maxim here by extremely maximizing dispraising for tarek zia. Also, it falls under the violation of generosity maxim as wellbeing impolite. Here by his abusive speech, he is maximizing benefit for his political team and for

himself. On the other hand, he is minimizing the support of his opposition party by uttering all these sentences.

The host: *'Halka confusuin thakte pare oita nie'*- line no. 138. (English Translation: "there might have some doubt about that").

Usually, the host are supposed to be polite in the sense of asking questions. However, his kinds of questions and responses he gave to the guest is a sign of impoliteness as he himself is abusing the topic people they are discussing. In this case, his language is sign of domination and abuse. In this sector, his body language and laughing at tarek zia and the use of word is indicating the domination and negligence of the people they are talking about which is intentional as well.-

Dr. Murad: *"jodio take ramchagol bole upadhi ba akkhayito kora hoye gese shey naki kon daktar daktar mohammad jafurullah Tini itimoddhe bole felechen, ei zayma Rahmanke ana hok, tini hoben BNP er vobitshot netaaa.za kina luccha lompot je kina proti raat e krishnango chara ,ami er theke valo shobdo.. krishnanggo er ortho bujhecho to na , Krishnangoder khub special thake Bishesh kore chele der. To eta or khub pochondo"*- line no.153-162. (English translation: "he is titled as "ramchagol", he is dr. Muhammad Jafurullah. He said to call zaima Rahman she she would be the future leader of BNP. Zaima who is characterless, who can not sleep without the black people in America. Do you understand what black people are famous for? They are famous for something which is special from any other people and zaima Rahman likes that").

Dr. murad is abusing Dr. Muhammad Jafurullah by calling him "Ramchagol" which is an abusive use of word. He is using declarative speech act about Jafurullah as "Ramchagol". In addition, he has used extremely abusive word towards Zaima Rahman which could be considered as slang word. Slang words are basically used for the domination toward someone or to certain group of people. He says that zaima Rahman needs something from the black

people without that she is unable to sleep. These kinds of choice of word is called euphemism. Euphemism refers to the words mentioned with politeness but but has a very different meaning inside. Basically, these types of words are not easily articulated in public. It is one kind of domination through language. Dr. Murad is indicating the sexual related topic of Zaima Rahman which is absolutely unrelated to the politics. His purpose here is to low down Zaima Rahman by abusing. He is not directly stating his intention rather it could be predicted. This is an illocutionary act. Also, this is an impolite behavior. He is trying to convince the audience mentioning the unnecessary sentence.

The host: "*Ha eita apni bolle dosh but tiktok e viral hoile tokhon abar dosh hoy na*"-line no. 165-166. (English translation: "yes, if you say this then it would be called as fault. However, when this video would be viral on ticktok, then there would be no fault").

The host is abusing as much as the guest is abusing. Basically, the host are supposed to behave politely with the guest, however, here the case is different. He is maintaining the agreement maxim with the guest. He is also maintaining the tact maxim with the host as he is maximizing the appreciation of what the guest is saying and minimizing the guest's cost by appreciating him and making him realize what he is claiming is right.

Dr. Murad: "*oi zayma Rahman oi bairer deshe ora style kore bole brown people so actually they are black*"-line no. 167-168. (English translation: "That zaima Rahman are with the black people are called the brown people with style").

This person is doing the same thing again and again.

In the answer of this, the host refers to a word "chocolate" in line 168, which is indicating the brown people. This is another euphemism. It is something which is said nicely but has a deeper negative meaning.

This is how the conversation between the host and Dr. Murad Hasan ends where the manipulation as well as the domination by the speech is highly noticed here. The host as well falls under the abusive behavior here who was always provoking and motivating the guest to carry out whatever he is doing in the talk show. Throughout the entire conversation, the attacking towards the opposition party seems extreme. It creates a lot of controversy in the country and has a longer effect in general people.

4.2.2 Discursive Practice:

Dr. Murad and the host is the producer of the show. In this case, doctor Murad is targeting the audience who are the common people of Bangladesh. For example, Dr. Murad knows the sentiment of the common people that in Bangladesh, general people do not allow the alcoholic person as to be the idol. Here, targeting the common people of Bangladesh as the receiver of this conversation, he is stating all these sentences.

In addition, the host is also a producer targeting the general people and Dr. Murad as the receiver. For example, the host says, “you have said enough about everyone, now, can you tell us about Tarek Zia?”. Here he is provoking the receiver to talk nasty about Tarek Zia. Also, targeting the Bengali speaking Bangladesh people as the receiver, both the host and the guest is speaking.

4.2.3 Social practice:

In the conversation of doctor Murad and the host Nahid, both in the talk show give the dominating behavior. First of all, dr. Murad starts talking about Khaleda Zia where she gives sympathy to her for being Ziaur Rahman’s wife and skips commenting nasty for that. In this context, he is trying to dominate the context and the general people. He gives sympathy to Bagam Zia but there is a question who gives him right to humiliate anyone. So, the domination and power are very clear by this speech. Secondly, he was asked a particular question but he

keeps answering by a different answer which is talking about his own qualification. This is another way of domination by showing oneself in a broader way. He is trying to tell people that he is one of the prominent doctors which is a self-advertisement.

In the same conversation, he also says that Khaleda Zia drinks alcohol which causes her the disease she is suffering from. By this statement, he is trying to convince the people that the BNP chairperson is not accurate for the country as she drinks alcohol. Also, by this speech, he is saying the people something without the evidence. To do so, It requires dominating language and power practicing attitude. Harassment is something which has the negative impact in the long run. So, Dr. Murad here is doing for the long-term effect and keeps continuing the harassment. She uses extreme words such as “moddok”. This word has a huge social impact for the opposition party leader. Also, all he says is to humiliate her by the social and political power he gets right now. The practice of the power is visible here.

In addition, the host is also trying to manipulate the guest and deliver the speech from the MP’s mouth about what the host wants to hear from him. The relationship of the host and the guest is also noticeable as both of them are here damaging one’s image in front of the people. Not only they talk about begum zia, but also, they talk about tarek zia as well as zaima Rahman. In this case, the use of word such as “bejonma”, krishnango are used by him in order to make them socially humiliated or narrowed down towards to common people. He is giving allegation with straight line that speech that there is a doubt whether tarek zia is a son of ziaur Rahaman or not. In this line, the host also provokes the guest to talk more on these types of vulgar words. In order to decrease the Support of the general people both the host and the guest uses those types of words.

In addition, he talks about zaima Rahman where he claims that zaima Rahman has sexual addiction in America with the black people. By that he is grabbing the sentiment of

Bengali and Islamic cultural people which is not accepted or haram in this country. This would create the negativity and unacceptance of zaima Rahman. Now this question would come why zaima Rahman is important for the harassment. I think that he is targeting the possibility of the future leader of BNP. Exposing her in this way would place a great impact on the public mentality which would damage them in the long run and destroy them as a political team. Also, dr. murad knows that the public likes the image of a person who raise the voice against the culture and religious sentiment. By this, he is trying to grab the attention and support of the public of Bangladesh.

4.3 Data- 3

4.3.1 Text analysis

This political talk show was telecasted on DBC News news where the host of the show is Nobonita Choudhury. In this show, the 1st guest is Amdalib Rahman partho, Adv. Shuvroto Choudhuri as a second guest and mohammad tajul islam as a 3rd guest of the show. The topic of the talk show is “ei oikker ki hobe”.

First of all, the conversation starts with the greetings from the host Nobonita Choudhury. In the answer of that all the guest replied in the positive manner which reflect the example of adjacency pair. The example is given below:

The Host: *Shagoto apnader 3 jon k*”-line no.172. (English translation: welcome to the show the three of you)

The guests: *apna keo dhonnobad*”-line no. 182. (English translation: you are welcome too.)

In the 1st question, the host directly asks question to Andalib Rahaman partho about the current topic happened she referred in the conversation.

“ami jante chai j ato bichitro loke rei shomabesh e oikko shomvob kina. Eto bichirto loker moddhe ashole oikko shomvob kina”-line no. 174-178. (English translation: I want to know that, in this variety of people, is there any positive signs which give any possibility of unity of them?)

In this part, the host is respectfully giving turn signal to the next speaker to talk by the intonation she is using and the gap she is giving after placing her question. Also, she is referring to a particular unity which is understood by the guest. Through the choice of word, it is clear that this is a formal conversation about a political issue. In addition, she is maintaining the tact maxim of politeness as she is giving respect to the next speaker and also trying to find the answer from his mouth very carefully which is the minimization of the cost to the speaker.

Andalib Rahaman Partho: *“ashole ei jot tar prokkria kintu onek age thekei cholchilo amader netri jokhon mukto chilen tokhon thekei. Ei jot take ami ajker din porjonto ami jot hishebe akkha dite chai na. akhon jeta ache sheta national crisis, jamon akta bola jete pare nirbachoni shomossha”-line no. 182-189. (English translation: “Actually, this process of this unity was happening long before when our leader was not in the prison. Till today, I do not want to name it as unity because now, there is a new national crisis happening around, for example the crisis of election is one of them”).*

In this point, the guest here is maintaining the partial agreement maxim of politeness with his answer of the host. His choice of words is very formal and his body language, gaze and pitch shows the mildness to the audience. In terms of speech act, this falls under the locutionary speech act as he is speaking his points out straight and behind his speech, there no other internal meaning out of it. He is stating the condition that he thinks about the elections which is not occurring fairly according to him. He is claiming that in the name of the election commission, the government has wasted their time.

The host: “*gonotontro punoruddhar bolte apni ki bojhaachen? Khaleda ziar mukti naki niropeekho nirbachon kalin shomoy?*”-line no. 213-214. (English translation: what do you mean by the democracy, is it the release of Khaleda Ziaor the time period of the national election”.)

Andalib Partho: “*aktao na. amar kache gonotontro practice. Jei practice ta goto paach bochor age chilo*-line no.215-216. (English translation: none of them. I believe the practice of democracy is the one I am talking about.)

In this part of the conversation, the guest is using the negative sentence with violating the approbation maxim of politeness principle. Here, he is clearing his point which falls under maximizing dispraise of the government and minimizing the praise of the government. He here is making his point that; the government is not practicing for democracy which is causing the imbalance in the politics. Using the assertive speech act he is expressing his perspective to convince the listener about the government. in addition, Andalib Rahaman also adds that “*Kintu ei goto 5 bochor e amra abar 50 bochor pichiye gechi*” (English translation: in ths is five years, we have been back forwarded fifty years back). Here, he is not directly claiming that the government is taking benefit from the country eliminating the democracy right of general people. Rather, his speech is indicating these kinds on message. Declarative speech act is applied here. He keeps saying his point, in the meanwhile, he is interrupted by the host. In the overlapping, Andalib Rahaman then speaks for himself that he is going to finish first. Without the high pitch or gaze, he has protested in order to finish what he wants to say about the running topic. So, it can be said that, throughout the entire talk show, it could be said that, both the host and the guest tried to convince the audience about their point of view with maintaining the politeness. Also, the choice of words is formal to each other which does not make any controversy.

4.3.2 Discursive Practice:

The host Nabanita Choudhury and the three guests Amdalib Rahman partho, Adv. Shuvroto choudhuri and mohammad tajul islam are the producers in this case. Nabanita is producing her speech for one of the guests Andalib rahaman partho where both the guest and the national people of Bangladesh are receivers. For example, Nabanita wants the general people know the reaction of the question she asks to the guest in order to make an impression of them. She asks “*ami jante chai j ato bichitro loke rei shomabesh e oikko shomvob kina. Eto bichirto loker moddhe ashole oikko shomvob kina*”. In this answer of the question, andalib rahaman replies according to considering the receivers point of view in his head. The general people as well as the host is the receiver here.

4.3.3 Social practice:

This conversation discusses the election the host politely asks the guest about the unity. In the answer of that he replies about mentioning their leader begum zia when she was not imprisoned by the government. by saying this, he is reminding the audience that their leader is imprisoned by the government. highlighting the point, he is trying to gain the sympathy of public so that during the election, they get opportunity of this sympathy and gets support from them.

Andalib Rahaman replies that the country is running out of democracy which is missing from a long period after the Awami league government came to power and position. So, here, the democracy is the main right of the public of Bangladesh. By highlighting the missing of democracy, he is making the common people aware that their main right in a country has been captured by the running government which is injustice. His purpose is to get the support from the followers so that accurate election occurs in the election time. Here, he clears his point in order to work on the public’s attention that it is high time to talk about democracy and establish

democracy. If people could be aware, then only this country people can raise their voice for the actual democracy. This is what Andalib Rahaman doing gently with proper body language. The highlighting point is that, as an opposition party of the current government, here is focus is to convince the audience only by placing his points in front of the television.

4.4 Data 4

4.4.1 Text analysis

A talk show named “shompadokio” by the host khan Muhammad Rumel where they talk about the recent topic named as “Deshi takar bideshi jatrar day”.it was telecasted in channel I where the guest was Nilufar Choudhury mony & shuvash shingho ray. In this talk show, they talk about the injustice and crime happening in this country with money in specific. The of the party blames each other for what happens in the country. This seclated conversation starts with the question of the host where he says that the opposition party claims BNP does not look their own fault rather, they find fault of other political parties. In the answer of that nilufar Choudhury replies with using one of the figures of speech. With the figure of speech in answer of the opposition party of Nilufar Choudhury mony. She says “Jakichu haray ginni bolen keshto bataai chor” (line no. 229-230), which means that whatever is lost is blamed towards Keshto. By this figure of speech, she has started very sweetly but has another purpose of it is different. Behind a figure of speech, there are other meaning that one person can mean by articulating it in a certain context. There, Nilufar tries to mean that BNP members are blamed unnecessarily. She then keeps explaining how they are innocent and the other party is corrupted.

she says, “*prottekta moforsholer lift ala building er malik k, dekhben bolbe j totrtaja awaminigue er neta ra*”-line no. 238-240. (English translation: In the rural area of Bangladesh, if you go to the building with elevator, you would find out all of the building owners are from freshly awamiligue leader”.

Here Nilufar wants to say that all the awami leagues are thieves. She does not say it directly. This is an illocutionary act which means that they are innocent but whatever they do, they are called thief where the real thief is from the opposition party leaders.

In this political talk show, there are a number of time- topic conflict happening. This topic conflict gives the audience the hint that the politicians are skipping the point that they are asked for which has an intended purpose. One of the examples from this talk show would show the topic change which is given below.

Nilurfa : Oneke eikhane oikhane ghush dia nirbachon paash korse.”-line no.235 (English translation: there are a lot of people from awamiligue who passed the election by corruption).

Host: Nirbachine pash koreni amon leader rao ononoyon nieche, emon itihasho ache apa”- Line no.244-245. (English translation: but there are also some people who didn’t even pass the election but still get the nomination.)

Nilufa: Sheta pore bolchi eikhane onek gula point ache shonen. Line no. 246. (English translation: there is lot of to say, we will talk about this later).

Here, when she gives a point that people pass the election by corruption, the host claims using assertive speech act that there are people pass the election without even nomination, she then skips the total topic. Ignoring the host’s point, she goes back to where she was talking about previously. This topic change definitely has an intended purpose which indicates the illocutionary act of speech. In addition, the host here maintains the tact maxim because he is trying here to find out what he wants and also, with due respect she is giving her floor to speak her point of view.

Nilufar: “Tarek rahaman akjon manush, jar ei desh shashon korar kotha chilo, tar dosh ta khuje khuje banie niechi ashole, shey hoyto onek kichu janeo na”-line no. 248-251. (english

Translation: tarek rahaman who is supposed to be the prime minister of Bangladesh, he is blamed to something which he is even unaware about the fact).

In this conversation, the point of view she wants to put is that, their leader Tarek Rahman is a person who is an aristocrat. With the help on intonation and, she means this about their leader. This falls under indirect speech act which has an intended meaning. Then, she refers that he is unknown about the cases he is charged for. It means that he has not done any crime he has been blamed for. This is why he does not know about which case he has been charged as a criminal. This is another illocutionary speech act occurred, by which she is again and again trying to grab the audience's positive focus.

Nilufar: jei desh er ortho montri shongshode darie bolechen j 4000 koti taka kichui naaa, hajar hajar taka pachar hocche jamon dhoren p.k. Halder, ar 20 koti taka tarek ziar kotha j bolchen, oi jonnoi bollo keshto beta ichor ami to tahole bolbo shey puto pobitro.-line no. 247-252”
(English translation: in this country, the minister says that 4000 crore taka is not a big amount. There are thousands of taka are under the corruption, look at P.K. Halder. You are talking about the tarek zia 20 crore taka issue. I would say that tarek zia then is pure then.”

Here, she uses the declarative speech act as she is intending to say that as the amount 4000 crore taka is much bigger than 20 crore taka, this prove that comparatively Tarek Zia is more innocent than others. She also intends to say that, if anyone needs to get punished, it should not be tarek zia for 20 crore taka. There the use of the grammar is passive structure as she is not expressing directly what she is trying to say. Furthermore, her speech is violating the approbation maxim of politeness because she is here reprising the against party and their crime. Also, she is increasing the praise for her own leader. In addition, the word “puto pobitro” used by her, refers to be the innocent one. This word choice is taken so that the public can be convinced by the word and the action of the word.

4.4.2 Discursive practice:

In this conversation, the host, Nulifar Choudhury and others are the producers of the speech for the receivers. The receivers are the Bengali speaking general people of Bangladesh where Nilufar Choudhury wants to convince by her application of language. For example, she says that “*Ja kichu Haray ginni bole keshto batai chor*”, which means that whatever is lost is blamed to a particular one without any reason. Here, she is targeting the general people of Bangladesh as the receivers in order to make them convinced that they are innocent. Also, she says that in this country the leaders are doing corruption which is huge but the Tarek Zia corruption of 20 crore taka is not a big fact in front of all these. Here, the underlining reason of this statement clearly hints that she is focusing to grab the attention of the receiver so that they get the support of them.

4.4.3 Social practice:

In this conversation, the speakers are talking about the corruption which is done by the people in position and power. The Awami League leaders are in position and as the opposition party, the talk show organizers let them talk in the round table. In this conversation, the host asks the BNP leader about the dishonesty of them claimed by the opposition party. Here, Nilufar Choudhury claims that they are blamed for that. In real they are innocent she claims. In addition, she adds there that all the new Awami League leaders are the lift holder in the village where all the leaders new and they are not paid this much but still are making a lot of assets. By this she is exposing the leaders in front of the audience and expressing that all the leaders are corrupted.

She is claiming that Tarek Zia is innocent and he is charged as criminal based on the false allegation for only 20 crore taka. She also claims that he is by born leader by which she is creating a relationship with the audience that they are trust worthy for their aristocracy. She

is saying that the 4000-crore taka is not a big amount said by the country minister, where compared to that 20 crore is nothing. By this, she is starting to connect with the public that they are blamed to be thief with only 20 crore taka where corruption with 4000 taka by the current government people is not considered as crime. She is exposing the government people and placing a comparative situation for the audience so that they can compare who is better. Here, she knows that she cannot completely deny their crime where accepting it and compare it with the bigger crime is more acceptable for the audience which would make them reliable due to their honest confess. They are actually trying here to politely advertise their positivity in a political way. Also, she refers tarek zia as 'puto pobitro' which means pure soul. She is actually trying to keep maintaining their political market by highlighting their leader in front of everyone.

Chapter 5

Conclusion

The political topics are the burning issues in our country. The general people are involved with the politics as the politics serves people by choosing political leaders. Both the political people and the general people are dependent on each other for having a balanced society. Therefore, this is very important that the political leaders and people in our country are in touch with each other by their actions and speeches. With a view to connecting the leader with the common people, the political talk-shows are arranged which helps to create the environment of influencing each other. Therefore, their language is a key element in this sector.

The critical discourse analysis gives the chance to highlight the internal reasons of speech with the actual intentions. This theory makes the researcher focus on the discourses that has been used by the people or the political leaders and analysis it with the lenses of the discourses. Also, it drives to find out the relationship between the producer and receiver of the speech and give a clear understanding of the social practice that has been happening around us. From a critical point of view, the discourses are analyzed for finding out the hidden motives or what they mean in actual. This is how the political people are influencing the general people as well as the general people's thoughts are influencing the political leaders. Both of the parts are connected with each other which the critical discourse analysis finds out by analyzing the speech. Also, the critical discourse analysis shows how a group of people dominates another group of people in a society or country. Here it also shows how the larger group dominates the smaller group in the society and creates the ideology in the country. As the social media has been facilitating the general people as well the political leaders by broadcasting the shows in the air, it has created the domination and submission towards the ruling ideologies to some extent.

From the findings, the researcher has been able to find out the actual influence of the political leaders through which they are trying to convince the general people in a way that people would accept it. This can be called as an act of manipulation by the political leaders. In addition, there is another point that the researcher has found through this research that the leaders are sometimes also influenced by the general people based on the general people thoughts. The political leaders are trying to say which the common people want to hear. Keeping the public sentiment in mind, the political leaders are also being dominated by the common people. In other words, both the society and the political people are influencing and dominating each other at the same time.

5.1 Recommendations

- In order to serve people, the political leaders should be aware of the word choices as the words they say, create the environment of domination in the society.
- The political leaders should not abuse one another as their language are impacting on the image of them.
- The political leaders should focus on the languages which reflects the general people interests. Ignoring talking about amalgamated topics, they should give the clarity towards the general people.
- The political leaders should show respect towards their political opposition parties as the leaders are having the spotlight. Instead of pointing at each other, they can come up with the possible solutions with a view to do betterment for the common people of the society.
- The political leaders should accept their faults as their speech matter to people. Instead of telling lies to them, they should come up with more truthful promises and facts.

- Also, there should be chance for the general people by which they can directly ask questions through in person presence or by letters. It would help the leaders to solve the unsolved issues that are in common people's mind.

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Appendix

Transcription

Data 1:

Program name: Ekattor Shongjog.

Topic: Narayonganj shat khuner ke jorito ke noy?

Guest: Shamim Osman (guest 1) and Selina Hayat Ivy (Guest 2)

Host: Shakil Ahmed

This clip is taken from 1: 47 minutes. The topic of the talk show is about the seven murder of the city narayonganj where 2 highlighted powerful political person is going to talk about it. Parliament member of narayonganj and the mayor of Narayonganj both of them are blaming each other for the occurrence that has happened. In order to explore the truth, the talk show program has been arranged

Shamim Osman= SO; Ivy Rahman= IV; Host = HT

01 HT Jehetu bitorker shurute apni chilen <.> apni bolechen j
02 prottokkho ebong porokkhovabe akhonkar god father ra jorito ei
03 khun e <.> ki proman ache <.>? God father bolte apni kake
04 bojhaschen?
05 IV @ God father bolte kake bojhaschi shey to ekhane boshei ache
06 < >, takei bojhaschi
07 HT Apnar much theke amra shuni
08 IV Narayonganj er god father 1 jon ii ache < .. >Sheta holo Shamim
09 Osman <.> Ebong tar sristo aro kichu god father. Ei hottakander
10 sathe jodi 7 hottakander kotha bolte hoy tahole bolte hobe je
ha 11 <..> eta rab dara shongghotito hoyeche. Kintu ha<.> Eta rab
er
12 kormokortara shikar ukhti diyeche eta shotto. Kintu eder behind
e
13 kara? Ki karone e hottakando holo? Ke ei nojrul? to khon <..>
14 ei j rab dara shongghotito holo ei hottakando ti <3> kintu rab
15 er sathe to nojrul er kono shomporko chilo na_____ tahole rag
k
16 k babohar korlo? Tar pichone k? haaa <.> ar jokhon ii hottakando
17 ti shongghotito holo
18 HT [Eeee ei proshner uttor to apnar kacheo bodhhoy ache.
19 IV [Na na ache, apni shonen, hottakander por < . > kar kache chute

20 giyechilo nurul Hossain? Gonomaddhom jokhon kotha bolte chailo
21 taile tohon kano kotha bolte deya holon a? gonomaddhomke face
22 korlo k? ebong, nojrul er mrittur poro jokhon <.> Shamim Osman
23 oikhane boktita dilen tokhon o uni abar bollen j nurul Hossain
24 ii hottar shongge jorito <..> Abar tar por din ii telephone e
25 boltesen j tumi chole jao<.> Tahole? God father bolata to amr
26 vul hoyni <3>. Aaaaar e hottakander sathe prottkkho porokkhovabe
27 jorito thaka bolatao amr vul hoyni<.> Hottakandoti shongghotito
28 koreche rab <.> kintu rab k jogan data kara?

29 HT Apni proshno korechen akebarei porishkar <.> amra shorasuri
30 uttore chole jai.

31 SO Accha jeta shey boleche <.> godfather <.> mean kore Shamim Osman
32 <.> eta or meaning er bapar<..> Aaaa <.> jake boli corrupted
33 jake ami boli corruption er akjon naika hishabe <.> tar
34 background tar family background shob miliye tar proshner uttor
35 ami shorashuri ami taaaake attack kore ami dite chai na <.> eta
36 amar ruchi te badhe. Thikache<.> Aaaaaa,akta vodrota, aaaaaa
37 <..> ki bolbo etake aaaaa <..> kotha bolar style<.> shobkichur
38 moddhe manusher blood er porichoy pawa jay sheikhane <.> shey
39 jevabe bollo je take god father mean kori. Ami onar boktobo ja
40 bolechen <.> ta die iii ami khondon kori<..> 1 nojrul kar lok
41 <.> Ha shobai jane j amar lok <.> Jai hok jokhon nojrul kidnaped
42 holo, amio jantam j nojrul k hoytoba rab ra tar akta khoti korte
43 pare <.> Karon ei rab diyey kichudin agei amader parvej er
44 kacher lok ashami aaaaaa <..>

45 IV [Apni kintu onno proshongge chole jacchen Shamim Osman saheb

46 SO [to jai hok, nojrul er shokol poribar amar piche eshche <.>

47 Onara amake bar bar bole nurul Hossain k khobor deyar jonno <..>

48 Ami nurul islam k phone kori <.> Ami bollam tumi kothay acho

49 <.> Shey bollo ami bashay achi <.> Ami take jigghesh kori j

50 nojrul kothay <.> Shey bole apni amake jiggesh korchon kano<.>

51 Ghotona kichui jani na ami tara boltese

52 HT [orthat apni tokhon janten j nur Hossain tokhon e ghotonay, apni

44 tokhon andaj korehilen

45 SO Na. kichui jani na ami <.>Tara boltese nurul Hossain k daken.
To

46 ashlo o, pore amake shey boltese nojrul haraise amake kano
47 jiggesh korchon. Ami dhomok ii dilam j jodi nojrul er kono
48 shomossha hoy tahole tomake ami charbo na. nojrul er shomosto
49 poribar ii kintu oikhane uposthit. Oikhane boshei ami shobai k
50 janiechi <..>

51 HT (Interruption by the host) [jii, ivy rohoman bolchen j

52 SO Shesh kori? Eita porer proshonggo <.> Shesh korte dan.

53 HT Kintu ei proshonggo shesh korte parte hobe.

54 SO [shomosshato eikhanei ↗ apni boila anchen ak guest er naam e
55 ansen arek guest <.> Kothao shesh korte diben na ta to hobe na
56 vaijan.

57 IV ↗ [ami taile chole jabo, excuse me<.> excuse me <.> shonchalok
58 shaheb <.> shunen apni ki onake onner kotha bole ekhane nie
59 esechen? Apni ki amar kotha bolennai? ↗ No no uni bolchen j
amar

60 kotha bole nai. Tahole uni mittha bolchen? Tahole ami kono
61 mitthabadir sathe boshbo na.

62 SO Mitthabadi tumI <..> or shahosh nai haha @

63 HT Onake janano hoyeche.then onar migrane a batha chilo <.> onar
64 phone off chilo Onake janano hoeche <.> Apnar ki mone hoy na j
65 ei shat khuner?

66 SO Ei uthe jaccho uthe jao ↗ ei beyadobi koro na, ↗ bosho bosho ↗
67 Face koro.

68 IV Ei . ↗ Shamim Osman

69 SO ↗ Aaaaaiiiiiiiiiiiiiiii

70 IV ↗ Youuuuuuuuuuuuu

71 SO Ei je ↗ apni bujte parsen to family porichoy? Ami eijonno ei
72 dhoroner culture er meye ohaidalir natni to oi ak cheler sathe
73 vaige gesilo eitai tar porichoy.

74 IV O eigula ↗

75 SO Ei shup up↗ Shuuppp up. ↗Just shut upppp ↗ Ar akbaro farther

76 eivabe kotha bolba na beyadob er moto↗ Just beyadob
77 IV Ami 2 ta kotha bole chole jabo SO Shonen ami to apnake show
78 shuru howar age bolechilam j <.> tar je kotha bolar nature tate
79 table talk hoy na. ami bolini mitthabadi apnake
80 HT Amra chotto akta birotite chole jai

Data-2

Guest: Dr. Murad

Host: nahid hossain

Channel: CBM news

Topic: About the Leadership of BNP.

Doctor murad Hossain: DM; HOST : HT

81 HT apni to akajon daktar <.> And in that way ami just jiggesh korte
82 chai Shei j leaver sorosis kano hoy @@@
83 DM Thank you very much @ actually@ begam zia@ uuuuuu <..> uni ziar
84 shoho dhormini <3> shabek prodhan montri @ Ami oivabe jacchi
na
85 <.> ashole @ direct answer e jacchi j why leaver sorosis begom
86 ziar eta kano holo. Ami actually doctor hishabe @ ami mbbs pash
87 korechi moymonshing medical college theke <.> erpore amid haka
88 medical college e plastic surgery er upore kaj korechi <.> Pore
89 ami korechi cancer deases er upre post-graduation bongobondu
90 medical e <.> to akhon kotha hocche @@@ ei vodro mohila je
91 deases e akkranto hoyeche sheita holo leaver deases actually
92 amra keu keu bolsi cancer<..> Onar alcohol grohon korar
93 probonota ta onek beshi chilo@ Apni ki kheyal kore dekhben j
94 onar bashay fridge er moddhe eita chobi gulo viral ashole@ .
Eta
95 ami jodi dr. murad hasan hishabe boli oneke bolbe j vai apni to
96 awamiligue koren apni MP ei shei <3> but jeta shotto oita
97 shottoi vaiya ami chailei etake hide korte parbo na jemon shak
98 die mach dhaka jay na@. so ashole begom zia holen akta moddok
99 <..> Ami kheyal kore dekhben j jokhon uni prodhanmontri chilen

100 tokhon jokhon uni kothao boshten<.> tokhon dekhben akta
101 spray<.> ami ki etake fragrance bolbo naki perfume bolbo@ mane
102 spray@ jai hok@ jekhai chilén @ uni to maharani chilén @ uni
103 to maharani chilén @ jodio khoraye hatten @ apni janen je daan
104 pa hatute tar daktari kora<.> jai hok uni alchohole otirikto
105 grohon korar pore uni ei problem tay poreche<.> Ar uni bar bar
106 bolche uni London e gie bar bar bolche cheler kache gie
107 treatment nite chay <..>To amr kotha hocche uni ki doctor?
108 Othoba tar je chele ta drug edicted chilo Arafat shaheb<.> uni
109 to drug shebon korte korte bankok e mrittuboron korechen @
110 Akhon apnara bolben j apni jatir pitar chetona dharon koren
111 eishob kivabe bolen<..> @ To amia shole bolte chacchi j dakhen
112 ami jodi shotti kotha ta na boli tahole shotti kotha ta k
113 bolb@@

114 HT Exactly @@@ Exactly @@@ One more thing @ Jehetu apni akdom
115 doctor<.> tai apni valo bolte parben <.> Khaleda ziar chikitsha
116 Bangladesh e shomvob? Baa ora shob shomoy bolche BNP er lokjon
117 bolche j shobvob na bideshe jetei hobe <.> So.mane can you go
118 in the technical turms.

119 DM Vaiya onekei bolbe apni akjon doctor apni lame er mot kotha
120 bolchen<.> Vaiya ami lame er moto kotha bolte chacchi na @
121 begum ziar 3 ta deases <..> Ami ektu banglay boli <.>Amra boli
122 j diabetics <> Erehta hoilo j hypertension <> Ar 3 number hoilo
123 arthritis <> jar mane join pain<.>Shob mayeder o ase<.> Ar e
124 to
125 age thekei khora@ Janen to eigula @ To ei chikitshar jnno vai
126 jaite hobe London e? eigula general @Vai shobai bd te oi London
127 theke pash korse@ Vai ghash kaeye to pash kori nai vai @

127 HT Accha, apni shobai k bolsen @ Tarek zia k nie kichu bolben na?
128 DM Kintu eita to @ eita to manush er jat I na@@ jodi apni or
129 shomporke kotha bolte bolen vai ami akjon doctor manush @@
130 Shonen ami akjon member of parliament <.> ami akjon protimontri

131 amar much vishon kharap<.> Apni shobai k bolben j murad vai
er

132 much kamon kharap <.> ora bolbe j vai ashe pashe jaien na
133 kaner porda fadaiye felbe <.> To ami or shomporke eitai bolbo
j
134 ei bejomma <.> k nie amr kichu bolar nai<.> @ O begam ziar
pol
135 ana kar pola eida allahi jane@ <.> O ki ziar pola na kar pola
136 eida allah mabud chara keu bolte parbe na@ er theke beshi kichu
137 bolar nai vaiya @

138 HT Halka confusuin thakte pare oita nie @@@@.

139 DM To oitai to bollam Or shomporke bolar **ore chotkana dia** k
140 jamon army ra dilo naor kintu maja bakaaa** Shoja hoye hatte
141 pare na@@ je dol ii koruk apni potitical kauke jiggesh koren
142 to j tarek ziar maja vanga kemne @@ Vaiya amra jodi kotha boli
143 taile begum ziar gaaye kapor thakbe na bucchen vaiya

144 HT but they still brag about what they did all these idiot words
145 tara proud feel kore<.> I don't understand why Abar tara e nie
146 proud feel kore. Jai hok BNP er next neta tena jai bolen
147 tarekjia to deshe ashbe na<.> so shey London er tena thakbe**
148 So I don't know if you know chottogram er tena hocche jeta die
149 amra muchi (gesturing with hands) <.> So who is going to take
150 the leadership in BNP? Onader moddhe to jhogra hocche fokrul
151 shaheb Rizvi shaheb who would you think they will appoint as a
152 leader?

153 DM Dakhen, jodio take ramchagol bole upadhi ba akkhayito kora hoye
154 gese shey naki kon daktar @@ daktar mohammad jafurullah@@

155 HT @@@@ (Laughing and gesturing extremely with the body language).

156 DM Tini itimoddhe bole felechen, ei zayma Rahmanke ana hok, tini
157 hoben BNP er vobitshot netaaa @@@.za kina luccha lompot ** je
158 kina proti raat e krishnango chara ** ami er theke valo shobdo
159 ** krishnango er ortho bujhecho to na?

160 HT Hm hm hm hm hmmmmmmmmmm

161 DM Krishnangoder khub special thake@@ Bishesh kore chele der@@ To

162 eta or khub pochondo@@
163 HT @@(Gesturing inhumanly and appreciating the guest to talk more)
164 DM Akhon ei posondo eita ami ki bolbo? Ami bolle dosh.
165 HT Ha eita apni bolle dosh but tiktok e viral hoile tokhon abar
166 dosh hoy na@@@
167 DM Oitai to bollam <.> oi zayma Rahman oi bairer deshe ora style
168 kore bole brown people so actually they are black
169 HT Chocklet @@@@
170 DM Ha to black people chara or chole na@ ashole er theke beshi
171 kichu ar bolte parchi na akjon male hishebe.

Data-3

Channel; DBC News

Host: Nobonita choudhury

Guest:, baarister amdalib Rahman partho (guest -1) , adv. Shuvvrotto Choudhury(guest 2), mohammad tajul islam (guest 3)

Topic: Ei oikker ki hobe?

Host: HT; GUEST; GT

172 HT Shagoto apnader tin jon k <.> chole jacchi andalib rohoman
173 partho apnake die shuru korte chai<.> Karon apni <.> shuvvrotto
174 choudhuri apnara duijoni chilen shonibarar boithoke<.> ami
175 jante chai j chitrolaker ei shomabeshe kono oikko shomvob kina?
176 Mane bichitro adorsho <.> bichitro background<.> bichitro
177 shartho niye jonota shokolei ashole shesh porjonto oikkoboddho
178 hote parbe bole apni mone koren kina? Ar ei jot nirbachoni jot
179 na, bnp er bivinno netara bolchen <.> Mohadul rohoman mannao
180 bolechen kalke k eta kono nirbachoni jot na eta ki tahole ki
181 jot adorshik jot?
182 GT Apnake dhonnobad <.> Ashole ei jot tar prokria kintu onek age
183 thekei cholche<.> Amader netri jokhon mukto chilen tokhon
184 theke kintu alap hocchilo bivinno shomoye bivinno netara
185 jacchilen<.> Ei shomoy ami ajker din porjonto erokom kono
186 nirbachoni jot hishebe akkha dite chai na because eikhane onek
187 hishab nikash ache<.> Ajker dine ami bolbo j kichu national

188 crisis to ache <.> Jatio shomossha<.> Tar moddhe shobcheye boro
189 shomossha holo j nirbachoni shomossha<> Prothome bangladesher
190 manush dekhe ashche j nirbachon ta hocche na. apni pouroshova
191 bolen je kono kono nirbachoni hocche na <.> 2014 shal theke
ark
192 ono nirbachon hocche na. tarpor bivinno durniti <.> Apnar to
193 prothome onudhabon korte hobe j ashole ii nrbachon hocche ii
194 naaa <.> Shorkar to shikar ii korche naa ^ Bolche jonogoner
195 shorkar Plus amra jokhon dekhte chacchilam valo nirbachon
196 commission <.> tokhon rashtropotio amader shomoy nosto korlo
197 nirbachon komision o amader shomoy nosto korlo kintu icchar
198 protifolon ar kintu holon aa <..>Eikarone ami mone korbo onek
199 bor boro issue te onek boro boro rajnoitik bektitto rajnoitik
200 dol akta platform e daar hoyeche.
201 HT Eta apnara ashabad?
202 GT Na na ashabad kano eta hoolo jeta hoyeche? Akhon etaa seat
203 vagavagi te jabe naki ashon vagavagite jabe karo onek
204 reservation ache jamater bapar e thakte pare onno karo bapar e
205 thakte pare eita is not a matter of discussion <.> Akta mota
206 daag e jodi chinta koren onek boro boro national issue te ei
207 shobai amr
208 HT [Ami j arektu porishkar kore bujhte chai j dhorun shadharonoto
209 churanto shooyer andon golo akdofa akdabite <.> to ei oikker
210 konta akdofa akdabi bole apni bolben.
211 GT Amito mone kori gonotontro punoruddhar ii akdofa akdabi hote
212 pare
213 HT Gonotontro punoduddhar bolte apnar kache ki Khaleda ziar mukti?
214 @ Naki eta bolte apnar kache niropekkho nirbachonkalin shomoy?
215 GT Aktao na <.> gonotontro practice. Je practice ta goto 5 bochor
216 theke nosto hoye gache
217 HT 2001 theke 2006 hocchilo?
218 GT Na na na egulato akta process <.> Ami bolchina ei shomoy e khub
219 valo chilo <.> bolchi j ei shomoykalin e jamon 6 theke 8 8

220 theke 10 ei shomoy gulo <> valor dikei jete jete gonotontro
221 hoy<.> Ei j ajk amra shamajik gonomaddhome je kotha likhte pari
222 bolte pari sheta to 20 bochor age chintao korte partam na eta
223 mentality bapar. Kintu ei goto 5 bochor e amra abr 50 bochor
224 pichiye gechi. Sheta jodi apni mone koren Khaleda jiar mukti..
225 HT @@@ [sheta ami andalib rohoman partho ami...
226 GT Akta second ami shesh kori <.> apni Khaleda jiar mukti bolen
ba
227 onno jeshob ii bolchen sheguli to achei. Kintu ami bolchi j
228 gonotontre je chorcha <..> Shegulo 50 bochor pichiye giyeche

Data-4

Channel: shomoy tv

Program: shompadokio

Guest: nilufar choudhuri mony, shubash shingho ray

Host: khan mohammad rumels

Topic: deshi takar bideshi jatrar daaay.

Nilufar: NR, Host: HT

229 NR Jakichu haray ginni bolen keshto batai chor @ Shuvash da shara
230 din kobita bole amio ektukhani line shubashda deshe bollam@
<.>
231 dakhen je deshe, 2 bochore 3 gun rajossho 12 bochore 3 gun
232 rajossho bereche <.> riner gdp goto bocher onupat 40
233 shotangsho er jaygay 50 shotangshe charie gache <.> Shei desher
234 growth er kotha amra sharadin boli. Akta garments kormi jokhon
235 ↗ 5000 taka beton pay tader cholte hoy shei deshe shubash da
ki
236 bolen? ↗ Vandariar? Eta akta khub ii valo kotha bolechen, amio
237 ak mot <..>Not only vandariar Erom shuvash da ra kichu lok
238 Srishti korechen <.> Prottekta lift ala building er mofosshole
239 jiggesh korben er malik k dekhben tortaja awamiligue neta ber
240 hoye jabe. Nobbo, mp montri chairman etc.jekhane akta chairman,
241 tar 5 bochore budget hobe 5 koti taka<.> shekhane shey 6 koti

242 taka eikhane oikhane otkos die nirbachon kore pash korse kono
243 vot er dorkar hoy nai
244 HT Kintu nirbachone pash koreni amon abar ghush die abar mononyon
245 nieche
246 NR Sheta pore bolchi kothar kintu onekkkk gula point ache eikhne
247 <..> 20 koti taka tarek rohoman er kotha bolechen@ Oijonnoi
248 bollam j ginni bole kesto batai chor@ Tarek rohoman akjon
249 manush jar ei desh shashon korar kotha chilo ^Tarek rhoman er
250 dosh ta khuje khuje ber kore ^ doshgulo banie banie amra niechi
251 <..> Tar dosh joto na shey hoyto onek kichu janeo na ei j bish
252 koti takar kotha bolchen ete ami take puto pobitro bolte baddho
253 hoilam.ei karone j <.> Je deshe 20000 koti taka kisui na ortho
254 montri nobom jatio shongshode darie bolechen 4000 koti taka
255 kichui na shei deshe..^ shonen <.> jei deshi 2013 shal e pachar
256 hoyeche 77600 koti taka federal bank theke hoeche 800 koti taka
258 anong aro onek hishab<..> Shorkar ato boro boro pachar arate
259 shorkar ei tarek omuk koko <.> 20 koti taka eishob bole
260 Drishti fIeray.
261 GT Bujte perechi <.> Cpd kader lok apni etar uttor din.
262 NR ^ Cpd kader lok apni valo kore janen, ^ eta nie ami akhon bolbo
263 na chai na. amr onno kicu nie aro kichu kotha ache
264 HT Cpd baaaaad? Cpd er shongge jara jukto chiln achen tara ki
265 baad?
266 NR Shonen ^ ei j durniti jamitic har e barche ami cpd pore ashchi
267 Onek taka pachar hoyeche.
268 HT Apa tara taka rin nie tara ferot day nai<.> Kintu pachar hoyni
269 NR Pachar pachar hoyche ^ Obosshoi pachar to. ^ Desh theke pachar
270 hoyeche eishmosto taka ^ Apnar proshanto kumar share 3 koti
271 taka niegese Abar Pk haldar kotogula taka die gase.
272 HT Pk haldar ar proshanto kumara k jon ii apa.haa @@@
273 NR Shonen ^ 1 taka 2 taka na. shonen konta pk haldaer ar konta

274 proshanto halder<.> eigula shob elomelo hoye gese bucchen<.>
Ei
275 j taka pachar e bissher 30 ti sirsher moddhe royeche Bangladesh
276 <.> shekhane bola hocche got 7 bochor e taka pachar hocche
277 share char lakh koti taka<..> Eita kintu tao 2016 er kotha.
278 kothay apnar 20 koti 2 koti 1 koti oi Khaleda ziar mamlar moto
279 apnara bolchen.