TEACHING ARABIC LANGUAGE USING MATERIALS BASED ON POLITICAL DISCOURSE

Abstract. The Arabic language is one of the oldest languages on the planet, the most important historical heritage of human civilization. Political speeches are implemented mostly by means of mass communication and contain a wide range of influence on the listener, namely: in mass communication, language influence is carried out using lexico-semantic, syntactic, structural-compositional, stylistic techniques, the use of which causes a pragmatic impact on the recipient with the aim of changes in the listener’s consciousness: the author intends to convert the listener to his political party or socially significant concept, incite him/her to a loyal attitude or change his opinion in his favor, or even to the contrary. For using the materials based on the political discourse in teaching Arabic it is necessary to understand that Arabic political discourse has its own unique internal structure with all its peculiarities. This structure is based on the formal component, represented by the specificity of the grammatical constructions of the Arabic language and their combination; a content component that helps us to reveal the content of what is perceived. These two components are inextricably linked historically, being reproduced in the mentality of the people, their value system, i.e. in their specific cultural context. The most important distinguishing characteristics of Arabic-language political discourse are the following: modern Arabic-language political discourse is characterized by a bright religious color; in the Arabic political discourse, we observe the dominance of the formal component over the semantic one, that is, a more pronounced antagonism between the concepts «word» and «deed»; Arabic-language political discourse is characterized by a tendency to theorize, hence the excessive enthusiasm for the use of various artistic means, in particular metaphors, Koranic quotations, sometimes complicated grammatical turns in the texts of speeches, etc.
ВИКЛАДАННЯ АРАБСЬКОЇ МОВИ ІЗ ВИКОРИСТАННЯМ МАТЕРІАЛІВ НА ОСНОВІ ПОЛІТИЧНОГО ДИСКУРСУ

Анотація. Арабська мова – одна з найдавніших мов на планеті, найважливіша історична спадщина людської цивілізації. Стаття присвячена викладанню арабської мови з використанням матеріалів на основі арабського політичного дискурсу. Політичні виступи реалізуються здебільшого засобами масової комунікації та містять широкий спектр впливу на слухача, а саме: у масовій комунікації мовний вплив здійснюється за допомогою лексико-семантичних, синтаксичних, структурно-композиційних, стилістичних прийомів, використання яких викликає прагматичний вплив на реципієнта з метою зміни свідомості слухача: автор має намір залучити слухача до своєї політичної партії чи суспільно значущої концепції, спонукає його до лояльного ставлення чи зміни думки на його користь, або навпаки. Для використання у викладанні арабської мови матеріалів, основаних на політичному дискурсі, необхідно розуміти, що арабський політичний дискурс має свою унікальну внутрішню структуру з усіма її особливостями. Зазначена структура базується на формальному компоненті, представленому специфікою граматичних конструкцій арабської мови та їх поєднанням, а також змістовному компоненті, який допомагає нам розкрити зміст сприйнятого. Ці два компоненти нерозривно пов’язані історично, відтвоюючись у менталітеті народу, його системі цінностей, тобто в його специфічному культурному контексті. Найважливішими відмінними характеристиками арабомовного політичного дискурсу є такі: сучасний арабомовний політичний дискурс характеризується яскравим релігійним забарвленням; в арабомовному політичному дискурсі спостерігається домінування формальної складової над семантичною, тобто більш виражений антагонізм між поняттями «слово» і «діло». Для арабомовного політичного дискурсу характерна хильність до теоретизування, звідси й захоплення використанням різноманітних художніх засобів, зокрема метафор, цитат з Корану, іноді складних граматичних зворотів у текстах промов тощо. 

Ключові слова: арабська мова, дискурс, політичний дискурс, тип комунікації, змістова складова.
Formulation of the problem in general. The Arabic language is one of the oldest languages on the planet, the most important historical heritage of human civilization, which has greatly influenced the course of world history. It is the official language of more than 20 countries. They are mainly concentrated in the Middle East, but there are also groups all over the world. Millions of people know Arabic as a foreign language, as the language of the Koran.

Initiatives to integrate the Arabic countries into the global economy are opening hitherto unseen potential opportunities for international relations. Along with the growing role of the Middle East in international affairs, there is an acute shortage of specialists who would know the Arabic language and culture. Development of new content for learning foreign languages, construction of new tools, in particular textbooks, which implement this content – these are the most priority problems of modern foreign language education.

Analysis of recent research and publications. The problem of filling the content of Arabic language learning has always been relevant. It was studied in linguistic, didactic, and methodological aspects by well-known Ukrainian Arabists, teachers, Orientalists: N. Basai, V. Baylis, A. Bohomolov, V. Burenko, O. Chernogor, S.Hutsalo, L. Kalinina, O. Karpyuk, V. Kononenko, A. Krymskiy, A. Nesvit, Yu. Osadcha, L. Petrova, V. Rybalkin, V. Redko, I. Samoilukevich, etc.

In science, there is a noticeable surge of interest in political discourse, the specific feature of which is its pragmatic focus on managing public opinion, on forming a certain evaluation of information and a given emotional reaction to it in the mass addressee, and its various aspects of research: J. Lakoff, T. Van Dijk, D. Kalischuk, L. Lukina, O. Aleksievets, L. Nagorna, N. Akinchyt, V. Petrenko, V. P. Dolgikh, O. Haidulin.

The purpose of the article is to consider the peculiarities of teaching Arabic language using political discourse materials, to reveal the essence of the concepts «discourse» and «political discourse».

Presentation of the main material. Discourse is defined as a complex unity of language form, meaning and action, which is a communicative event or a communicative act, involving the speaker and the listener, their personal and social characteristics, other aspects of social situation. From Latin, the word «discourse» is translated as «speech», «reflections». Each new pattern of life (collective, movement, idea, etc.) masters the space of new possibilities by means of discourse.

Discourse is a complex sociolinguistic phenomenon of the modern communicative environment, which, first of all, is determined by its sociocultural, political, pragmatic-situational, psychological and other factors, secondly, it has «visible» – linguistic (a coherent text or its semantically significant and syntactically complete fragment) and «invisible» – extralinguistic (knowledge about the world, thoughts, instructions, the addressee’s goal, necessary or understanding this text)
structure and, thirdly, it is characterized by the community of the world, which during the unfolding of the discourse is «built» by its reproducer (author) and interpreted by the recipient (listener, reader, etc.). Forming primarily a linguistic flow, language in its constant movement, which absorbs all the diversity of the historical era, individual and social characteristics of the communicators and the communicative situation in which the communication takes place, the discourse turns out to be a reflection of the national mentality and culture (national, general and individual) in all its manifestations [10].

Discourse involves language in both social and psychological context that encompasses affects, knowledge, representation, social activation, functioning and identity. The main possible typologies of discourse are based on representativeness in relation to the sphere of practical activity. One of the most important aspects of understanding discourse is functional. Discourse can be defined as a text with a defined communicative function, related to the maintenance of specific pragmatic spheres, «forms of life», included in the structure of the social scenario. It is practically impossible to set a scheme that would take into account all typological aspects of real discourse. The most important characteristic of discourse is its context.

According to T. A. van Dijk, discourse is a complex communicative phenomenon that includes, in addition to the text, extralinguistic factors (knowledge of the world, directives, goals of the addressee), necessary for understanding the text [12]. As F. Batsevich states, discourse is a type of communicative activity, an interactive phenomenon, a speech flow that has various forms of expression (oral, written, paralingual), takes place within a specific communication channel, is regulated by the strategies and tactics of the participants; synthesis of cognitive, linguistic and non-linguistic (social, mental, psychological, etc.) factors, which are determined by a specific circle of «forms of life»; depending on the topic of communication, results in the formation of various speech genres [1].

In general, the concept «discourse» today refers to any phenomenon of reality that has a symbolic nature and is structured in a certain way, including rallies, debates, performances, etc. In view of this blurriness, text linguistics, which studies language in action based on the search for regularities inherent in any texts, was singled out as a separate scientific direction [7].

Characterizing political discourse as a type of discourse, scientists define its purpose, namely: it is deployed for the achievement, retention and implementation of political power. The main communicative goal of political discourse is the influence on society by introducing a certain system of values into the mass consciousness, and this influence is carried out by spreading political texts by means of mass communication, in particular the newest network means. As I. Butova emphasizes, political discourse became the subject of special and even scrupulous
attention of linguists precisely in the period when political communication acquired the features of a means of manipulating the consciousness [2].

Based on the setting the political discourse aside as a sub-discourse, the following types of it can be distinguished: 1) by form (oral and written); 2) by the factor of the speaker (addressee-direct and indirect); 3) by purpose (informative (news, messages), persuasive (campaign leaflets, proclamations), brand-building (booklets, television commercials), motivational (black PR texts), expressive (photos, songs, anecdotes); 4) by addressee factor (personally addressed (direct mail correspondence) and mass addressed (television messages); 5) by field of operation (television, newspaper and magazine, radio, advertising or PR) [5].

N. Kondratenko, applying a communicative-discursive approach, defines political discourse as a specific manifestation of political communication, which involves the actualization of a political text in a communicative act of interaction between a political subject (politician, political force, power) and an object (audience, electorate, voter) [5]. To this type, according to O. Kovaleva, it is appropriate to add political discourse that functions on the Internet, and it is also possible to distinguish types of political discourse by the type of communicative interaction: agonal (conflictual), for example, debates, and harmonizing, i.e. cooperative [4].

Political discourse is characterized by a number of specific means. The author emphasizes that the point here is not only in the use of specific vocabulary determined by political activity, but also in a peculiar choice and organization of certain structures of expression in accordance with pragmatic guidelines, goals and conditions of communication that have developed in the process of the professional activity of politicians [11].

A generalized definition of political discourse can be found in the investigation of K. Serazhim: it is a text determined by the situation of political communication. This definition correlates with the classic definition according to which discourse is speech immersed in life. It can be clarified that political discourse is speech immersed in political life. Political discourse is an institutional type of communication and is defined as the semantic content of the text that reflects the political situation in society; language practice carried out in the political space (a set of extralinguistic factors that influence the formation of political discourse [10]; in the broadest sense it is a word about politics, a system of judgments filled with political content. According to a narrow understanding, political discourse is only the discourse of politicians. It consists of government discussions, parliamentary debates, party programs and politicians’ speeches [8]; practical structuring of verbal and semantic reality through the communicative interaction of the subjects of power intentions in political reality [3].
Scientists single out four main factors that make language a tool of social power [6]: a) selection of language means for messages; b) complexity of a separate verbal unit, i.e. a word can have different meanings, cause certain associations; the same phenomenon can be characterized by different words, depending on the attitude of the speaker; c) language is an open system (dictionary helps to create completely new sentences, words; in new contexts words modify their meanings); d) the language system is interpreted as a reflection of the existent attitude to power. Political communication is a process covering the political sphere of human life, through which the communication takes place between authorities, political parties, public organizations and movements, officials, voters and the population [9]. Therefore, a politician’s speech should attract attention, captivate the listener’s or reader’s opinion, and in order to have a powerful impact on the addressee, the politician uses many technologies at different levels of speech in his/her discourse.

In order to convey new information to the listener, and to fulfill the main communicative task, which is to encourage the listener to take certain actions or make the necessary decisions, political discourse at the lexical level uses both neutral and bookish vocabulary, numerous terms, there may be a certain nomenclatural vocabulary; colloquial vocabulary, slang, jargon, neologisms, etc. occupy a special place in political discourse. Sometimes the speaker can deliberately use the colloquial version of a literary norm in order to attract the listener’s attention, when the speaker suddenly changes the vector of his speech and starts using only literary-normative units.

Political speeches are implemented mostly by means of mass communication and contain a wide range of influence on the listener, namely: in mass communication, language influence is carried out using lexico-semantic, syntactic, structural-compositional, stylistic techniques, the use of which causes a pragmatic impact on the recipient with the aim of changes in the listener’s consciousness: the author intends to convert the listener to his political party or socially significant concept, incite him/her to a loyal attitude or change his opinion in his favor, or even to the contrary.

Political discourse, being a type of institutional discourse, has a number of specific features, to the definition and research of which numerous modern investigations are devoted.

As for teaching Arabic, it is generally known that Arabic is read and written from right to left, and most Arabic words are formed from a root consisting of three or four consonants. Different types of words and verb conjugations are formed by adding consonants and vowels to the root. In Arabic, it is difficult to determine word order, since any combination of verb, object and subject is technically possible. You could say that the default order is verb-subject-predicate-object, but other options can help emphasize the subject or predicate, as in the case of the passive voice in
English. In Arabic, all nouns are declined by gender, and there are no gender-neutral words. Nouns in modern standard Arabic are divided into three number categories: singular, plural, and dual. Dual means two elements, and plural means three or more elements. Arabic has past, present and future tenses. They consist of such moods as subjunctive and imperative. Arabic does not have a perfect aspect, which means that sentences can sometimes be longer and more complex in order to convey the information. The past tense is formed by adding a gender-indicating suffix to the verb. It is also influenced by the multitude.

If we consider the modern Arabic political discourse, then first of all it is necessary to understand that it has its own unique internal structure with all its peculiarities. This structure is based on: 1) the formal component, represented by the specificity of the grammatical constructions of the Arabic language and their combination (syntax); 2) a content component that helps us to reveal the content of what is perceived. These two components are inextricably linked historically, being reproduced in the mentality of the people, their value system, i.e. in their specific cultural context.

The most important distinguishing characteristics of Arabic-language political discourse are the following: modern Arabic-language political discourse is characterized by a bright religious color; in the Arabic-language political discourse, we observe the dominance of the formal component over the semantic one, that is, a more pronounced antagonism between the concepts «word» and «deed»; Arabic-language political discourse is characterized by a tendency to theorize, hence the excessive enthusiasm for the use of various artistic means, in particular metaphors, Koranic quotations, sometimes complicated grammatical turns in the texts of speeches, etc.

Conclusions. Political discourse, being a type of institutional discourse, has a number of specific features, to the definition and research of which numerous modern investigations are devoted. Modern Arabic-language political discourse is characterized by a bright religious color; Arabic political discourse is characterized by a tendency to theorize, hence the excessive enthusiasm for the use of various artistic means, in particular metaphors, Koranic quotations, sometimes complicated grammatical turns in the texts of speeches.

The prospects for further research could be the study of Arabic-language political discourse as a communicative act in modern conditions.

References:

Література:
