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ECOLINGUISTIC MODELING OF POLITICAL DISCOURSE*

SUMMARY. This article reflects a wide range of studies of a political discourse in the aspect of its ecolinguistic modeling at the level of the macro-and microcosm of a human.

KEY WORDS. Ecolinguistic modeling, political discourse, linguistic person

Ecolinguistics as a particular scientific field involves the study of any relationships between absolutely any natural language and its so-called environment. At the same time directly the environment supports the dominant component, which equates to society [1]. The socium in the present case can be researched by different scientists as the founder of a well-fixed, within a particular institution, discursive communication.

In light of recent studies the analyzing of various types of institutional discourses and their ecolinguistic modeling seem to be most promising and popular in all kinds of extra-linguistic factors of language use.

The aim of this research is to determine the vector and the establishment of the wide range of studies of political discourse in the aspect of its ecolinguistic modeling.

The need for ecolinguistic modeling of political discourse is that it allows to look at current trends in society according to the use of common norm of the language in the specific (in our case, political) and a single socially determined communicative discursive environment.

The ecolinguistic modeling involves a detailed representation study of the linguistic knowledge and its transmission in the analysis of political discourse in close connection with the cognitive-pragmatic human activities (politics), as well as the need for building strategic models of discourse.

In this paper the political discourse is understood as a special signs system of a national language that is used for political communication: for the advocacy of certain ideas, emotive impact on citizens and encouraging them to take political action, developing a social consensus, acceptance and validation of socio-policy decisions in terms of multiple viewpoints in society. In the focus of political discourse always appears as a rule, a specific linguistic person, in our case, this is a particular political figure. The linguistic person can be described from positions of linguistic consciousness and verbal behavior, i.e., in terms of linguistic study of the concept and the theory

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of discourse. The concept of the linguistic person receives a particular interest and a visual manifestation in political discourse because it is the most influential on the public consciousness and is widely distributed in the media.

Accordingly, the study of political discourse is anthropocentric in the scientific paradigm that places a person in the first place, the language of whose is the main characteristic, the most important component. In any case, an introduction to linguistics of an anthropological approach to the language has intensified an interest to the personal and social sides of the speaker's activities. It became clear that the implementation and interpretation of certain strategies of verbal communication can not be implemented without taking account of the diverse personal and sociocultural-existential aspects of the communicative process. The problem of understanding in the given communication processes seems to be decisive for an existential category, which is presented in this article in the spirit of existential-hermeneutic tradition, the basic prerequisite of which is to allow the community of autonomous individuals with their own point of view and moral stance.

Conceptually this means that the language cannot be possible without the existential level, according to the opinion of the German philosopher and founder of hermeneutics Hans Georg Gadamer, this means:

- the language is rooted not only at the level of certain discursive practices, but also at the level of existence in the deep internal dialogue of man with himself. A man is a totally linguistic creature. Even «the failure of language to serve us, demonstrates its ability to seek an expression for something else, a loss of speech itself is already some kind of speech, this loss not only puts an end of speaking, but rather allows it to fruition».

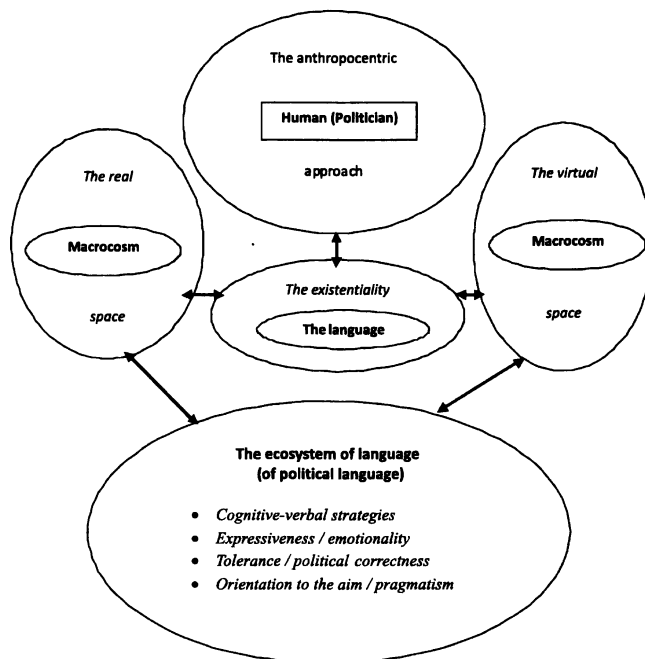
- In social-communicative experiences of human's interaction there are irrational associated with human existence language strata, in which a person is intimately interfaced with the soul of another person while keeping the sovereignty of the latter. It is at these depths of the existential-linguistic layers the interpersonal understanding is administered how to communicate throwing existences of people towards each other [2, 127-132].

In general the existence is a central category of the existential philosophy (Soren Obyu Kierkegaard , Karl Theodor Jaspers, Martin Heidegger, Jean-Paul Charles Aimard Sartre, Gabriel Honore Marcel, etc.), indicating, first of all, unique and a directly experienced human existence. Thus, according to the point of view of German philosopher Martin Heidegger, who created the doctrine of Being as the basic and undefinable, but to all the elements implicated in the universe, and who assumed that the call of Genesis can be heard to cleanse the personal existence from the depersonalizing illusions of everyday life (early) or on the ways comprehending the essence of language (later period), such an existence — existence refers to a specific living being — Dasein — and should be considered in a special existential analysis [3].

So, if we consider language as an existential anthropological experience of the world (the concept of the language existence of the human), revealing the initial irrational person's attitude toward the world and other people, in this case, it is possible a «creative» approach to the language, which would have paid a particular attention to its irrational aspects and the intuitive human activities already within the macro-and microworlds.

In this case, the macrocosm appears as the external immense but the real space (this is a real, material reality), and the microcosm — as a kind of the boundless virtual space (we are talking about a virtual reality).

Based on the foregoing, it is possible to demonstrate the wide range of political discourse research in the aspect of its ecolinguistic modeling at the level of macro- and microcosm of the human:



The above model suggests that the category of the existentiality is an important link in the ecosystem of the language, because it represents the interaction between the language, the person (politician) as a linguistic person and its environment (macrocosm and microcosm).

The language is regarded as an integral component of the chain of relationships between the human (politician), society and nature. The functioning and the language development seem like an ecosystem. It should be emphasized that the ecological system of the language is a complex and heterogeneous phenomenon, which includes, on the one hand, all sorts of ways of developing, updating and improving the practice of discursive communication in politics, as well as creating of a positive cultural background. On the other hand, it involves the study of factors that may affect negatively the development and the use of language.

Considering the political discourse according to this model, it should be especially suitable for analysis of:

1. Cognitive-verbal strategies
2. Expressiveness / emotionality
3. Tolerance / political correctness
4. Orientation to the aim / pragmatism

Cognitive-verbal strategies

In political discourse the communication's strategies characterize the linguistic person. The communication's strategies are an important characteristic of the behavior of linguistic person. They present a "chain of solutions of the speaker, his choice of certain communicative acts and linguistic resources" or "a realization of the objectives set in the structure of communication" [4, 37]. The communication's strategies directly relate to the intentions of communicants, if these intentions are global in nature, it's referring to the actual strategy of discourse which are inherent in him. If we are talking about the achieving of individual goals within a genre of a particular type of discourse, then we should say anything about the local strategies or tactics in the communication. Thus we consider some of the cognitive — verbal strategies used by political leaders such as: *a generalization, a bringing of examples, a correction, strengthening, (obvious) concessions; a recurrence; a contrast, mitigation, a shift, an evasion, a presupposition, an implication, an indirect speech act* [5].

1. *Generalization*. This step is used to show that the (negative) just given information has to be reduced, for example, in the case from the life, not just a "coincidence" or "exclusive", thus making possible the general opinion. This move marks the transition from model to the scheme. Typical expressions: "And so always," "With that we come up at every turn," "This is repeated without the end."

2. *Bringing of examples*. It is a converse move, showing that the general opinion is not just a "far-fetched," but based on the specific facts (experience). Typical expressions: "Here, for example," "For example, last week," "Take our politician. He...".

3. *Correction*. This is a formulary or rhetorical strategy (often a lexical). A control over an individual speech creates an assumption that a certain statement is neither a referentially "false", or may lead to an unintended interpretation and the evaluation of a listening person of the deep implications and associations. Such a move usually is a part of the overall semantic adequacy or the strategy of a positive self-presentation.

4. *Strengthening*. That is a formulary strategy which is aimed at better or more effective control of the listener's attention ("draw attention"), to improve the structural organization of the relevant information (for example, negative predicates) or the underscore of a subjective macroinformation. Typical expressions: "It's terrible that...; It's a shame that ..."

5. *(Obvious) concessions*. This is the move, which gives the possibility for a conditional generalization, even if it attracts the contradictory examples or lets to demonstrate the real or imaginary tolerance and compassion, that is, the components of the strategy of a positive self-presentation. Typical expressions: "Among them there are also some good people," "Do not generalize, but ...", "Politicians, too, can do so "(what is also a comparison).

6. *Recurrence*. This is a formulary move, the functions of which are close to the increase: to attract an attention, to structure the information, to emphasize the subjective assessments and a larger order of the topics, etc.

7. *The contrast*. This is the move, which has several cognitive functions: rhetorical — to attract attention to the participants of the contrast ratio (structuring the information); semantic: to underline the positive and negative evaluations

of people, their actions or properties often by contrasting the groups “WE” and “THEY” (a typical example: “We have many years of work, and they receive benefits and do nothing,” “We have been waiting for a new apartment for many years, and they get one right away, as soon as they come”) — and all the situations where a conflict of interest can be traced.

8. *Mitigation*. This move serves generally to a strategy of self-presentation, demonstrating an understanding and tolerance, as well as apparently a ‘cancellation’ of an estimate or a generalization that can not be justified. It is supposed to block the negative findings.

9. *Shift*. This move is typical for a positive self-presentation. A typical example: “I am indifferent in general but the other MPs in our party are outraged.”

10. *Evasion*. In fact it is a set of different moves that are included in a more general strategy of the evasion. From the cognitive point of view avoiding the conversation or the topic may indicate that (1) a relevant information about ethnic minorities in the model is missing or incomplete, (2) an irrelevant, not suitable for the transmission information can be extracted only from the model, and (3) we can extract only a negative experience from the memory, and, therefore the opinions, but they are blocked by the general principle which prohibits to talk bad about other people or other groups of people. Typical expressions: “I do not know,” “I do not communicate with them,” “I do not care what they do,” “I have no time...”.

11. *Presupposition, implication, suggestion, an indirect speech act*. These are semantic and pragmatic moves, allowing the speaker to avoid the formulation of certain private judgments, namely, the negative comments or judgments, or to transmit them into more general universal knowledge or opinions for which the speaker is not responsible. Some common indicators are the usual markers of presuppositions (such as pronouns, definite articles, subordinate sentences with the conjunction “that” during the use of some verbs, adverbs and special particles, such as “even”, “well,” etc.), the use of the second person to a more abstracted and general reference (“all the time with this comes up”), vague expressions (“and things like that”), incomplete sentences and stories from the life, etc.

Expressiveness / emotionality

Under the expressiveness in this case we will understand a set of semantic and stylistic features of language units, which ensure its ability to act in the politically communicative act as a mean of a subjective expression of the speaker’s attitude to the content and the author of the speech. The expressiveness characterizes all the units at all levels of language [6, 59]. In the political communicative act in parallel with the language expressive means the numerous paralinguistic means can be used (volume and tone of voice, rate of speech, facial expressions, gestures) that increase the expression of speech and expression of the mental state of the speaker.

The expressiveness as one of the properties of a linguistic unit is closely related to the category of an emotional evaluation in general and to the expression of emotions in the human’s world. An emotional speaker is especially true for a public political discourse, it is an important cognitive — rhetorical aspect, reflecting the mood of the speaker, which in turn is perceived by the listeners.

In the English and German public political discourse the emotion is expressed by:

- *the relevant lexical units with the positive and negative connotations:* (English) honorable and equitable settlement; good faith; fullest justification; to live in peace and amity; innocent people; independent notions; (German) friedlich lösen; eine Friedensmacht; die wirtschaftlichen Erfolge // (English) the awful arbitrament of war; burdens; dispute; terrible catastrophe; aggressive act; direct threat; grave concern and anxiety; to conquer; (German) fürchterliche Naturkatastrophe; die schrecklichen Bilder; die Klimakatastrophe etc.

- *the "internal" predicates:* (English) I fear...; I prayed...; I do not suggest...; I am compelled...; I deeply regret...; (German) Ich habe deutlich gemacht...; Ich bin zutiefst davon überzeugt...; Ich sage das nicht... etc.

- *the modal verbs (they reflect the attitude of the speaker to the content of the utterance (reality)):* (English) I cannot wish...; I cannot afford...; I really can't say...; We shall yet prove ... ; (German) Ich darf nicht sagen...; Ich muß sagen...; Dazu muß ich... etc.

- *the stylistic language means: metaphors, epithets, similes, etc.* For example, (English) the cancer of racism; the human wickedness; as breeding places for their organizations; (German) mit billigsten Vokabeln mehr und mehr... etc.

Tolerance / political correctness

Describing the politician as a linguistic person, we should always take particular account of his such quality as tolerance, because tolerance is a clear indicator of how a politician tries to control himself in the compromising speech or stressful situation and does not allow an emotional distress in a speech using an illegal stylistically colored familiar vocabulary in front of the general audience. Some results of the study of political discourse have shown that the concept of tolerance is multi-valued. It is understood as: 1) a high quality of mind, an ability of a person without the internal aggression to perceive the other, having different / opposite set of values, 2) a tolerant loyalty to the other, consciously recognizing the right of his existence, tolerance of the beliefs, opinions and beliefs of another; 3) a person's behavior in conflict situations, subordinated to the desire to achieve a mutual understanding and harmonization of different systems, without resorting to the violence and not suppressing a human dignity but using humanitarian capabilities [7, 15]. This understanding allows us to define tolerance, firstly, as a psychological phenomenon (a mental quality of a single political figure), and secondly, as a social phenomenon (the relations between the individuals, politicians, speaking persons), and thirdly, as a communicative phenomenon (an individual behavior in a particular speech situation). Tolerance is multifunctional and therefore its consideration from the political positions is quite natural.

As for political correctness, it means above the all the regulation of tolerance principles in practice. Namely, it is characterized for its strict adherence to the standards of a linguistic behavior, which includes intolerant attitude towards those who did not approve the practice of political correctness and tolerance. For all its respect for the wide diversity of cultures, all sorts of expression's forms and diverse ways of being human the political correctness sets the uniform compulsory standards of a linguistic behavior. Thus, it becomes a common denominator of the political discourse in a democratic society.

Orientation to the aim / pragmatism

The orientation to the aim of the political discourse involves from the side of the speaker a report and an explanation of certain information for the listeners affecting their common interests and values (the unity and welfare of the nation, the creation of a competitive state with a developed economy, security, freedom). So as a political discourse refers to a special system of signs, the linguistic sign respectively has in it not only the semantics (the relation to the denoted things) and the syntactic (the relation) to other signs, but also the pragmatics (the relation to the users of language). The signs of the language can produce a certain impression on people: positive, negative or neutral; they have some effect and manipulating the consciousness can be some kind of cause of this or that reaction.

Not only any statements but also any texts have got an ability to influence the listeners and the readers with the help of certain pragmatic effects. The speaker always chooses the language means in the construction of the statements in accordance with his intention to make an impact on the recipient.

Thus, the ecolinguistic modeling of the political discourse contributes to a certain extent of its holistic aesthetic perception and opens up a wide range of scientific directions in the political linguistics.

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