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**РОЛЬ РЕЛИГИОЗНОГО ДИСКУРСА
В АМЕРИКАНСКОМ ПОЛИТИЧЕСКОМ
ДИСКУРСЕ**

В статье представлен анализ роли религиозного дискурса в политическом дискурсе США. Цели исследования – классифицировать случаи использования религиозного дискурса в политическом в соответствии с видами средств стилистической выразительности и прагматический аспект его использования. Для этого в статье анализируются речи ключевых американских политиков последних двадцати лет: Билла Клинтона, Барака Обамы, Джорджа Буша Младшего, Хиллари Клинтон и других, а на основе обнаруженных случаев внедрения формируются две классификации.

Ключевые слова: религиозный дискурс, политический дискурс, классификация, стилистические средства выразительности, прагматический аспект.

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**ROLE OF RELIGIOUS DISCOURSE
IN AMERICAN POLITICAL DISCOURSE**

The analysis of the religious discourse role in the political discourse of the USA is presented in the article. The research goals are to classify the cases of the religious discourse used in the political one according to types of stylistic devices and pragmatic aspect of its implementation. Speeches of leading

American politicians of the last twenty years (Bill Clinton's, Barack Obama's, George W. Bush's, Hillary Clinton's and others') are analyzed in the article for this.

Key-words: religious discourse, political discourse, classification, stylistic devices, pragmatic aspect.

Introduction

In the history of human beings there have always been subjects of vital importance for any generation. Such subjects are called “eternal” in Russian literature. They are Life, Death, Love, and God, of course. No matter which country a person lives in and which language s/he speaks, the eternal dialog with Jesus, Allah, Buddha or atheistic silence will be a crucial point not only for any private life but also – and that is most interesting point for us – for language and linguistics.

Speech verbalizes person's thoughts. It is the same as if you want to understand what a person thinks, you will listen to what s/he tells you (Klebanova, 2014 a); you will analyze what politicians say if you are eager to guess their plans related to both citizens' and foreigners' world picture and their own political ambitions. This approach could prove truthful for any country taking into consideration any semantic field of political discourse.

In this way the notion that linguistics via its devices forms a basis for Political discourse will also sound truthful all over the world. The intention of their using is determined first of all at the basis of context analysis (Litvinov & Matushenko, 2014), but any speech would have seemed faded if an author had not enriched it with metaphors, repetitions, similes and other linguistic devices to reinforce the necessary aspects or make an important fact look more eye-catching.

So taking into account the above mentioned facts, in this article we intend to analyze the role of Linguistic devices in designing the Religious discourse in American political textual phenomena.

The Bible has become a favorite tool for making political points about everything ranging from economic priorities to America's role in the world (6, 2009). So the following steps will be taken to work out this research:

- To find Linguistic devices in public speeches of leading American politicians via Linguistic-stylistic Analysis of their content;
- To classify them into the types of Linguistic devices;
- To determine the pragmatic goal or the aim they were used for via the analysis of extra-linguistic factors.

Empiric material

To form a socio-cultural background for the subject of the research, we highlight the results of works which run the attitude of the USA population to religion involvement in political public life.

Though it might sound unexpected for Russian people, but statistics of Pew Research Center (PRC) show that a growing share of the American public wants religion to play a bigger role in U.S. politics (Pew Research Center, 2014). Despite the official legalization of the same sex marriage and other features of American culture which seem to be controversial to traditional religious world view, 49% (instead of 43% in 2010th) of the USA citizens consider the recent decrease of houses-of-worship's influence on the public and political life as a negative phenomenon.

But is the religious part of American political discourse expressed only by representatives of religious institutions?

The analysis which has been done in this research reveals quite clearly the fact that it is not. Not only houses of worship can come to politicians but also the politicians can come to them via Applied Linguistics.

The first way to implement religious discourse is to quote or epigram sacred books. The use of this device could be separated according to the types of the speeches in which they were

included.

The first type refers to the dates linked to religion. For instance, George W. Bush included Psalms 145:18 in his National Day of Prayer speech in 2003: "We continue to pray for the recovery of the wounded and for the comfort of all who have lost a loved one. The Scriptures say: "The Lord is near to all who call on him." Calling on God in prayer brings us nearer to each other" (6, 2014). This quotation could be considered a natural part of the proclamation for the national date when all US citizens are encouraged to pray by the president. But there are such cases where the epigrams look as a direct attempt to reinforce the speech in order to persuade the audience. Here are some examples:

1. John Kerry: «We believe in the family value expressed in one of the oldest Commandments: "Honor thy father and thy mother"», - Exodus 20:12 (6, 2014). (Democratic National Convention speech, July 29, 2004).

2. George W. Bush: «Not every reformer in our history has been religious, but many have been motivated by a scriptural vision in which "justice rolls down like waters and righteousness like an ever-flowing stream"», - Amos 5:24 (6, 2014) (Independence Day address in Philadelphia, July 4, 2001).

3. Barack Obama: «We remain a young nation, but in the words of Scripture, the time has come to set aside childish things», - Corinthians 13:11 (6, 2014) (President's Inaugural Address, January 21, 2009).

Results and discussion

We can see some episodes of sacred books implementation in political discourse by famous representatives of the most powerful contemporary American parties: the Democratic Party and the Republicans.

The second type of religion discourse usage is the tradition to include the monologues-reflection about religion and attitude to it in speeches and proclamations. Such a phenomenon has had a

very long history and sounds quite natural for any president because the everlasting part of life should not be missed by the head of any country. This type contains a lot of Stylistic devices: both lexical and syntactical.

In one of the speeches during the Third Presidential Debate George W. Bush expressed in detail “How Faith Influences His Decisions”:

First, my faith plays a lot -- a big part in my life. **And** that's, when I was answering that question, what I was really saying to the person was that I pray a lot. **And** I do (**emphasis + anaphora**).

And my faith is a very -- it's very personal (**emphasis due to repetition of attribute**). *I pray* for strength. *I pray* for wisdom. *I pray* for our troops in harm's way. *I pray* for my family. *I pray* for my little girls (9, 2004) (**repetition and enumeration**).

Prayer and religion sustain me (personification). I've received calmness in the storms of the Presidency (metaphor). [...] Religion is an important part. I never want to impose my religion on anybody else, but when I make decisions, I stand on principle (antithesis + set phrase). And the principles (chain repetition) are derived from who I am. I believe we ought to love our neighbor like we love ourselves (allusion to one of God's commandments). That's manifested in public policy through the Faith-Based Initiative (implicitly turns to be that the commandment manifested in public policy), where we've unleashed the armies of compassion (metaphor) to help heal people who hurt. I believe that God wants everybody to be free. That's what I believe. And that's part of my foreign policy. In Afghanistan, I believe that (repetition + gradation) the freedom there is a gift from the Almighty (metaphor + synonymic row), and I can't tell you how encouraged I am to see freedom (repetition) on the march. And so my principles (round repetition) that I make decisions on are a part of me, and religion is a part of me (9, 2004).

You can see that these abstracts are full of Stylistic devices. Linguistic tools helped George W. Bush highlight his religiosity to a great extent. During his two terms of presidency he reaped glory of the most religiously affiliated president of modern times.

So what is the pragmaticon of the above mentioned Linguistic device implying (including quotations) like? The best way to start the analysis at the intralingual level is not to fail to mention the extralinguistic one.

Social research shows that the voters of these two major political forces of the bald eagle country could be classified according to religion or a branch of Christianity they confess. If white evangelical Protestants prefer to identify predominantly with the Republican Party (72%), their unaffiliated co-countries and black Protestants (84%) are likely to favor the Democratic one (Pew Research Center, 2014).

At the same time the GOP (Grand Old Party, as Republican is often called) is usually supposed to be more religiously-friendly. Traditionally, despite the fact that the forty-second president of the USA Bill Clinton is considered to be one of the most eager to include religious epigrams in his speeches politicians, who said: "I don't think I could do my job as President, much less continue to try to grow as a person in the absence of my faith in God" (7), Democrats lose the race for the title of the more religiously-friendly party (Pew Research Center, 2014). So in 2005 they were considering to establish a special center to work out the strategy to improve the religious image and increase the level of religiously affiliated electorate's support. The key point for us in this initiative is that the leading specialist to consult the party and launch the new helpful program who turned to be not a theologian but a linguist was George Lakoff. The famous cognitive linguist from University of California tried to remake the conventional opinion about the Democrats in religion not only via the direct use of religious discourse, but also via the new design of expressing attitude towards subjects which are usually

acute for religiously affiliated people: homosexuality, abortion and other controversial points, because according to Lakoff, “Democrats keep losing elections because Republicans have framed moral issues” (8), so to fight with the Democrats the Republicans need to construct the same.

The basis of this is the first pragmatic goal: Religious discourse is used to fight for voters.

In support of this version we can regard Barack Obama’s president campaign. It was arranged after George Lakoff had given pieces of advice to Democrats, and religion had become one of the basement bricks in Obama’s political image.

In one of his speeches he told the audience a story of his own faith: "I felt I heard God's spirit beckoning me," Obama said. "I submitted myself to **His** will and dedicated myself to discovering **His** truth and carrying out **His** works (12)", – again syntactical stylistic devices repetition, gradation and tricolon.

"My faith teaches me," he told the convention the United Church of Christ, "that I can sit in church and pray all I want, but I won't be fulfilling **God's will** unless I go out and do the **Lord's work**", (12) – Synonymic row which points out that all Obama did God had wanted him to do.

To show that American leaders and the whole country do what God wanted them to do is the second pragmatic goal of Religious discourse. The vertical <...> where the USA is at the top and other countries are at the basis is formed in the frame of such political discourse (Klebanova, 2014 b). The more picturesque description of this type could sound like this: to assure Americans and may be the entire world, that the USA is the country chosen by God to build a new World.

For instance:

“America is the land of the second chance – and when the gates of the prison open, the path ahead should lead to a better life...” (10), – proclaimed George W. Bush

“The time has come [...]to carry forward that precious gift,

that noble idea, passed on from generation to generation: the God-given promise that all are equal, all are free, and all deserve a chance to pursue their full measure of happiness” (5), – highlighted Barack Obama in his Inaugural address in 2009.

And at least, the third pragmatic goal is to lobby the interest of a particular group of the society. Speeches which contain such a goal could be classified as a separate type of implementation: internal-lobby speeches. A vivid example of this phenomenon is lobbying homosexuals’ interests by Hillary Clinton.

“In many places [...] the ability of **religious minorities** to practice their faith freely has been secured... Today, I want to talk about the work we have left to do to protect **one group of people** whose human rights are still denied in too many parts of the world today. In many ways, **they are an invisible minority... I am talking about gay, lesbian, bisexual and transgender people**, human beings born free and given bestowed equality and dignity, who have a right to claim that, which is now one of the remaining human rights challenges of our time” (11), – she said in Geneva in 2011 in a speech “On LGBT rights”.

“Now we have placed ourselves at the frontlines of today’s emerging battles, like the fight to defend the human rights of the LGBT communities around the world and religious minorities wherever and whoever they are” (13), – Hillary Clinton added in 2013 in her Farewell speech.

The enumeration and the synonymic row “religious minorities – one group of people – invisible minority – gay, lesbian, bisexual and transgender people” helped reach the final goal – legalization of the same sex marriage in 2015 in the USA.

Conclusions

To sum it up, in this research three types of Religious implementation in the American Political discourse have been found:

1. Quotation;
2. Monologues-reflection enriched by Stylistic devices;

3. Internal-lobby speeches.

There have also been revealed three main goals why politicians use them:

1. To fight for voters;
2. To assure the world that the USA is a God-chosen country;
3. To lobby the interest of a particular group of people.

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**НОВЫЕ ФРАНЦУЗСКИЕ ЗАИМСТВОВАНИЯ В
СОВРЕМЕННОМ АНГЛИЙСКОМ ЯЗЫКЕ НА УРОКАХ
АНГЛИЙСКОГО ЯЗЫКА В СРЕДНЕЙ ШКОЛЕ**

В статье рассматриваются основные способы работы с новыми французскими заимствованиями в школе на уроках английского языка. Учитель должен умело подбирать и правильно сочетать различные формы и методы работы с аутентичным материалом на уроках английского языка, что способствует тому, чтобы ученики с интересом изучали иностранный язык, чтобы им не было скучно на уроках. Разнообразные методы и приемы побуждают учащихся знакомиться с разными культурами и дают возможность применения полученных знаний. Формирование лексических умений и навыков предполагает не только учет сведений