

Ю. Н. Сдобнова, М. А. Багдасарян

Московский государственный лингвистический университет
г. Москва, Россия

**Частные особенности профессиональной коммуникации:
ритуальность в институциональном военном дискурсе
вооруженных сил Франции**

Статья посвящена особенностям профессиональной коммуникации на примере институционального военного дискурса вооруженных сил Франции. Изучается феномен ритуальности и его манифестации (жесткая и мягкая степень градации) в военном дискурсе, рассматриваются дискурсивные сценарии, сочетающие лингвистические ритуальные практики с экстралингвистическими традициями (воинское приветствие), характерными для данного типа дискурса.

**Special peculiarities of professional communication:
rituality in institutional military French armed forces discourse**

The key notion of the article is the phenomenon of rituality in professional communication, proper to all institutional discourses [1; 2].

We define rituality as the saturation of discourse in symbolically significant successions of actions, combining verbal and nonverbal components, fixed by the institutional practice.

These components can function in separate rituals with flexible or inflexible gradation degree and they have in their authentic conception the initiation of new institutional members, support of institutional traditions and institutional hierarchy.

Russian and foreign linguists [3; 4] studied this phenomenon in a variety of discourses (academic, medicine, law, economic, etc) and we will analyze it on the example of military discourse of French Armed Forces (further – FAF), supposing that *flexible or inflexible gradation degree of rituality* is proper to military discourse of Armed Forces of most other countries.

Inflexible gradation degree of rituality obviously can be verbal and nonverbal.

We define *nonverbal (behaviour) inflexible ritual* as succession of nonverbal actions functioning in fixed predetermined order and accompanying synchronically or synchro-dynamically a discourse practice. It can be uniform wearing, standing at *attention* with *military salute* to pay or receive formal respect by presenting arms or raising the right arm, military parade, execution of military command on discipline, and drilling etc.

We define *verbal inflexible ritual* as integrity of synchronic or synchro-dynamic invariants, serving to frame the ritual.

In French Armed Forces the nonverbal military saluting of the commander is accompanied by synchronic verbal inflexible ritual address (*mon général* while addressing the general, *mon colonel* while addressing the colonel or lieutenant-colonel, *mon commandant* while addressing the major where *mon* is the historic abbreviation [5, p. 177]) and a synchro-dynamic report.

The oath of allegiance is accompanied by *verbal inflexible* synchro-dynamic *ritual* cliché. Let's analyze that on the representative examples from military discourse of FAF.

The origin of every ritual as usual presupposes a certain sacral action which changes itself with time being transformed in an symbolical action, but it can never lose its emotional component.

An illustration of this phenomenon in the military discourse is the **Military Salute** (in French *Salut militaire*) to which is devoted the whole article in the French Field Manual (*Discipline générale*) [6].

Actually the Military Salute is the integral paralinguistic part of every discourse practice of the military institute of France and other countries, but in the past it was forming diachronically changing rituals itself.

From the time of Ancient Greece and Rome the military salute had a meaning of peace. FAF military salute consists of rising right hand with palm up. This gesture in the armies of ancient states was also a demonstration of the absence of the arm and peaceful intention of the conversationalists [7].

In the Middle Ages the military salute in France carried another important message – courteous behavior as the medieval system and principles of knighthood. During tournaments all mounted knights serving for the same king before the beginning of the competition raised by their

right hand the visor (which was a piece of armor fixed or hinged to the helmet to protect the face of the knight and with slits for his eyes) and showed the face to the enemy.

In the XVIIIth century after the Great French bourgeois Revolution the military salute acquired the meaning of the loyalty of a citizen to his country, that military troops had to protect.

In the modern FAF in addition to the *military salute* to higher in rank the serviceman *stands at attention* and salutes the national flag as well as national anthem. Linguistic equivalent in the discourse of FAF is *saluer* (to salute), *un salut militaire* (the military salute).

In military discourses of other countries it can vary e.g. in Russian Armed Forces the extra-linguistics act is accompanied by the discourse practice with the formulae («Здравия желаю, товарищ полковник»).

Discourse ritual script can combine more than one component, for instance the proper ritual, and different military commands. The military salute can be combined with the military command *À vos rangs, fixe!* or *Fixe!* / *Garde à vous!* (In the United States Armed Forces the tradition also differs: they use only the command *Attention*, in Russian Armed Forces the equivalent is «*Встать. Смирно*»). In FAF the choice of lexical means depends on the status (grade) and the post of the saluted person: while a commissioned officer is saluted the command is *Fixe!*; while a non-commissioned officer is saluted, the command to the troops is *Garde à vous*.

Lorsqu'un officier général ou l'officier commandant la formation entre en uniforme dans un local, le militaire qui l'aperçoit le premier commande: « À vos rangs, fixe ». Lorsqu'il s'agit d'un autre officier, le commandement est: « Fixe »; s'il s'agit d'un sous-officier, le commandement est: « Garde à vous »[6, p. 14].

Isolated military commands (in French *commandements*) we classify as the illustration of the *verbal inflexible ritual*. The commands are permanent for every synchronic discourse practice. Discourse script of the beginning and the ending of the military translation lesson includes 3 *verbal inflexible ritual* commands: *À vos rangs!* (the Russian equivalent command is «*Встать*»), there are no command equivalents in English, it can be comment on as *Stand Up*), *Fixe!* (the Russian equivalent command is *Смирно*, the English command is *Attention*), *Repos!* (cf: the Russian command «*Вольно*», the English command *At Ease*). All but the last one (*Repos!*) are accompanied by the *nonverbal inflexible ritual*: cadet on duty salutes the officer.

The full script implies the report of the cadet in duty in accordance with a set form: it includes some flexible parameters depending synchronodynamically on circumstances but it is inflexible synchronically.

Let us analyze 2 communicative discourse scripts.

Script 1. Chronological value is the beginning of the military translation lesson. Typical participants are cadets, cadet on duty and the lecturer. Script purpose is ritual-informative: the report to the officer about those-present and the readiness of the group to start the lesson. System of values is expressed in key concepts of hierarchy and subordination. Discourse ritual inflexible formulas are expressed by the military salute and the report.

[Cadet on duty gives the command to other cadets]: Debout! Fixe!

*[Cadet on duty stands in attention and with the military salute reports to the officer]: **Mon colonel**, le groupe 203 est prêt pour la leçon de traduction militaire et technique.*

Tout le monde est présent sauf l'élève-officier Dupond qui est en service aujourd'hui.

Le rapport est fait par l'élève-officier Marconi

[The officer commands to the cadet on duty]: Repos, asseyez-vous!

[Cadet on duty repeats the command to other]: Repos, asseyez-vous!

Let us review consecutively all the synchronic invariants of the script, set in bold type.

1. Address to the officer (**Mon colonel**). The synchronic invariant of the address **Mon colonel** (the Russian equivalent *Товарищ полковник*, the English equivalent *Sir*) is used in FAF while addressing a military male in a grade of colonel or lieutenant-colonel of all branches and forces except the Navy. Thus the discourse practice of the address varies depending on the grade of the lecturer, his post, his gender and both components (abbreviation *mon* and officer grade), which are inflexible in synchrony (*predetermined by the situation*), can be synchro-dynamically flexible (e.g. the address of the same cadet on duty to another lecturer).

2. The appellation of the language group / section. The synchronic invariants *number and appellation of the training unit* can be also synchro-dynamically flexible and they are included in the appellation chain *groupe – équipe – section – compagnie – régiment* (in English *group – section – platoon – company – regiment*).

3. Family name of those absent and nomination of the reason of their absence in the classroom. The list of reasons in that discourse practice is

fixed: *en service, en mission, est malade* (in English: on duty, on mission, in hospital).

4. *Family name of the cadet on duty* making the report. Ritual commands of this script: *Debout! Fixe! Repos, asseyez-vous!* are synchronic imperative invariants

Script 2. Chronological value is the beginning of the military translation exam. Typical participants are cadet and the examiner. Script purpose is ritual-informative: the cadet report to examiner about arriving in the classroom to take the exam. System of values is expressed in key concepts of hierarchy and subordination. Discourse ritual inflexible formulas are expressed by the military salute and the report.

[*Cadet on duty stands in attention and with the military salute reports to the officer*]: *Mon colonel, l'élève-officier Dupond est venu pour passer son examen de la traduction militaire et technique de français.*

[*The officer to the cadet*]: *Repos! Prenez la carte. Le numéro de votre billet est 17.*

Synchronic invariants of Script 2 – the addressing to the examiner (*Mon colonel*) and cadet family name (*Dupond*) can be synchronically flexible analogically to Script 1. But the second part of the script can vary both in synchronic or synchro-dynamic aspect. Discourse invariant is only the command of the examiner *Repos* (in English AT EASE).

From these examples we can conclude that the *inflexible gradation degree of rituality* of the scripts is proper only to military command which are combined with extra linguistic ritual (military salute). The integrity of similar scripts in synchro-dynamic aspect can be classified as the manifestation of *flexible gradation degree of rituality*.

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УДК 81:316.77

Ю. И. Семерникова, З. Н. Никитенко

Московский государственный педагогический университет
г. Москва, Россия

Проблема обучения технике иноязычного письма в начальной школе

Данная статья посвящена проблеме обучения иноязычной технике письма в начальной школе. Автор выделяет роль письма, его значение в обучении иноязычной речи. Особое внимание обращается на трудности, возникающие в процессе обучения технике письма на начальном этапе обучения.

The problem of foreign language writing techniques' teaching in primary schools

Today the foreign language is one of the most important and relatively new subjects in the system of the primarily preparation of the modern pupil in the polycultural and polylingual world. Together with the Russian language and literature it comprises the list of subjects of philological cycle and forms the communicative cultural aspect of a pupil, generally liberalizing and developing his speaking skills and education.

The approximate programs of school subjects of primary education [1] underline that writing plays an important role at the beginning of the