Political Discourse and Political Participation between Essence and Concept

الخطاب السياسي والمشاركة السياسية بين الماهية والمفهوم

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Abstract:

It is well established that political discourse and political participation are considered as the most important topics recently, given that politics is considered as a relatively new field in terms of study and analysis. Provided that political discourse is a means of communication between the individual and the state and that political participation is an actual embodiment of this communication in all democratic societies, researchers have attempted to highlight a theoretical and conceptual research proposal for both concepts, as well as the concept of political upbringing, which is the process of preparing an individual to participate in the process of making decision. This political socialization creates the political citizen theoretically and participation. It confirms his existence in practice, and it occupies as a subject of study a distinguished position in the field of political sociology interest because it is one of the topics of social and political convergence.

Keywords: political discourse; political participation; Political socialization; political decision.

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1. INTRODUCTION

Political discourse is a means of communication between the individual and the state with the objective of passing political ideology as well as agendas, through which politicians aspire to win over public opinion about certain topics that are directly related to all what is ideological, but with the latter's great significance, it is frequently employed in political life to achieve goals and transfer certain ideas and ideologies, and political participation is an actual emulation. The nature of the political culture from which the citizen receives his political socialization plays a significant role in the citizen's understanding of political rights, the most important of which is his right to make political decisions - favourable or unfavourable.

- Political socialization conceptually establishes the political citizen, and participation proves his existence in practice. It maintains a prominent place as a subject of research in the field of political sociology interest since it is one of the themes of social and political convergence as well as their collaboration.

- Due to the importance of political upbringing and political speech today in the blazing struggle between the political system and civil society institutions, each party strives to dominate or influence the channels of political socialization in order to maintain the political system's stability and justify their power and authority. The paper addresses in the intellectual side of political speech and political engagement, as well as political socialization.

1. First, the concept of political discourse:

In the pre-Islamic era, the language of discourse flourished among Arabs in arts and poetry, in which the language of poetry became a way of communication between Arabs and other peoples, leading them to grasp the arts of words, vocabulary, rhetoric, and precise verbal expressions. The governing authority, which is the speech that is purposely directed at the intended listener in order to influence and persuade him of the content of the speech, and this content contains political views or the topic of the speech is political in and of itself (Okasha, 2005, p. 45)

In terms of the concept of discourse in the Algerian political arena, "sermon" is a regularly used word in Algerian daily speech. The sermon is well recognized to be present in all national, religious, and even social occasions since it has been connected with intellectual and spiritual mobilization processes to address challenges and obstacles. According to Ahmed Hamdi, the word sermon is derived from the art of rhetoric, which is entrenched in the personality of Arab Muslims until it emerged in its current form, the sermon led to mobilization and recruitment. It has three types:

* Religious sermon: This sort of sermon is tied to religious celebrations that take place in mosques, and the imam depends on a simple language and an effective manner through which he mobilizes the recipients (worshippers) with puffs of faith based on the occasion.

*Political sermon: This type is associated with everything that is national and political in the first place.

* The radio sermon: The radio sermon occupied an important period during the time of radio broadcasting, and with the advent of television and its spread, the role of radio declined (Hamdi, 2001, p. 23.12).

Regardless the differences in the sermon, the purpose is the same: to influence and mobilize the audience in some way with an underlying ideology, whether religious, political, or even social. The notion of the sermon has taken on a popular shape as communication technology has advanced. This is mainly because it has been tied to what is unofficial, and the speech has taken on an elite cultural character as it has been affiliated with all. What is official, in other words, is the result of official channels trying to legitimate and direct the latter, particularly when it comes to state security and sovereignty.

2.1. Political discourse in Algeria:

- The events that occurred in Algeria contributed to the formation of several sorts of discourse. Algerian civilization has seen the emergence of numerous and diverse cultures,

ranging from the Berber culture to the Arab Islamic culture to the colonial culture. It is classified into three types:

2.1.1 Traditional discourse:

Discourse is an influence which characteristics have evolved over the course of Algerian history. The tariqa discourse and the reformist discourse are the two most important types of traditional speech.

The tariqa is a religious, political, and cultural organization characterized by ambiguity and concealment. Its relationship with authority is marked by resistance in certain instances and cooperation and aid in others. The ideological reason of patience and optimism, as well as the driving force behind numerous rebellions and revolutions.

In terms of the reformist discourse, we can clearly see its features and roots by identifying Ibn Badis in the article "The Call of the Association of Algerian Muslim Scholars and its Origins" as the Qur'an, the Sunnah, and the righteous predecessors in references and models that he emulates, as well as the fight against ignorance and vanity, and the call for solidarity and synergy until the crisis disperses and the fervour has faded. (Hamdi, 2001, p. 65.67).

All of this leads us to the conclusion that Algerian traditional speech, whether tariqa or reformist, is a significant tributary in the course and development of Algerian ideological discourse. Religion, language, and national solidarity are all aspects of national politics. (Hamdi, 2001, p. 87.86).

2.1.2 The assimilationist discourse:

It was regarded as the result of a colonial scheme, interested in achieving colonial power through many laws and installations, upon ensuring that it was unable to remain in Algeria, French colonization sought to find mediation between the French and the Algerians,

to communicate on the one hand and to produce a group loyal to the colonial policy on the other. On the other hand, the colonizer cultivated elite of Algerians in colonial schools, which in turn helped to the formation of pro-colonial rhetoric in which maintained that France was the symbol of civilization yet Algeria symbolizes nothing. This rhetoric ignored a nation's past and embraced savagery. Integration grew into integration till it became known as the new assimilationists in independent Algeria. (Hamdi, 2001, p. 88.100).

2.2.3 National discourse:

- It is a principled discourse on the one hand, which utilizes the legal margin available for political action in Algeria, ensuring mental presence in the political arena and the passage of its demanded discourse, and a radical revolutionary discourse on the other, which aims to awaken enthusiasm, sharpen determination, and resurrect the effective national spirit through organizing national forces and preparing a generation of young people and functionaries until the beginning of the formation of the first nucleus of the political struggle, which came as a natural alternative to the armed struggle.

The Algerian political discourse, notwithstanding its many types and differences, stems entirely from the reality of society itself, as it arose between a colonial reality and the birth of the national movement, as well as a traditional culture dominated by ignorance and illiteracy, and it also stems from different ideologies imposed by successive conditions on Algerian society, which produced units Central represented in the discourse of identity that prevailed prior to the independence of Algeria.

2.3 General characteristics of political discourse:

The official political discourse, according to Al-Zawawi and Ghora, is characterized by the following:

Political discourse is one of the most important and extensively distributed modern discourses, owing to the tools it has at its disposal to aid in its spread, the magnitude of its

impact, such as the media, and its great authority. It is also inextricably tied to the conditions of the external reality, with which it interacts and is influenced by all internal and external occurrences.

Political language is aimed toward a persuasive and a directing purpose, expanding the owner's power and attaining his aims, and it is directed toward the collective represented by us, the people, the nation.

2.3.1 General characteristics of political discourse:

Political discourse values are determined by circumstances, interests, trends, and influence, as opposed to religious discourse values, which are immutable. It also lacks credibility, because credibility is all that the authority imposes and considers to be correct.

Political speech adopts a formal structure in order to give itself the sanctity of the objective and the legitimacy of the deed in order to cut off the side of rejection, dispute, and discussion. It is a monolithic discourse that excludes and prevents the other from the surfacing, yet public opinion is therefore unilateral in direction and practice and is not subject to dualism. The political discourse also employs modern social jargon that its audience is familiar with (Ghaura, 2002, p. 34.47)

2. Second: The concept of political Socialization:

According to Abdel-HadiJawhari, political sociology is interested in the subject of political upbringing for three reasons:

The challenge of social and ideological integration arose as a result of World War II and the establishment of countries with diverse cultural and linguistic groupings.

Ideological conflict necessitates the indoctrination of citizens in the essential political culture.

The development of the democracy and the political education that this necessitated, as well as the technical and social upheavals of the twentieth century (al-HadiGohari, 1996, p. 37.38).

As for "Guy Rocher", he considered it "a system of clear and organized ideas and judgments in general..." (Roch, 1968, p. 87).

It is also defined as a set of related and logically coordinated beliefs and ideals that characterize a particular group (Ramzy, 1992, p. 37).

It is also part of a major process that man is exposed to in his life from childhood to old age, which is socialization. "The political phenomenon is basically a social phenomenon. The politician always tends to the social. The political person is at first a social person (Abrash, 1998).

Therefore, we have to define the concept of social upbringing, before studying the concept of political upbringing, which is an essential part of the whole. Social upbringing has many and varied concepts. Socialization was considered a process of learning and teaching, an upbringing based on social interaction aimed at acquiring the individual [child, adolescent, adult, old] behavior, standards and directions appropriate to certain social roles that enable him to keep pace with his group and social harmony with it, give him a social character, and facilitate his integration into social life (Zahran, 1984, p. 243). It is also defined as the process of transforming an individual from a biologically behaving organic being, into a human being who behaves in the environment of other human individuals interacting with each other and dealing on a common basis of values that crystallize in life (Al-Nuaimi, 1988, p. 327).

It was also considered as a general process of growth and development that includes all aspects of the learner's personality. As for the aspect related to the growth and development of the personality of the political youth, that is, the aspect through which the young person can develop a set of information, values and trends that link him to the political system of his society, which is the aspect that is called political upbringing (Al-Saad, 1983, p. 342.343)

Political socialization, then, is a special kind of social upbringing. The latter has many and varied definitions. There are those who believe that political upbringing is the process through which a society can pass on its political culture from one generation to another (Al-Saad, 1983, p. 341.342). It also refers to "the process of deliberately inculcating political information, values, and practice by educational bodies that formally carry out this task, on the one hand, and on the other hand, it means all models of formal and informal political education, intended and unintended, during each stage of life that include not only clear political education but other models of education to form the basic personality (Mohamed, 1986, p. 227).

3. **Third: The concept of political participation**

Sociology takes into account practical political participation as a means for an individual to participate in the political life of his society with the goal of achieving the goals of social and economic development, provided that every citizen has the opportunity to contribute to the formulation and identification of these goals, as well as the identification of the best means and methods for achieving them. Efforts based on self-motivation and voluntary labour translate people's feeling of social duty toward their goals and societal challenges.

Political science distinguishes it as being linked to giving all sane adult members of society the constitutional democratic right to participate in an organized manner in making political decisions related to their lives together in a society, provided that political participation is not limited to giving this right, an actual practice far from being limited. Concerning the factors related to pressure, compulsion must remain within a democratic framework consistent with the framework of feeling social responsibility toward general societal goals, and within the framework of feeling the freedom of thought, freedom of action, and freedom of expression. (RaifaShelak, 1976, p. 65.66).

Most researchers also pointed out that political participation in its socio-political sense is considered as the cornerstone of all democracies, as it differs according to different circumstances, time and place, in addition to the difference in the type of participation, its forms, the way it is expressed and the way it is practised, but this does not prevent it from having an important role in supporting the democratic system in any country.

4.1 Motives, levels and forms of political participation:

4.1.1 Motives for political participation:

Political participation is seen as a national obligation for all adults and rational individuals, however, the national duty alone does not result in political participation. Effective participation is an administrative act performed by the citizen as a sane person who does not engage in social or political behaviour unless he is aware of a personal or public advantage, material or moral. The following reasons are considered as the most essential for inspiring political participation:

Psychological incentives provide reassurance and self-confidence to many participants, as the political participant strives to show his existence and express himself as a free-willed individual capable of adopting a stance on an important political topic.

* Participation as an expression of political awareness, by which we mean that the participant links the rights that he obtains because he is a part of the community and his duties towards this community. Many political participants deal with participation as a kind of national duty and a national responsibility that must be carried out.

*Political participation as a tool to express demands. These demands may be of a union, political or social form. Participation in an opinion poll, in a presidential election, or in political affiliation is motivated by the fulfillment of demands that the participant sees that with his participation he will achieve them.

* Political participation with religious or ethnic motives. This type of participation is evident in national movements and religious groups, as they find it as an effective tool to

show their national or religious thought and to bring their movements into the public policy of the state. Participation of this type often takes a spontaneous character, conflicting with the political system.

* Political participation for fear of power. This type of involvement exists in third-world nations, particularly among the traditional and illiterate classes. They see voting in elections, referendums, or gatherings that the state calls for as authoritarian instructions that must be carried out, and those who break them are punished because they participate out of fear.

*Political participation in order to seek a better career or position. A citizen may not be interested in political matters, but the occurrence of any matter that threatens his interests, values or beliefs, leads him out of a state of indifference to another situation, such as engaging in political life for nothing but to face the danger that threatens his existence as a whole.

* Political participation as a manifestation of family or tribal solidarity. The participant does not have any political orientation and does not wish to occupy any political position, nor does he belong to any political group, but participates in the elections, for example: to support one of his relatives, this type of participation is temporary and circumstantial.

4.2. Its levels:

Participation levels vary among cultures and even within the same society over time and from one regime to the next. Participation may reach high levels in politics or be limited to casting an electoral vote, as it differs between men and women and between young and old people, and turnout is generally different and fluctuating, all of which is determined by psychological, social, and economic considerations within a single society.

In a study conducted by Karl Deutsch in the early sixties, he identified three levels of political participation, which are, respectively:

The first level: includes activists in political work, and the person belonging to this category must meet the following conditions or some of them:

● Membership of a political organization, periodically attending political meetings

● Participation in electoral campaigns. Donate to a political organization or election candidate

● Send messages on political issues to the executive or parliamentary authority or the press, talk about politics with people outside the narrow circle surrounding the individual.

The second level: Includes those interested in the general form of what is happening in the political arena, and they are the ones who vote in the elections.

The third level Includes those who participate seasonally in political action or participate in disturbances in times of crisis and when their interests are threatened.

4.3. Its forms:

The forms and manifestations of political participation vary, as follows:

* We mean by institutional or official participation: that occurs through the official and permanent institutions of the state. Political participation at this level means officials and executive assistants, and those responsible for the media such as television, radio, newspapers, or in another way those involved in the political system.

*As for organized participation: it is participation within the framework of existing institutions or organizations that form a link between the political citizen and the political system, that is, they are the organs that carry out the task of collecting and integrating individual demands, expressing them and transforming them into general political choices.

* As for independent participation: in which the citizen enjoys absolute freedom to update the type and degree of participation, and he has the choice to participate or abstain as

he participates individually, and the latter can be divided into two parts, circumstantial participation and permanent and continuous participation.

Situational participation: It is called circumstantial because it is an automatic act practised by an individual for one period or several times on specific occasions, and this participation often concerns non-political activists.

Continuous and permanent participation: It includes groups that have an interest in politics, such as participants in political parties, associations, organizations, and pressure groups that play a role in political upbringing. Therefore, the number of participants is very large, and participation through this type of organization is more prominent in democratic societies.

*Political participation through a request for re-election: This type of participation, which is rightfully granted by the constitution to citizens in the event of their refusal or knowledge of the election of some representatives or a general assembly or public officials in the event of a challenge to the integrity of the elections.

*Political participation by resorting to means of pressure: This type of citizen resorts to when laws block other legitimate participation in a destination, so his participation is by exercising the right to strike, holding demonstrations for political goals, civil disobedience and even resorting sometimes to violence against state institutions or their symbols.

* Participation through pressure groups: This is when the official channels for participation are not effective or feasible, so a group of citizens with a participating interest resort to influencing decision-makers through the formation of pressure groups (lobby), such as the most visible pressure groups in the world. A. European countries, such as the Zionist lobby or the military-industrial lobby, a lobby for peasants and farmers, and another for religious institutions...etc.

* Participation through civil society organizations:

- Such as annual associations, student unions, cultural associations, trade unions, and religious associations. These institutions are considered as important channels for political participation, as they work to crystallize public opinion that puts pressure on the government. Participation in these channels is effective and active in the preceding stage of elections because of their role in the political choices of citizens. The political parties on the one hand and the political system on the other hand, seek to attract these associations to its side or even to ensure their neutrality, and each seeks to establish the largest possible number of these associations.

Participation through political parties:

Political parties are regarded as one of the pillars of democratic systems, as well as one of the most essential political institutions that provide the political system a democratic character, and as the cornerstone in structuring political participation.

4. Conclusion

Based on the aforementioned, we can say that political discourse is a necessary indicator of political movement in any society and for the actual establishment of the features of true democracy and the factors that affect it.

It is therefore concerned with the underlying causes of this behaviour as well as political trends. In terms of parenting functions, they either lead to loyalty or support for the system, political community, and even the government. The system in place, political and ideological engagement originate from the citizens, male or female, their understanding and belief in the importance of their participation in activating the wheel of growth by engaging in their country's political life.

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