Lingual Means of Imperative in the Lecture and Sermon Discourses

Nina Oleksandrivna Kravchenko
The Department of Theoretical and Applied Phonetics of the English Language, the Faculty of
the Romance-Germanic Philology
of Odesa National I. I. Mechnikov University,
Odesa, Ukraine

Kateryna Andriivna Bondarenko
The Department of Theoretical and Applied Phonetics of the English Language, the Faculty of
the Romance-Germanic Philology
of Odesa National I. I. Mechnikov University,
Odesa, Ukraine

Abstract
The research aims to reveal the peculiarities of the linguistic means of imperative utterances which function in the lecture and sermon discourses. They encourage students/parishioners to engage in the learning process fully. The following *tasks* were formulated: to categorize imperative utterances in the view of characteristic features of the mentioned discourses; to characterize the lexical-syntactic peculiarities of each type of imperative phrases. The object of the research is an oral English-language institutional discourse of two kinds – academic (lecture) and religious (sermon). The subject of the study is the lexical and syntactic arrangement of imperative utterances in the lecture and sermon discourses. To achieve the aim, both general scientific and unique linguistic research methods found application. Conclusions of the study are as follows: the functioning of imperative utterances in the sermon and lecture discourse is determined by such linguistic and extralinguistic factors as the expressiveness/implicitness of the imperative constructions, the syntactic structure of the imperative constructions, the communicative-pragmatic orientation, and the targeted nature of the order/ localization of the imperative construction in the compositional text structure. In our work, direct and indirect explicit constructions, aimed at an immediate action, are viewed as *operational* imperative statements. According to the communicative-pragmatic orientation and considering the temporal signs, we distinguish two main types of motivation: simultaneous and post-communicative. The communicative-pragmatic orientation criterion also makes it possible to single out constructions intended to induce physical/mental impact (in lectures) and spiritual/mental impact (in sermons). The prospect of further investigation is studying non-verbal features of lecture and sermon discourses.
Keywords: imperatives, lecture/sermon discourse, linguistic means, learning process

Introduction

The institutional communication implies not only the exchange of information but also a particular impact on a communicant. On the assumption that "communication is impossible without an impulse to act" (Velskij, 1953, p. 83), it is reasonable to see imperativeness as a fundamental communicative feature. This feature, concurrently, is one of the brightest semantic-pragmatic discourse categories (Franko, 2010). It reveals the connection between the language and thinking on the one hand and the language and the situation of the verbal communication with the rules of its participants' interaction on the other hand. Therefore, the focus on the oral imperative utterances within the lecture or sermon discourses is topical as being determined by the necessity to expose the role of verbal parameters in realizing oral institutional discourse.

The article aims to determine the compositional and lexico-syntactical and prosodic means of imperative in the lecture and sermon discourses. For this aim, the following tasks were defined: to classify imperative utterances taking into consideration the distinguishing features of these discourses; to characterize lexico-syntactic features of each type of imperative; to determine the recurrence of the imperative utterances usage in the discourses in the view of the compositional structure of a lecture or a sermon.

The object of the research is an oral English-language institutional discourse of two types, namely, the discourses of a lecture and a sermon. *The subject* is the lexico-syntactic arrangement of imperative utterances in the lecture and sermon discourses. The novelty of the research lies in the systematized verbal material under the specific linguistic and extra lingual parameters, which provide for particular functioning of the imperative utterances in the sermon and lecture discourses: explicit/implicit nature, syntactic structure, communicative pragmatic intention, targeted imperative and localization of the imperative utterance in the compositional form of the text of a lecture/sermon. Consideration of the peculiarities of the use of imperative utterances from a linguistic standpoint promotes the further study of specific texts in various fields of communication, complementing it with the observations of their features in the academic and religious spheres. The practical value of the study consists in the possibility of using the materials and conclusions contained in it in teaching several special courses on the problems of communicative influence, studying the specifics of the functioning of the English language in various discourses, etc.

The category of motivation belongs to such a conceptual category in which the pragmatic function of language is manifested at its fullest: the basis of imperative utterances is a reflection of the voluntary relationship between the speaker and his interlocutor.

Linguists working in the field of pragmalinguistics (J. L. Austin, J. R. Searle, T. A. van Dyck, etc.), aimed at studying the speech interaction of communicants, practical effect and effectiveness of utterances in communicative situations, consider imperative utterance as a way for the subject of speech to achieve a particular goal, as a verbal control of human behavior. This approach takes into account not only linguistic factors but also extra lingual contexts that determine the functioning of motivation as a means of speech acts and the influence of the speaker on the listener.

Considering the above mentioned, it is necessary to focus on the study of motivation in lecture and preaching discourses, as in these discursive segments the motivational intention of various kinds is laid down ab ovo: from motivating the listener to performing specific physical actions to performing complex psychomental operations or deep spiritual acts. Accordingly, it is reflected on all language levels and, above all, on the lexical language level.

The discourse brings about a specific feature of the imperative utterances. The category of imperative and impact includes two significant concepts: declaration of will and imperative, which, at the same time, are seen as a factor of influence upon those listening. In other words, the imperative situation provides the clue for the conditions of the declaration of will, which determine the need or ability to perform a specific imperative act. The awareness of such presumptions regulates the rules of an appropriate application and decodes the imperative utterances - their usage in the speech.

To make a verbal impact efficient, it has to appeal to both conscious and subconscious levels of mental activity; it is to integrate logical and emotional components, supported by the non-verbal means of communication. Meanwhile, structurally, the mind is the union of its three constituents –consciousness, subconsciousness, and motor skills. So, to stimulate the interlocutors' activity, it takes to influence their consciousness, to agitate their subconsciousness (mainly, its emotional side), and involve them in a particular activity (Shejgal, 2005).

Based on the purpose of the study, which is to identify the linguistic features of imperative utterances that function in lecture and preaching discourses, the following tasks are to be solved: to highlight the main linguistic and extra lingual features of lecture and preaching discourses; to classify persuasive statements taking into account the peculiarities of these discourses; to establish a set of integral and differential linguistic features of the studied imperative utterances in lecture and preaching discourses.

Literature Review

As long as imperative utterances aim at expressing the speaker's declaration of will to stimulate the activity, they can define the following: 1) an order, request, begging; 2) a piece of advice, proposal, warning, protest, threat; 3) an agreement, permission; 4) an appeal, invitation to a joint action; 5) a wish. Most of these meanings of the imperative utterances are not differentiated enough (for instance, begging and request, invitation and order, etc.) as the nuances are expressed with an intonation rather than a structure. This unclear differentiation resulted in forming various classifications of the imperative speech acts.

The classification by Beljaeva (1992) rests on three features: obligatory nature of an action, priority of a speaker, and benefits for the speaker. It enables Beljaeva to single out three groups: 1) *prescriptives,* which include resolutions, orders, permissions, prohibitions, instructions, regulations, and assignments; 2)suggestives, comprising some advice, suggestions, and warnings; 3) requestives, consisting of requests, begging, and invitations (Beljaeva, 1992).

Formanovskaja (2007) specifies the types of imperative speech acts, referring to the social status of a speaker and the benefactivity of an action: 1) *injunctives* or *prescriptives* (resolutory

speech acts). These are orders, demands, commands, resolutions, assignments, instructions, prohibitions, permissions, compulsions. They derive from the priority of the power and social status of a speaker; 2) *requestives* – requests, begging, invoking. The action is beneficial for someone who speaks, so the speaker has a priority here; 3) *advisives* –pieces of advice, recommendations, instructions, recipes, suggestions, invitations. Taking action is desirable or even beneficial for the addressee (Formanovskaja, 2007).

Sarantcacral (1993) conducts a systematic analysis of the pragmatic situation of imperative and establishes the following criteria for characterizing them: 1) in terms of how significant the gap between the social statuses of the speaker and listener is, she singles out socially determined speech acts (orders, prohibitions, warnings, requests, demands) and socially non-determined speech acts (pieces of advice, warnings, and suggestions); 2) directives can also be categorical and non-categorical. Orders, demands, prohibitions, and permissions are the categorical imperative acts. From this stand, a speaker has the right to stimulate an addressee to act, for instance, in a pragmatic situation of order. In addition, the addressee may / may not have the freedom to choose to perform / not perform the action to which he is induced; 3) categorical speech acts, in turn, also differ in scope. For example, commands and recommendations are possible only in the official speech, and advice, suggestions, warnings – both in official and unofficial; 4) depending on in whose interests the action takes place, there are directives providing incentives to perform the action in the interests of the speaker (request, requirement) or the interests of the listener (recommendation, proposal, permission) (Sarancacral, 1993).

Condoravdi and Lauer (2012) distinguish among four groups of imperatives: 1) *directives* – imperatives "intended to get the addressee to do something or refrain from doing something. It comprises orders, warnings, requests, as well as certain kinds of advice"; 2*) wish-type* imperatives express "mere speaker wishes, such as well-wishers, ill-wishes/curses, and even addressee-less or 'absent' wishes". Being often ignored or set aside by the most of linguists wish-type can be referred to the imperatives as they derive from the meaning of imperatives. Kaufmann (2012) adheres to the same point, arguing that analyses of imperatives ought to be responsible for them; 3) *permissions and invitations* don't really express that "the speaker wants something to happen, but rather communicate, in response to a manifest or potential addressee desire, that the speaker does not mind something happening"; 4) *disinterested advice* – "a special class of advice where the speaker has no interest in the fulfillment of the imperative" (Condoravdi, Lauer, 2012, p.38-39).

One of the most relevant classifications to differentiate the imperative speech acts (ISA) proposed Filatova (1997). She suggested several factors for determining the types of motivating situations, such as the characteristics of freedom in the addressee (categorical, non-categorical ISA), the characteristics of interest (whether the action is significant in the interests of the speaker, addressee, or it is insignificant); status factor (the status of the speaker below or above the status of the addressee, or the status of communicators is insignificant); performer factor (who performs the action: addressee, or speaker and addressee, or speaker, addressee and other persons); normative factor (normative ISA, according to which the speaker "relies on norms (moral, legal, etc)", and non-normative ISA); environmental factor (significant - the speech act is used in a formal situation, or insignificant), conditionality factor (reactive and initiative ISA).

A language has different ways to fulfill the communicative goal of a speech act. The realization of pragmatic meaning in the communication in direct/indirect or explicit/implicit ways should be treated as possible psychological structures that form a basis of the speaker's verbal behavior. It establishes a scope of the personal communicative freedom under the given communicative conditions. The choice of direct, indirect, explicit, or implicit speech is associated with the speaker's subjective assessment of the communication parameters. The communicative acts with the precise pragmatic charge contain full non-contradictory and relevant information, enabling an addressee to make a clear choice of an appropriate reaction (Neustroev, 2008). The direct way to express ISA implies that the speaker seeks to make a particular illocutive impact on a listener, exploiting such speech tools, the illocutive power of which can be easily interpreted by the listener (Beljaeva, 1992). In such cases, "the speaker, uttering certain sentences, means literally what he or she says" (Sjorl', 1986, p.165). An indirect way to express ISA implies that the sentence shows a deviation from the suggested semantic model of the direct ISA, manifested in the qualitative and/or quantitative replacements. The modification of a semantic model features complete or partial transformation. In such cases, the role of a missing link in the semantic model is played by the context.

Methods

The goal of the research asked for utilizing both general scientific and unique linguistic approach of analyses. A descriptive method was used to identify a set of characteristic features of the object of study; within the framework of the structural approach, elements of component analysis were used, due to which the semantic features of imperative constructions were revealed; aspects of conversational analysis optimized the process of reconstruction of the complex of components of the studied communicative sphere in its projection on the extra lingual situation. Linguoculturological research made it possible to highlight and explain the functional specifics of imperative constructions in English-language religious and academic discourses.

Instruments

The research into the imperative utterances of the institutional discourse is based on the materials of the video records and scripts of the texts of the oral lectures and sermons. To obtain a broader understanding of the issue, the corpus of the research was enlarged by conventional (classroom-based) and distant (online) lectures, as well as formal (church-based) and alternative (online) sermons. To study the imperative utterances in traditional lectures, the video records of the classroom-based lectures at the University of Reading Berkshire, England were used. The imperatives in the distant online-lectures were studied based on the Internet-records of Education for Everybody social program. The research into the means of imperative in the religious sermon discourse was based on the Anglican sermons, recorded during the church services, and the Internet-based records of the sermons of the modern Neo-Protestant preachers, with such preaching being isolated from the church service.

The study material is presented in two corpora: audio and video recordings of 882 implementations of English-language imperative utterances, singled out from 42 lectures (21 classroom lectures and 21 online lectures), which amounted to 411 minutes of text playing (transcript is 164 pages of printed A4 text, in font *Times New Roman* 14), and audio and video recordings of 876 implementations of English-language imperative utterances, separated from 42

sermons (21 church-based sermons and 21 online sermons), which amounted to 398 minutes of text playing (transcript is to 159 A4-format pages of the printed text in font *Times New Roman* 14).

Results

The sermon and lecture discourses usually have a classical compositional structure of a rhetoric piece: an *introduction - central part - conclusion*. The central part of the lecture comprises the *presentation* of the significant volume *of the material* and *argumentation*. In contrast, in the sermon, the imperative elements of the central part are narration (presentation of a Biblical scene or event on which a sermon is focused on) and interpretation. Given that these parts are similar in their intention criteria and the pragmatic basis, we will further employ the consolidating terms of *presentation* and *explanation* when referring to the central part of both a sermon and a lecture.

The realization of the lecturer's and preacher's strategies is driven by impelling the audience to take a communicative action through the imperative constructions. Linguistic and extra lingual factors that determine the functioning of the imperative utterances in the sermon and lecture discourses imply the following:

- explicit/implicit nature of imperative utterances;
- the syntactic structure of imperative utterances;
- the communicative-and-pragmatic orientation of imperative utterances;
- targeted imperative;
- localization of an imperative construction in the compositional structure of the lecture/sermon text.

Speaking about the explicit/implicit nature of the imperative utterances, we follow the differentiation of direct and indirect imperative utterances, represented in the Speech Act Theory (Ostin, 1986). This approach argues that in the direct speech acts, the speaker's illocutive goal is directly manifested through the marker specifically assigned explicitly - illocutive indexes. In the speech acts of imperative the goal of impelling an addressee to act is directly expressed by either performative lexicosyntactic constructions or the critical form of a notional verb. In this way, explicit imperative constructions directly impel the listeners to act.

In the researched sermons and lectures, the imperative utterances of such kind feature an exceptionally high level of recurrence:

●lectures:
Look at this!
Name me a country!
●sermons:
Pay attention to this very Verse!
Think about their words!
mperative can be presented implicitly, too, through the indicators meant for marking other illocutive plans: manifesting will to have something done, or a question about the future goals of an addressee or their ability to act.

A broad application of indirect implicit imperative speech acts can be explained, primarily, by the speaker's desire to level down the categorical nature of the imperative. The chief motive of using indirect speech acts is politeness, which often plays a critical role in shaping the imperative and selecting linguistic forms of expressing a communicative goal. Implicit imperative utterances are not the holders of the direct declaration of will. Usually, the constructions are formed as conditional sentences, aiming to drive a listener toward this or that action relatively delicately and subtly. Such structures communicate the wish, giving the listener a free choice:

●Lectures:
If you consult some more books on marketing, you surely will notice the common pattern
(S. Basins).

●Sermons:
If you look at the 19th chapter Luke. If you read the 13th chapter of Jeremiah, you will obviously return to your innocent past (Pastor J. MacArthur).

The analysis of the research material allows for the assertion that the primary goal of the direct, explicit imperative constructions is the orientation of an addressee on the immediate implementation of a formulated action, largely – a procedural one (directly related to the communication situation). We suggest calling this type of imperative constructions in sermon and lecture discourses *operational* as they improve presenting/perceiving information. Exploiting indirect implicit constructions, a lecturer/preacher down-tones the categoricalness of imperative – he or she offers an idea, motivates the listeners, and drives them toward an independent realization that these actions are necessary. Primarily, the main goal of the suggested type of imperatives is an addressee's post-communicative action.

Direct imperative constructions in the sermon discourse aim not only to impel the listeners to take formal procedural actions (operations) associated with the communicative situation *(open the Bible on the page…, listen to the words of…, pay attention to…*etc.), but also to call the congregation to perform the chief communicative and post-communicated action: to turn to God.

*Take a look at yourself. See and acknowledge that you have a problem. Ask the Lord for strength to overcome that. Then overcome it, and do better (*K. Wimer*).*

A distinctive characteristic of the syntactic structure of the imperative utterances is its variety. We detected all traditional syntactic means of imperative realization: imperative sentences (complete, elliptic), built according to the imperative mood; declarative sentences in the indicative mood with the performative verbs; and interrogatory sentences.

The most widely used variant of the imperative explication in the studie
d text of lectures and sermons was imperative constructions: a verb in the imperative mood (Vim): *Believe me, listen to me.* To express various imperative-enhancing expressive tones, a verb in the imperative mood can be accompanied by a pronoun *you,* which often precedes it and creates a semantically integral combination (*you* + Vim): *you wait for the next life.* When expressing an imperative, a significant role is also played by an infinitive in various syntactic integral combinations, namely, with an emphatic *do,* which creates an assertive version of syntaxeme *(do*

Vi): *Do think of the sins you've committed, Do come to our next lecture*. The studied material showed that when imperative impels to take action jointly with a speaker, an infinitive with an auxiliary verb *let,* and a pronoun *us* (*let us Vi, let's Vi*) is applied. Such construction is most typical for the sermon discourse:

> ***Let's*** *say «Halleluia!» together!* (T. Evans)
> ***Let us*** *strive to narrow the gap between. Yes,* ***let us*** *feed the hungry, those who lack food — but let us also meet the needs of a doctor or medicine. Yes,* ***let us*** *work sincerely and even-handedly for justice — the justice that may bring the balm of peoples and communities (*Archbishop of Canterbury).

> The lecture discourse also features the usage of this construction:
> ***Let's*** *take a look at our handouts (*C. Nukui. The History of English).

In the sermon discourse, we also detected an imperative construction, comprising a verb *let* together with an objective pronoun in the 3d person and the proper names to name God *(let Him Vi, let S Vi)*:
> *Let God of all grace be with you and your elect pastor, and give you a great and long-lasting blessing (*J. Edwards).

Speaking about the communicative and pragmatic orientation of the studied imperative utterances, we, first of all, emphasize on exposing the utterance's targeted nature, raising from the speaker's will to impact an interlocutor in a certain way. From this perspective, we single out two significant types of imperative: concurrent and post-communicative. A simultaneous option includes imperative constructions aimed at immediate fulfillment of the declaration of will of a lecturer/preacher:

> ●Lectures:
> *So* ***turn to talk to*** *the person sitting beside you and* ***say*** *which of these reasons you think have led to English becoming a global language* (History of the international languages).
> ●Sermons:
> ***Let****'***s turn*** *to the Word of God* (Pastor J. MacArthur).
> ***Pray*** *with a congregation! Solitary prayer is for the very few* (Pastor S. Furtick).

It is also worth mentioning that such imperative constructions may refer to impelling to take immediate action, either physically, mentally, or spiritually.

The imperative for the post-communicative action in the lecture and sermon discourses are based on the dominant axiological component of these discourses.

In the lecture discourse one can observe the imperative to thinking through what has been said during the lecture and a deeper understanding of the presented problem essence when the lecture is over. For instance, during the lecture on the English Language History, the lecturer recommends the students to consult a historical map once they are back home to verify the information they have just heard:

*If you look at the map, you will see it (*C.Nukui. The History of English).

In the sermon discourse, such constructions are used to stimulate deeper awareness of the essence of a biblical postulate or event, articulated in the sermon; for instance, for further application of such lessons in everyday life:

The lesson from the literal sense of this story of Bartimaeus is enormous. We are told that there is also a spiritual sense to be perceived, and I think we have already sensed its presence. In closing, let's examine this spiritual lesson (T. Flemming).

The factor of *a targeted nature* of the imperative constructions turned out to be the significant relevant feature for differentiation of how lecture and sermon discourses are formed.

In lectures and sermons, we detected frequent usage of traditional, so-called "you"- oriented phrases, targeted at impacting on the audience/congregation, and "we"- oriented imperative utterances, which unite a lecturer/preacher and their listeners. Meanwhile, the sermon discourse revealed a specific type of imperative utterances, addressed to God, who formally is not a participant of the sermon discourse. However, His invisible presence is felt and implied by default. In the communicative act of "religious sermon" along with the real traditional participants of communication – the addresser (preacher) and addressee (listeners, congregation), there is also a subtle (Superior) communicant – God, who is both an addresser and addressee of the sermon. It results in the phenomenal "duplication" of the communicants' figures: a preacher as a formal addresser of the sermon is at the same time the addressee of the Word that comes from the Superior Addresser – God. In his turn, a super-addresser (God) is also a super-addressee of the message, with which the addresser (preacher) appeals to Him on behalf of the real addressee of the sermon (congregation)» (Kravchenko, 2016, p.30). Considering the communicative situation of the sermon, which implies God's participation, we see the targeted imperative utterance "He (God)" as one belonging to a particular type of pressing – something that is only associated with sermons and indirectly addressed to God.

Let God enable you to witness boldly and lovingly to the thousands you encounter every month who are by nature children of wrath, who are walking in darkness, who are without hope, without God in the world (Pastor R.Madu).

Utilizing a particular set of the types of imperative constructions depends on the compositional structure of the texts of lecture and sermon discourses. It is relevant to mention that in certain parts of the lectures and sermons, a specific type of imperative prevails. In the central part and introduction, there is a large proportion of imperative operational constructions that impel to pursue a particular order. As it was mentioned above, the functional structures are mostly explicit.
*Let's have a look at the survey results (*A. O'Kain. Globalisation).
Have a minute to discuss the numbers with the partner (Dr. S. Gowan).

In the presented category of imperative utterances, the lecturer impels the students to take actions that directly correlate with the topic of the lecture for better understanding and engaging the audience (students, in this case) in the process of communication.

In this sermon, the preacher also gives a direct (explicit) instruction to act. A listener obtains an immediate order to take action. Meanwhile, the preacher envelops a direct impulse to operate in the form of invitation.
I would like to invite you to look in your Bibles to 2 John and verses seven through 13 (K. Wimer).

Imperatives, associated with deviation from the sermon or lecture's main topic, are also localized in the central part of the text. Usually, this type of imperative constructions relates to the appeal to the thinking activity or completing additional tasks, which were not a part of the lecturer's initial plan and emerged due to such departure from the topic. For instance,
You might go to the Oxford English Dictionary, and you will find the definition… (A. O'Kain. Globalisation).

When preaching, the priests take efforts to make their message to the listeners as straightforward as possible. For this purpose, they use personal and emotional aspects. A preacher gives examples from the Bible, gets enthusiastic about it and smoothly switches to the other topic. Meanwhile, the speaker asks the listeners to picture themselves in a similar situation, embrace its environment, and by doing that, to get a better understanding of what she or he is saying.

*Now Charles Dickens and Ralph Waldo Emerson called this story the greatest story ever written and they were pretty good at some stories, too. …. **Just imagine** yourself living in a Middle Eastern peasant village. …. **Just imagine** yourself in a Middle Eastern peasant village because that is exactly where these people were and what they understood* (Pastor J. MacArthur).

The constructions impelling to take a post-communicative action is a distinctive feature of the final part of a sermon or lecture. It can be explained by the goal of this communicative part — to summarize the results and encourage the audience to solidify what they have heard when the lecture/sermon is over.

The analysis of the research material is illustrated by the statistics on the incidences of using the types of imperative utterances we singled out above. Table 1 provides the percentage distribution of the imperative constructions of different kinds in the texts studied.

Table 1. *Distribution of the imperative constructions of different types in the texts studied (%)*

Type of discourse	Part of the text	Way of introduction	Imperative to the simultaneous actions		Imperative to the post-communicative actions	
			physical	mental/ spiritual	physical	mental/ spiritual
Lectures:	Introduction	classroom-based	14.2	5.8	4.1	7.9

		distant	13.3	3.7	6.2	4.8
	Main part	classroom-based	4.2	3.8	2.2	2.8
		distant	9.1	2.9	6.4	3.6
	Conclusion	classroom-based	17.8	8.2	18.7	10.3
		distant	10.5	4.5	21.1	13.9
Averagely		classroom-based	36.2	17.8	25	21
		Distant	32.9	11.1	33.7	22.3
Sermons:	Introduction	church-based	5.1	8.9	3.4	3.6
		distant	6.8	8.2	3.3	5.7
	Main part	church-based	10.4	6.1	6.3	14.7
		distant	9.1	14.9	4.2	8.8
	Conclusion	church-based	5.9	11.6	8.7	15.3
		Distant	8.2	8.8	9.3	12.7
Averagely		church-based	21.4	26.6	18.4	33.6
		Distant	24.1	31.9	16.8	27.2

The data indicate that church-based sermons are generally characterized by using the utterances, targeted at impelling to take spiritual actions – both simultaneous (26.6 %) and post-communicative (33.6 %). The most significant percentage of the statements that impel to take post-communicative spiritual steps is detected in the final part of the church-based sermon (15.3 %) due to the communicative orientation of this part of the sermon discourse. It is intended for not only summarizing what has been previously said but also for calling the congregation to pray, to confess, to do good, to fast, etc. The distant sermon also shows a trend where the motives of taking spiritual activities prevail (31.9 % simultaneous and 27.2 % post-communicative). The classroom-based lectures feature a higher percentage of impelling to the operational actions: 36.2 % of imperatives are simultaneous and 25 % refer to post-communication actions. During the classroom-based lectures, a lecturer interacts with the audience directly and can observe how they take actions. She or he can also give operational instructions to improve the absorption of the knowledge.

In the distant lecture, operational imperatives are preserved; however, there is a larger proportion of imperative for post-communicative actions (33.7 %). It is connected with the format of the lecture as the lecturer presents the new material and encourages the audience to consolidate the material when they finish watching the video of the lecture.

Conclusion

The functioning of the imperative utterances in the sermon and lecture discourses is determined by such linguistic and extra lingual factors as the explicit/implicit nature of the imperative constructions, the syntactic structure of imperative utterances, communicative-and-pragmatic orientation, the targeted nature of imperative, and localization of the imperative utterances in the compositional structure of a lecture/sermon text. In this research article, direct and indirect, explicit imperative utterances targeted at the immediate performance of the actions of the procedural nature are also seen as operational imperative utterances. In terms of communicative-and-pragmatic orientation and taking into consideration temporal characteristics, we single out two significant types of imperative: simultaneous and post-communicative. The criterion of communicative-and-pragmatic exposure allowed for specifying the constructions that aim to impel, to perform physical/mental actions (at lectures) and spiritual/mental (at sermons). Investigation of the distinctive features of the imperative utterances localization in the text revealed a particular set of the imperative construction types, depending on the compositional structure of the texts of the lecture and sermon discourses. The research perspectives are seen in further studies into intonation and para verbal peculiarities of the lecture and sermon discourses. The comparison of linguistic, prosodic, and kinetic means of expressing the imperative may add to the research into the category of imperative, which is one of the means of encouraging students/parishioners to engage in the learning process fully so that the process of learning, thinking, and memorizing becomes more accessible and more productive.

About the Authors:

Nina Oleksandrivna Kravchenko: the head of the Department of Theoretical and Applied Phonetics of the English Language on the Faculty of the Romance-Germanic Philology of Odesa National I. I. Mechnikov University (Odesa, Ukraine). Major spheres of scientific interest: general linguistics, Theolinguistics, theoretical phonetics.
ORCID ID: https://orcid.org/0000-0001-5713-1616

Kateryna Andriivna Bondarenko: an associate professor of the Department of Theoretical and Applied Phonetics of the English Language on the Faculty of the Romance-Germanic Philology of Odesa National I. I. Mechnikov University (Odesa, Ukraine). Major spheres of scientific interest: communicative linguistics, cognitive linguistics, theoretical phonetics.
ORCID ID: https://orcid.org/0000-0001-8122-0774

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