

PROPER NAMES OF ARAB APPLICANTS OF HIGHER EDUCATION: STRUCTURE FEATURES AND FUNCTIONING SPECIFICITY WITHIN THE UNIVERSITY EDUCATION SPACE

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The article deals with the analysis of the structure and functioning of the proper names of Arab educational migrants. The authors have identified and described the general features of the construction of Arab anthroponyms and the problems of intercultural communication. The object of this scientific research is the official proper names that are presented in the passports of Arab applicants for the higher education of V.N. Karazin Kharkiv National University and the functioning of these names in educational, pedagogical, and official business discourse. For this research, it was chosen to compare and analyze the structures of proper names of students from different Arab countries. The number of Arab students is about 20 percent of the total number of educational migrants at the university. The authors also describe the differences between the proper names of Arab students and the official Ukrainian formula. They analyze current studies of the peculiarities of naming traditions, the origin of ethnic anthroponyms, and the peculiarities of the structure and processes of change in modern anthroponyms of different languages. Changing a country of residence causes problems of inconsistency between the official models of the full name of the educational migrant and the corresponding model of the host country. This leads to some problems with intercultural communication among dean's staff, teachers, and the educational migrants themselves. The article presents examples of name translation in various documents issued by host countries. The authors highlight the differences in the regulations of migrants from Arab countries in comparison with Ukrainian norms: the order of succession, the lack of names, surnames,

patronymics, and matronymics. The authors also set tasks for ethnic communicators who expand the professional competencies of the lecturer on the peculiarities of the use of Arabic anthroponyms. The authors conclude by suggesting prospects for further investigation of this problem. The lecturer's task is to consistently promote the complex process of linguistic and socio-cultural adaptation of Arab educational migrants.

Key words: communicative interaction, inconsistency of official models, linguistic differences, proper Arab names, specifics of functioning, sequence of proper names.

Problem statement in general and its connection with important scientific and practical tasks. The search for ways to improve the learning process of educational migrants in Ukrainian higher education institutions through the success of intercultural communication (hereinafter – IC) in the context of the educational process tasks aimed the authors of this research to further study and describe the features of Arabic anthroponyms (hereinafter – AA). Arabic anthroponyms are primary in the process of forming a multicultural language personality of Arab graduates with English as the language of instruction. A structure and functioning analysis of the Arab educational migrants' names, which was set out in our previous scientific investigations [3; 4], revealed new issues for further research. The stated observations allowed us to identify and describe the general features of the AA construction [3; 4] and the problems of IC, due to this specificity. The practice of active communication between university professors, dean's staff, and Arab educational migrants in the organization and implementation of the educational process has shown the need to deepen the analysis of differences in official proper names presented in the passports of students from different Arab countries and deepen the analysis of the functioning peculiarities of AA in accordance with the place and purpose of IC.

The processes of world society globalization have contributed to the active integration of Arab countries into the modern world economy and culture and the development of cooperation between Ukraine and the Arab world [5]. This has significantly increased the number of Arab applicants for higher education in the Ukrainian market of educational services, including the V. N. Karazin Kharkiv National University, which represents 17 Arab countries out of 22 existing, which is about 20% of the total number of educational migrants at the university. This increase led, on the one hand, to an increase in demand for Arab

specialists in Ukraine, which was implemented by V.N. Karazin Kharkiv National University in the creation of the Department of Arabic at the Faculty of Foreign Languages, on the other hand, this actualized the solution of IC problems with the participation of Arab and Ukrainian ethnocommunicators: lecturers and staff of deans' offices. Such facts determine the *relevance* of our chosen area of the proposed study.

The *object* of this scientific research is the official proper names, which are presented in the passports of Arab applicants for the higher education of V.N. Karazin Kharkiv National University, and the functioning of these names in educational, pedagogical, and official administrative discourse.

For the *purpose* of this research, it is chosen to *compare* and *analyze* the structures of proper names of students from different Arab countries, presented in national passports, to *describe* differences from the Ukrainian official formula of proper names and differences of proper names presented in various Ukrainian regulations; *name* the problems of the IC, which are caused by such differences and *identify* methodological ways to solve these problems. Achieving this goal will increase the success of the IC in the educational and administrative spheres of communication, improve the living and learning conditions of Arab educational migrants in Ukraine, create a basis for the formation of secondary and multicultural language personalities of Arabophones, prevent culture shock and stress of acculturation and thus increase the quality of training in various specialties for Arab countries.

Analysis of current research. Peculiarities of naming traditions, origins of ethnic anthroponyms, structure peculiarities, and processes of changes in modern anthroponymicons of different languages are sufficiently studied and described by modern linguists (I. Vorontsova, G. Magdiyeva, M. Soloviova, Suan Hypng, O. Superanska, V. Suprun, S. Chaplin, Chiong This, Yun Huey, Zhang Yui, etc.) Studies of Arabic anthroponyms are not popular among linguists and are aimed primarily at studying their origin and form (K. Burovick, A. Elizarov, A. Starodtin, N. Kovyreshina, etc.).

The observations of Arabic-speaking linguists are actual for this research. Studies of Arabic linguists have similar areas of research with the above: features of the AA structure (Maha Odeh, Hatim Omer, etc.), naming traditions (Omar Hazaymeh, Husein Almutlaq Adam Al-Jawarneh), etc. But there are also specific ones: the linguistic and

sociocultural significance of the components of AA and their origin (Omar Hazaymeh, Husein Almutlaq, Adam Al-Jawarneh, Hatim Omer), problems that arise within the IC when translating AA into English (Ahmad Mustafa Halimakh).

The study of the AA structure by Arabic linguists can be illustrated by the work of Maha Odeh [7], a native speaker of Levantine Arabic. She singled out such a feature of AA as *patrilineality* and explained this linguistic phenomenon by a simple sequence of proper names: “your personal name, then the name of your father, then the name of your grandfather ...” [7]. The scientist notes that “this can continue as long as you like (or as much as you need)” [7]. A Levantine-speaking researcher gives an example of a real full Arabic name, where the number of words reaches thirty-one: Abu Jafar Harun Al Rashid bin Muhammed Al Mahdi bin Abdullah Al Mansur bin Ali bin Abdulla ibn Al Abbas ibn Abdul Mutalib ibn Hashim Al Abbas Al Hashimi Al Kurashi (transposition from Arabic – Maha Odeh).

The Arabic linguist analyzes the possibilities of reducing such a chain of onyms and connects this process with socio-cultural communicative processes.

Numerous conclusions and observations of Arab linguists of AA are interesting and unique, worthy of a separate study.

Presenting main material. AA, as well as the full personal names of a citizen of any country, are legally recorded in a number of official documents, primarily in the national passport. It is this document that performs the function of social identification of a person as a citizen of a certain country. When any person changes the country of residence, there are problems of inconsistency between the official full name models of the educational migrant and the corresponding model of the host country. Linguistic and socio-cultural differences and legal differences between the official Arabic formula in the passport and the official Ukrainian formula cause some problems in intercultural communication among the dean’s staff, lecturers, and educational migrants themselves. AA variants differ significantly from the Ukrainian formula in the number of components and their functions depending on the country, their meaning, and sequence of placement in the national passport [4]. Ukrainian documents for foreign applicants for higher education are regulated only based on data from the state electronic database.

The Ukrainian electronic database uses a legally fixed three-component formula: last name – first name – patronymic, which does not coincide with many official formulas of the names of Arab educational migrants from different Arab countries. This provokes a culture shock both about the sociolinguistic self-identification of the Arab educational migrant and about the identification of him/her by foreign cultural communicators in the field of education and in the administrative university space.

Linguo-social identification of an educational migrant in Ukraine is difficult and is reflected in numerous normative documents. Consider those that are important from the first days of stay in the country of study: electronic database and temporary residence permit. The full name in the national passport differs from both the electronic database formula and the temporary residence permit. Example:

Egypt:

in the passport – *Abdelatti Mohsmed Yusef Abdelatti Saleh*;

in the electronic database – *Saleh Abdelatti Moxamed Yusef Abdelatti*;

in the temporary residence permit – *Saleh Abdelatti*.

in the passport – *Adelrahman Mohamed Ramadan Mahmoud Shehata*;

in the electronic database – *Shehata Abdelrahman Mohamed Ramadan Mahmoud*;

in the temporary residence permit – *Shehata Abdelrahman*.

in the passport – *Moustafa Hsshem Mohamed Sayed Ahmad Eissa Hashem*;

in the electronic database – *Hashem Moustafa Hashem Mohamed Sayed Ahmad Eissa*;

in the temporary residence permit – *Hashem Moustafa*.

Sudan:

in the passport – *Abdelrahnan Amal Ibrahim Monfsim Babiker Osman Abubaker*;

in the electronic database – *Abubaker Abdelrahman Amal Ibrahim Monfsim Babiker Osman*;

in the temporary residence permit – *Abubaker Motasim*.

Jordan:

in the passport – *Abdallah Ahmad Zaki Al-Shraideh*;

in the electronic database – *Al-Shraideh Abdallah Ahmed Zaki*;

in the temporary residence permit – *Al-Shraideh Abdallah*.

Iraq:

in the passport – *Al-Javhar Hanoaf Abdulrahman Amtaki*;

in the electronic database –*Amtaki Al-Javhar Hanoaf Abdulrahman*;
in the temporary residence permit – *Amtaki Al-Jaavhar*

Arabic-speaking communicators are confused by the fact that the formulas in the passport and all Ukrainian documents differ in the order of the components and their numbers. Misunderstanding and non-perception by educational migrants of such linguistic and social inconsistency make the IC's success impossible, contributing to a feeling of distrust in the addressee and, therefore, in the process of educational communication.

The norms of office business in most Arabic-speaking countries differ significantly from each other, as well as from Ukrainian norms, which affects the non-acceptance of Ukrainian documents by educational migrants, complicates the process of self-identification in the Ukrainian linguistic and communicative society, and causes problems with IC. Example:

The Syrian passport states:

Given name – Lama

Surname – Abshabout

Father's name – Khaled

Mother's name – Wedad.

Palestinian passport:

Full name – Mohammed N.A. Aburumaila

Mother's name – Alia.

Jordanian passport:

Name – Abdelmajid Ahmad A. Al-Sarayra

Iraqi passport:

Full Name – Muntadher Ali Mandi

Surname – Albasry

Mother's Name – Qaheran Yahya

The Sudanese, Yemeni, Egyptian, and Jordanian passports, passports of Bahrain, and Palestine do not mention the components functions of the official proper name, although in the letter they are separated into onyms:

Moustafa Hashem Mohamed Sayed Ahmed Elissa Hasyem (Egypt);

Hesham Sabah Hasan Ale Altashani (Bahrain);

Asem Abata Mahmoud Al-Dala'ien (Jordan);

Al-Shatrashi Waruan Anes Mohammed (Yemen).

In the above examples, the passports of various Arab countries do not mention the name, surname, patronymic, or matronymic. Arabic

students with a matronymic in their passports do not understand and are outraged by the fact that the matronymic has been removed from Ukrainian regulations. Foreign students with national experience of self-identification, which differs significantly from that offered by the new Ukrainian documents, have difficulty understanding and using anthroponyms of any country where the national passport differentiates each onym and means its sociolinguistic function. Transferring personal experience of socialization and norms of communicative interaction from the native country to the Ukrainian linguo-communicative society without the help of teachers or dean's staff can lead to communicative failures, which leads to learning problems.

From the above-mentioned materials, in the formation of the secondary, and in most cases, multicultural language personality, some questions, that cannot predict the foreign cultural communicator, might be challenged. For the most part, the linguistic and communicative competencies of lecturers and staff of deans' offices do not contain information about the differences between the structure of the Ukrainian and Arabic full names. Training programs for modern philologists do not include courses in intercultural communication and country studies of the contacting countries. Difficulties arise both at the addressee, and at the recipient that complicates the practical problems decision of IC success achievement. To solve such problems, teachers are forced to expand the boundaries of their professional linguistic and communicative competence on their own, adding information from:

- full name linguo-social features of an Arab educational migrant reflected in the passport as an official document of his social identification in his native country;

- linguistic differences between the Arabic and Ukrainian official full name formulas;

- linguistic and social variants of the name of the applicant for higher education in Ukrainian normative documents.

The task of ethnic communicators: both dean's staff and lecturers (especially language lecturers) is to prevent culture shock, explaining the differences in the Ukrainian documents, and preventing possible problems of the IC. Practical experience shows that such a process requires painstaking daily work because it is difficult to realize your new name for Arabophones who have no experience of staying abroad, especially at the beginning of their stay and study in Ukraine, without the help of lecturers and dean's office workers.

Differences between foreign and Ukrainian anthroponyms make it difficult for all foreign students to use the Ukrainian full name of the lecturer and dean's staff. The formula for last name – first name – patronymic is not always clear to a foreign student: there is a confusion of the teacher's last name with the middle name, first name – with the last name, and so on. Experienced language lecturers offer a system of tasks aimed at developing competencies in the use of Ukrainian proper names in everyday communication by foreign students: awareness of paternal origin and surname of the teacher, differences in the use of these onyms in males and females, name and patronymic use concerning seniors or younger communicators, acquaintances or strangers [1; 2]. The competencies of the AA teacher will allow Arabic students to demonstrate not only differences, but also to emphasize similar features of Ukrainian and Arabic anthroponyms: the mandatory presence of the father's name, personal name, and for AA of some countries – surnames; abbreviating the name according to the place and task of communication. Teacher competencies on the use peculiarities of AA in addressing, will help teach students the correct forms of communication, prevent the discomfort of communication, and prevent culture shock [6].

The above examples of IC problems apply to other Ukrainian normative documents: record books, information from deans' offices on academic success, academic certificates, certificates of recognition in Ukraine of the previous education, and most importantly – a diploma of higher education, which is the main purpose of the educational migrant's stay in Ukraine and the result of his/her studies. This document will operate outside the linguistic and cultural society of the country of study. Discrepancies between the full name in the source document, which is the national passport of the applicant, and several documents ensuring the stay of a foreign student in the country of study, require the participation of a foreign student and coordination with the educational migrant. The modern electronic database needs significant changes, focusing on the requirements and standards of the European Union [4: 159]. From 2022, according to the latest regulations, the electronic database formula is only the name and surname of the foreign higher education applicant. The process of document unification is taking place, which has a negative impact on the further functioning of the diploma document outside Ukraine, especially in Arabic-speaking countries, where the name has many components.

Conclusions and prospects for further development. The transfer of the socialization experience and the rules of communicative interaction of the native country to the Ukrainian linguo-communicative society by the educational migrant leads to communicative problems, often to failures. The attitude of foreign communicators to changes in their full name in Ukrainian documents goes from a stage of culture shock – to a gradual adaptation to changes in their new full name in accordance with the social function and new norms of communication. The task of the lecturer-ethno-communicator is to consistently promote this complex process of linguistic-communicative and socio-cultural adaptation, to prevent the discomfort of culture shock. The process of transliteration of Arabic full names in the Ukrainian sociolinguistic space needs a special and careful study. The experience of Arabic linguists in transliterating modern full Arabic names in English translation will be useful for scientific research on the functioning of AA in intercultural communication in Ukraine.

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ВЛАСНІ ІМЕНА АРАБСЬКИХ ЗДОБУВАЧІВ ВИЩОЇ ОСВІТИ: ОСОБЛИВОСТІ СТРУКТУРИ ТА СПЕЦИФІКА ФУНКЦІОНУВАННЯ В МЕЖАХ УНІВЕРСИТЕТСЬКОГО ОСВІТНЬОГО ПРОСТОРУ

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У статті аналізуються структура та функціонування власних імен арабських освітніх мігрантів. Результати аналізу дозволили виділити й описати загальні риси побудови арабських антропонімів та проблеми міжкультурної комунікації, що виникають через відсутність інваріанту арабської антропонімичної моделі. За об'єкт даного наукового пошуку обрано офіційні

власні імена, які представлені в національних паспортах арабських здобувачів вищої освіти Харківського національного університету імені В.Н. Каразіна, та функціонування цих імен у навчально-педагогічному та офіційно-діловому дискурсі. Метою даної наукової розвідки є порівняння й аналіз структури власних імен студентів із різних арабських країн. Кількість арабських студентів становить близько 20 відсотків усієї кількості освітніх мігрантів в університеті. Аналізуються актуальні дослідження особливостей традицій іменування, походження етноантропонімів, особливості структури та процеси змін у сучасних антропоніміках української та арабської мов. Автори підкреслюють, що під час зміни країни перебування виникають проблеми невідповідності офіційних моделей повного власного імені освітнього мігранта та моделі країни навчання. Це зумовлює низку проблем міжкультурного спілкування, що виникають у співробітників деканатів, викладачів та у самих освітніх мігрантів. Надаються приклади перекладу імен у різних документах, які оформлюються у країні навчання. Автори виділяють розбіжності в нормативних документах мігрантів з арабських країн у порівнянні з українськими нормами. Розбіжності між повним ім'ям у вихідному документі, яким є національний паспорт здобувача вищої освіти, з низкою документів, що забезпечують перебування іноземного студента в країні навчання, потребують при їхньому складанні участі іноземного студента й узгодження змін із самим освітнім мігрантом. Ставлення інокультурних комунікантів до змін свого повного імені в українських документах проходить стадії від культурного шоку до поступової адаптації до свого нового повного імені відповідно до соціальної функції та нових норм. Процес транслітерації арабських повних імен в українському соціолінгвістичному просторі потребує окремого дослідження. Автори звертають увагу на те, що досвід арабських лінгвістів із транслітерації сучасних повних арабських імен при перекладі англійською мовою буде корисним для наукових розвідок щодо функціонування арабських антропонімів у межах міжкультурної комунікації в Україні. Результати дослідження допоможуть навчити студентів коректних форм комунікації, запобігти дискомфорту у спілкуванні.

Ключові слова: власні арабські імена, комунікативна взаємодія, лінгвістичні розбіжності, невідповідність офіційних моделей, послідовність власних імен, специфіка функціонування.

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