opción

Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía, Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología
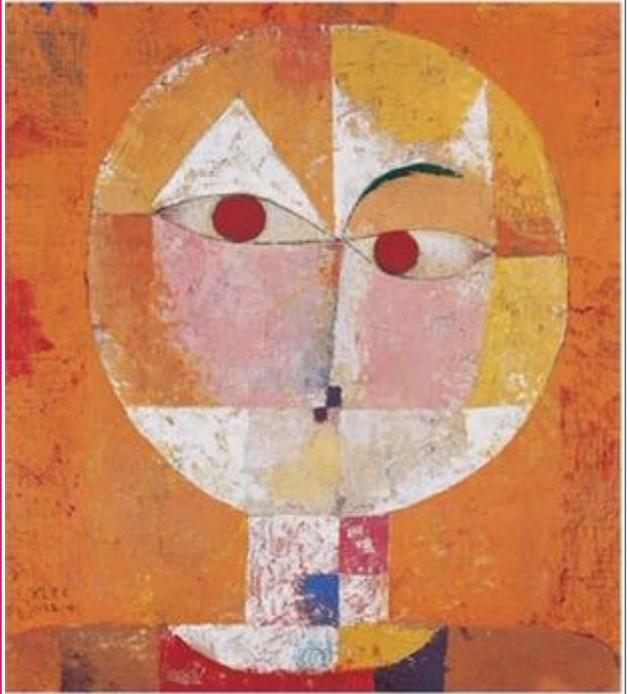
Formation of the language identity of a blogger

S.V. Olenev[1]

[1]The Department of Stylistics and Rhetorics, Kemerovo State University, Kemerovo, Russia
Olenev@inbox.ru

B.E. Kildibekova[2]

[2]The Department of Foreign Languages and Translation Studies, Innovative University of Eurasia, Pavlodar, Kazakhstan,
bkildibekova@inbox.ru

Z.K. Kurmanova[3]

[3]The Department of Kazakh and Russian Languages, S. Seifullin Kazakh Agro Technical University, Nur-Sultan (former Astana), Kazakhstan
Kurmanova@inbox.ru

T.M. Kravtsova[4]

[4]The Department of Pedagogy and Social and Humanitarian Disciplines, Innovative University of Eurasia, Pavlodar, Kazakhstan
Kravtsova@inbox.ru

Abstract

The article presents the results of a study built on a discursive analysis of Russian-language materials from Kazakhstan's blogs on religious subjects. As a result, authors of blogs allow liberties when discussing religious topics, since for some of them the opinion of representatives of religious institutions is not authoritative, and, consequently, there are a number of materials criticizing the clergy. Based on the analysis of the transformations of precedent phenomena, the study concluded that certain types of linguistic personality lead discursive practices in the blogosphere.

Keywords: Religious, Discourse, Blog, Psychological, Suggestion.

Formación de la identidad lingüística de un blogger

Resumen

El artículo presenta los resultados de un estudio basado en un análisis discursivo de materiales en ruso de los blogs de Kazajstán sobre temas religiosos. Como resultado, los autores de blogs permiten libertades cuando discuten temas religiosos, ya que para algunos de ellos la opinión de los representantes de las instituciones religiosas no es autorizada, y, en consecuencia, hay una serie de materiales que critican al clero. Basado en el análisis de las transformaciones de fenómenos precedentes, el estudio concluyó que ciertos tipos de personalidad lingüística conducen prácticas discursivas en la blogósfera.

Palabras clave: Religioso, Discurso, Blog, Psicológico, Sugerencia.

1. INTRODUCTION

The interest in understanding the modernization of the discursive nature of language, which is typical of modern communicative-oriented humanitarian studies, is based on the ideas of structuralism, post-structuralism, and the system-functional approach to language. Linguistic studies of these multidirectional scientific trends lead modern linguistics to understanding the dialectic of the communicative and cognitive functions of the language: the knowledge of the world by a human being is realized through the realization of a network of words naming objects and phenomena, establishing associative connections between them, and categorizing fragments of the knowable world (ABBAS & KAREEM, 2019; MAHMOOD ET AL., 2019).

At the same time, words tend to mean different things in different communication situations: In a communicative act, a word appears as a nominative and communicative unit at the same time, but not all components of the meaning of a word as a nominative unit appear to be communicatively relevant: the value in the communicative act includes only the components necessary by virtue of the communicative task.

2. LITERATURE REVIEW

Taking as a basis the communicative approach to the study of language, the authors come to the need to use the discursive analysis of the text as the main method of the study, taking into account the combination of internal and external factors that form the specificity of a particular act of communication: extra-linguistic sphere of discourse, a group of persons that have common interests and constitute an area of discourse, which should be defined as follows: discourse is the speech conditioned by the social context. Based on this, it can be inferred that discourse is speech that exists in the environment of a social context and is formed by it. One of these socially determined ways of understanding the world and expressing the relevant meanings is religious discourse (SYUKUR & NIMSAI, 2018).

Linguistics has a sufficient amount of research devoted to the study of religious discourse. The issue is considered both without

reference to a particular religion, and by the example of specific religions. The study of the relationship of language and religion resulted in defining the religious discourse as a set of communicative actions or events, which aims to spiritual communication, which is based on spiritual values and is aimed at the transfer of religious ideas. Among the main qualities of this type of institutional discourse are: persuasiveness, since persuasiveness implies the influence of the author of the text on the addressee in order to convince in something or to perform or not to perform a certain action; psychological suggestion, which is the ability to influence the human psyche in order to introduce the necessary attitudes into the subconscious; manipulativeness, which is the installation of a covert introduction into the consciousness of the addressee of ideas, motives and values that do not coincide with those formed earlier. KARASIK (1999) defined the structure of religious discourse, which consists of goals, values, strategy, chronotype, texts, types and genres of materials, agents and clients.

Priluckij and Andreeva distinguish the following components of religious discourse:

The sacrament, which is the sacred center of religious tradition; prophetic revelation is a special figurative-verbal form of communication between an individual and a god, due to which the inclusion of normative texts takes place; legends-texts formed in the early stages of the emergence of beliefs; worship as a religious communicative situation; homiletic genres - sermons, conversations,

teachings; theological literature, specialized literature, full of terminology; catechistic publications are a popular spiritual reading (2015: 12).

At the same time, it seems that at the present stage of the functioning of religious discourse it makes sense to speak about its developed core-peripheral structure. The core consists of sacred texts listed in, theological texts and sermons created directly within the church as a developed social institution. The peripheral part of religious discourse, bordering and interacting with other discursive formations, includes publications on religious subjects in secular publications, everyday dialogues about religion, faith, etc., blogs, movies, TV shows and works of fiction with religious heroes and issues, etc.

Religious discourse, for obvious reasons, is characterized by a special attitude to the fixation, preservation and transmission to the next generations of believers of classical religious texts, genre forms, and even individual language units regularly functioning in a religious context - in the framework of rituals, rituals, or in the everyday life of a believer. That is why even in the peripheral texts of religious discourse a special place is occupied by all sorts of precedent phenomena, which are included in the background knowledge of the bearer of religious consciousness, and often of secular consciousness too.

Many   leading   linguists   studied   the   linguistic   and

communicative-pragmatic category of precedent. Referring to the basic concept of precedent text, the authors define it after KARAULOV (1986) as a text well known to a given linguistic personality and its wide environment, including predecessors and contemporaries. Fully accepting this definition, we consider it necessary to clarify this term using the definition by Krasnykh: Phenomena are well known to any average representative of the Russian national linguocultural community. And if so, then these phenomena belong to the national cognitive base. We call such phenomena as precedent. PP is part of background knowledge, which is considered in detail by researchers. The authors agree with VINOGRADOV (2001) in the following: Background information is a historical phenomenon. It exists and is updated in real-time, it can become obsolete and become the property of the past.

PP as a component of background knowledge is among the bright sociolinguistic indices of a linguistic personality and is used in a pragmatic sense both in person-oriented and in status-oriented and institutional communication, ensuring the cliché of discourse. The author of the text has the opportunity to appeal in his speech to the language and speech units that have become the PP.

In the strata of the mass consciousness, the PP turned into a conditional area of code and turned into signs. Signs of precedent texts mark speech, giving it a specifically coded form. They form the basis of the background knowledge of the individual, which contribute to successful communication. The phenomenon of precedence is due to

the ideological context of the epoch, and in this sense, the PP is closely related to the ideology of life, defined as the entire set of life experiences and directly related life expressions, the precedent exists in a specific life situation.

3. METHODOLOGY

The material of this study was the texts of blogs, which were posted on the personal pages of Kazakhstan's bloggers on Facebook, on the Forbes Kazakhstan platform, on Today. Kz platform from 2014 to 2019. The authors of the texts are bloggers of Kazakhstan who write in Russian language. Blog texts were selected by continuous sampling based on the presence of mark-words related to religious subjects in the headlines and within the texts, which allow to consider them the textual embodiment of the discursive practices of religious discourse. The main object of study was PP, which function in the modern religious discourse of Kazakhstan. The subject of research was the processes of the functioning of PP in the texts of blogs related to the periphery of religious discourse, as well as the formal and semantic transformations that occur in this process (ZAKHARENKO, 1997).

A set of methods helped to achieve the objectives of the study. These are the content analysis method, which was used to determine the content of texts by its quantitative characteristics; methods of complex linguistic analysis, consisting of methods of observation,

interpretation, classification and generalization of linguistic facts; method of describing the formal and semantic transformations observed in the process of integrating precedents; method of pragmatic analysis, consisting in the study of goals, intentions, communicative actions of the participants of communication. The method of discourse analysis is used as a leading one. That consists of considering the act of communication in connection with its form, function, situational and socio-cultural conditionality.

The work takes into account the peculiarity of the media discourse, which is mentioned in THE WORK OF HALLIDAY (1978), who noted the importance of taking into account factors of the situation, style and channel of communication. At the final stage of the study, methods of analysis and synthesis were applied to generalize and extrapolate the findings to a wider range of phenomena (KAZNINA, 2004).

The selection of texts of interest as the implementation of religious discourse, the following groups of discursive markers were identified to determine the boundaries of the studied material: the words related to religious vocabulary: the names of the main sources of knowledge about religion - the holy books, designating persons - representatives of the clergy, names of religious holidays, names of various religious movements and their adherents, precedent names - the names of the founders of religious teachings and their associates, quotes from the holy books, theological terms, names of religious paraphernalia neological units with elements of religious semantics,

phraseological units, pararemias, precedent texts, precedent scenarios (SERGEEVA, 2002: BOUIHI & BAHAJ, 2019).

4. RESULTS

The analysis of the materials of the blogs made it possible to reveal in the texts the presence of a system of lexical and phraseological markers of religious discourse, which are PP:

1) Precedent expressions: Eset is the last of the heroes, Beket is the last of the saints, what is stronger - the stone of Allah or the Eset's head? Not to leave one stone onto another;

2) Precedent texts, presented in publications in the form of quotations from various sources that make up the core of the religious discourse of Kazakhstan - the Qur'an and the Bible; they are often included in blogs as excerpts or whole independent texts. Jokes are used along with that.

In the course of the study, the task was set to identify the sources of discovered PP, which are used in blogs with religious themes. Among the sources of precedence, the authors identified the following: primary sources that keep knowledge of a particular religion - the Qu'ran, the Bible, the Gospel, theological works, historical references; oral folk art, which is represented by a layer of

paremias; legends; Chejire facts - the families of great people; movies; fiction; Kazakhstan day-to-day realities; universal, universal spiritual and cultural values (PRILUCKIJ & ANDREEVA, 2015).

From the point of view of ways of introducing PP into the text of blogs, we managed to identify two main types: the canonical and transformational. In the study, the authors conclude that PP, the source of which are texts of religious content, is often transformed in blog texts. Authors of blogs allow liberties when discussing religious topics, since for some of them the opinion of representatives of religious institutions is not authoritative, and, as a result, there are a number of materials criticizing the clergy.

5. DISCUSSION

Important for the undertaken research is the question of determining the positions that PP occupies in the reviewed blog entries. Among them, first of all, attention is drawn to the position of the headline, which serves as the main tool for attracting reader attention. A sufficient amount of PP is used in the form of quotations and excerpts from primary sources. The authors of blogs, reflecting on the themes of religion, do not always try to appeal to the model, for the most part they aim to show their individuality, to express their author's position, discussing acute social problems.

The analysis of the functioning of PP in religious blogs allowed to establish that the authors of publications use them to achieve the following communication goals: appeal to the source, maintaining the topic, arguing the speech by referring to an authoritative opinion; the metaphorization of speech, decorating it with words of book vocabulary; the author's address within the framework of religious discourse to PP, the sources of which are the names of popular films, argotism, in order to bring the reader closer to the topic of information, and this is all about him - a source of precedence - the name of the movie with the same name and this is all about him directed by I. SHATROV (1978), religion is something rational, kind, eternal, After all, maybe your soul will move into your boss, Dogma - SP - film name by Kevin Smith.

The Life of Brian - SP title of the film by Monty Python group, Intergirl - SP film with the same name directed by Todorovsky, phrases that became popular due to the speeches of public people, aphorisms from popular films; freaked out — SP euphemism be freaked out, deflate including Christ — SP argotism meaning humiliate, ass should burn — SP word with reduced coloration meaning emotionally affect, Peter supports grandfathers, Jesus will make the Kingdome come for everyone. Many publications by bloggers are aimed at promoting social and spiritual values: interest in the history of the region and culturally significant objects.

In the materials, analyzed by the authors, they identified the following types of PP transformation, among which a special place is

occupied by qualitative transformations: word-formation. The lexical level: author's epithets, petty prayers to the sky, Jewish fake, Christ-Superhero, black apostle, Peter is sexist, cult of Katipa apa - katipaapism, healing selfies, they will trample another's land with a special peacekeeping mission, crazy on religious contradictions, stick with the military mission, Assad's Polizeien, trend for feminism, Jesus Christ will make the Kingdome come for everyone, makes Christ look like a maniacal urban madman, die-hard Peter, Kim Jong-un - North Korean god and adept of Mars, people started to send Ikars to the sky, they burn Jordano Brunos in flames, she frittered away of Galileos and Copernicuses dear friends-believers. Aygerim Bolat, I have more friends in hell, psychos with beards, why do you need me as I am in heaven, Satan is a good filter. Amina Ansar, demons in the head dictate the freedom, autumn rich in arrests of false preachers, internet preachers (TOMAHIN, 1980).

One of the significant functions performed by PP, the source of which is religious discourse, is the metaphor of a blogger's speech. After all, it is the metaphor that meets the ability of a person to capture and create similarities between very different individuals and classes of objects; compare: an ardent Orthodox, Old Testament motifs, a Jewish fake, somehow not nice. Metaphorization serves as a way of creating a linguistic picture of the world, resulting from the cognitive manipulation of values already existing in the language in order to create new concepts.

Indeed, language units that are markers of religious discourse often refer to the metaphorical layer of the language. This is evidenced by their abundant representation in the paremias, as well as the bright stylistic coloring of the words of the Church Slavonic and Muslim vocabulary, which were, for historical reasons, in a certain period of societal development transitioned into the passive vocabulary of the language. However, updated paremias are presently in use, primarily due to the need for the nomination of the modern realities of life. In the Russian-language religious discourse of Kazakhstan, lexical elements of all world religions are used as an active source. This is evidenced, for example, in the comparison among an interesting religion among Buddhists, mufti with core, not nice, and of all normal Christian peoples.

6. CONCLUSIONS

The discourse that was undertaken as a part of the present study has revealed the presence of a generalized discursive personality in the Russian-speaking environment, signifying possession of the necessary background knowledge and acting as a predicted addressee of online publications. This background knowledge includes PP, derived from religious vocabulary, among other sources. PP found in the texts is transformed into the consciousness of the aforementioned discursive personality that is often bilingual. The analyses of the materials

produced by Kazakhstani bloggers further revealed the types and means of such a transformation.

The study of blogs suggests that, even in the context of media discourse, the use of language units that have a bright religious and ideological hue does not impose any restrictions on the blog authors, whose main goal is to express their individuality. In other words, the controversy pertaining to the religious theme allows the authors to convey their own intentions. For example, as the author of travel notes aims to promote the sacred places of Kazakhstan, he introduces the reader to the historical monuments of Kazakhstan, and appeals to the opinions of authoritative sources. The analysis conducted as a part of this work included several of his publications.

The blogger and a famous political figure, Aidos Syrym, on the other hand, uses religious themes to criticize and ridicule social evils, as exemplified in this excerpt: Where did the Salafis come from? He is also openly critical of gender inequality in Islam. In sum, the analysis of the blog materials produced by various authors demonstrated their interest in religious topics. Religious discourse markers, identified in the process of analysis, refer to the actual realities of life and constitute an active vocabulary of the modern lexicon. PP included in the knowledge base of the authors are also represented by units whose precedent is the canonical religious texts and private religious discursive practices. In sum, a detailed analysis of the presented materials resulted in the identification of six distinct types of authors, or special discursive personalities.

Further, the text uses words and expressions that characterize the author as an ironic observer of the attempts of some politicians to drag this article into the Law On Family and Marriage in the Republic of Kazakhstan: the social phenomenon of tokal; The topic of the need to legalize polygamy in Kazakhstan was raised more than once by public figures and deputies of Parliament; the main argument is the improvement of the demographic situation in the country; give children born out of wedlock legal status; In the international press center of Astana held a round table on the topic: The possibility of official legalization of polygamy; as opposed to male deputies, she promised to initiate a proposal for polyandry; According to the former imam of the central mosque of Astana, Tolebi Oppan Naib: In many countries they want to legalize even prostitution, why not to legitimize polygamy in Kazakhstan? After all, this is not such a sin! allow for polygamy for men whose wives cannot give birth to children; deputies began to live in two houses, many wives did not want to leave Almaty; the establishment of the institute of tokal and prostitutes occurred in the capital at the same time; Aerobatics prostitute is considered to work with one client for a long time, so as not to drag the body.

The study confirms the previously expressed idea that the appeal of the authors of blogs to a wide range of precedent words, expressions, scenarios testifies to such qualities of religious and ideological discourse as: persuasiveness, which is manifested in the influence of the author of the text on the addressee in order to convince in something or to perform or not to perform a certain action; suggestiveness - the ability to influence the human psyche in order to

introduce the necessary attitudes into his sub-consciousness; manipulativeness is the installation of a covert introduction into the consciousness of the addressee of ideas, motives and values that do not coincide with those previously formed.

PP allows blog authors to enhance the effecting function of their speech: provide an opportunity to convey information in a capacious and concise manner, to save speech means; the volume of the text is minimized, hidden implicit meanings are entered into small texts; they decorate the blogger's speech, help the manifestation of individuality, contribute to the formation of the author's style of presenting information; serve as a good argumentative base for a native speaker. Based on the precedent phenomena, an image of a discursive linguistic personality is formed, which manifests its attitude to faith: believes and brings to faith; sympathizes, shows atheistic views.

According to the degree of intensity of the appeal to PP, the source of which are religious texts, one can judge about the transition of the words of this layer of vocabulary from a passive dictionary to an active one. In the overall picture reflecting the portrait of the linguistic personality of a blogger who creates texts in the Russian-speaking Kazakhstani blogosphere, it is possible to identify such a discursive person who actively uses precedent phenomena to achieve the communicative goal of initiation to a particular faith. Such a linguistic person manipulates religious texts, appeals to them, adorns them with his speech. All this is done with the goal of engaging the recipient in

religious discourse. Often this has an implicit meaning, which is in keeping with the very nature of precedence.

REFERENCES

ABBAS, R. H., & KAREEM, F. A. E. A. 2019. "Text Language Identification Using Letters (Frequency, Self-information, and Entropy) Analysis for English, French, and German Languages". **Journal of Southwest Jiaotong University.** Vol. 54, No. 4. http://jsju.org/index.php/journal/article/view/334

BOUIHI, B., & BAHAJ, M. 2019. "Ontology and Rule-Based Recommender System for E-learning Applications". **International Journal of Emerging Technologies in Learning (iJET),** *14*(15), 4-13.

HALLIDAY, M. 1978. **Language as Social Semiotic: The Social Interpretation of Language and Meaning / M.A. Halliday**. London: Edward Arnold. P. 256. UK.

KARASIK, V. 1999. **Religious discourse. Linguistic personality: the problems of linguistic culturology and functional semantics**. Volgograd. Russia.

KARAULOV, Y. 1986. **The role of precedent texts in the structure and functioning of a linguistic personality**. Scientific reports and new directions in the teaching of the Russian language and literature. Reports of the Soviet delegation at the VI Congress MAPRYAL. Moscow. Russia.

KAZNINA, E. 2004. **The concept of faith in the dialogic Christian discourse**. Thesis of the Candidate of Sciences (Philology). Moscow. Russia.

MAHMOOD, M., AL-KUBAISY, W. J., & AL-KHATEEB, B. 2019. "Using Artificial Neural Network for Multimedia Information Retrieval. Journal of Southwest Jiaotong University". Vol. 54, No. 3. http://jsju.org/index.php/journal/article/view/296

PRILUCKIJ A., & ANDREEVA L. 2015. **The specificity of the structure of religious discourse**. Bulletin of Pushkin Leningrad State University. N° 1. p. 12. Russia.

SERGEEVA, E. 2002. **Russian religious and philosophical discourse in the school of general unity: the lexical aspect**. Author's abstract of the thesis of the Candidate of Sciences (Philology). Saint-Petersburg. Russia.

SYUKUR, M., & NIMSAI, S. 2018. "Factors influencing the purchase intention of halal packaged food in Thailand". **Int. J Sup. Chain. Mgt** Vol, 7(4).

TOMAHIN, G. 1980. **Background knowledge as the main subject of linguistic country studies**. Foreign language in school. N° 4. Australia.

VINOGRADOV, V. 2001. **Introduction in the translation studies (general and lexical questions)**. Moscow. Russia.

ZAKHARENKO, I. 1997. **The precedent expressions and their functions in the text**. Linguistic and cognitive issues of intercultural communication. Moscow. Russia.