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**THE DISCOURSE OF THE LANGUAGE AND
CULTURAL IDENTITY IN THE POST-SOVIET MEDIAL SPACE
(Kazakhstan)**

The article outlines the rhetorical strategies of social cognition and perception, express edinmass consciousness. In the article an attempt is made to compare the newest cognitive studies of the language in American practice with the leading European discourse studies. On the basis of the selected correlation of cognitive theory and the theory of medial analysis, the author's model of analysis of the conceptual space of the media discourse is developed. The thesis of Sovietization of Kazakhstan's medial space is confirmed by the analysis of samples of mass culture and rhetorical features of Kazakhstan's discourse. The article reveals the trends and examples of official and mass discourse – the ideological «products» of time: from the surviving Soviet cliches to the created national identity. The revealed features of the Kazakhstan media discourse have specific character of the manifestation of post-Soviet culture.

Key words: discourse, identity, mass consciousness, media preferences, psycholinguistic data, stereotype.

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**Қазақстанның медиа кеңістігінде
тіл мен мәдени сәйкестігі дискурсы**

Мақала жаппай санада көрсетілетін әлеуметтік таным мен қабылдаудың риторикалық стратегияларын сипаттайды. Мақалада америкалық тәжірибеде тілді жаңа танымдық зерттеулерді жетекші еуропалық дискурстық зерттеулермен салыстыруға әрекет жасалды. Когнитивтік теория мен медиальдық талдаудың таңдалған корреляциясының негізінде медиа дискурстың тұжырымдамалық кеңістігін талдаудың авторлық моделі жасалды. Қазақстандық медиальық кеңістікті кеңестік тұжырымдамасы бұқаралық мәдениет үлгілері мен қазақстандық дискурстың риторикалық ерекшеліктерін талдау арқылы расталады. Мақалада ресми және жаппай дискурстың үрдістері мен мысалдары – уақыттың идеологиялық «өнімдері»: аман қалатын кеңестік клишелерден бастап құрылған ұлттық сәйкестікке дейін. Қазақстандағы медиа дискурстың анықталған ерекшеліктері посткеңестік мәдениеттің көрінісіне тән сипатқа ие.

Түйін сөздер: дискурс, сәйкестік, массалық сана, медиа-преференциялар, психоллингвистикалық деректер, стереотип.

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**Дискурс языковой и культурной идентичности
в постсоветском медиальном пространстве (Казахстан)**

В статье представлены риторические стратегии социального познания и восприятия, выраженные в массовом сознании. В работе сопоставлены американские когнитивные исследования языка с ведущими европейскими исследованиями дискурса. На основе выбранного соотношения

когнитивной теории и теории медиального анализа разработана авторская модель анализа концептуального пространства медийного дискурса. Тезис о советизации казахстанского медиального пространства подтверждается анализом образцов массовой культуры и риторических особенностей казахстанского дискурса. В статье раскрываются тенденции и примеры официального и массового дискурса – идеологических «продуктов» времени: от уцелевших советских штампов до создающейся национальной идентичности. Выявленные особенности казахстанского медийного дискурса отражают специфику проявления постсоветской культуры.

Ключевые слова: дискурс, идентичность, массовое сознание, медиапредпочтения, психолингвистические данные, стереотип.

Introduction

Modern Kazakh discourse (in all its manifestations – social, aesthetic, everyday, etc.) can and should be perceived, in our opinion, as a constructed «text». Only at that rate the aesthetic, linguistic and social stereotypes of our time and our place become understandable. What is the «discursive» history of Kazakhstan at the end of the 20th and in 21st centuries: from reconstruction to the middle of two thousands? More precisely, the essence of what is happening in the discourse can be explained in interdisciplinary and perspective terms for further scientific development, presented in the work of V. Ibraeva on the art history of post-Soviet Kazakhstan (Ibraeva, 2014). These include historical and cultural concepts: the matrix of socialism in the land of nomads; liberalization and nationalism; sovereignty in bronze, high-tech and feudalism; criticism, ethno futurism.

These culturological formulations and fine art history terms themselves very accurately characterize and explain the tendencies and samples of official and mass discourse – the ideological «products» of our time: from the surviving Soviet stamps to the national identity created before our eyes.

Discussion

The analysis of discourse in its various manifestations presupposes different approaches: psychological, semiotic, sociological, culturological, and psycholinguistic. Mediality theory (McLuhan, 2017) and the theory of cultural anthropology of our time (Bachmann-Medic, 2017), in our view, can overcome the current crisis in the humanitarian fields of Kazakhstani science. Let us explain that text (and, accordingly, the material of scientific reflection) is everything not only traditionally published and literary examples, but also theater, cinema and performances, the list is endless. In the modern humanitarian paradigm, the concept of the native speaker's cognitive state is important, and we cannot consider any models of knowledge representation

beyond it. Umberto Eco reasonably calls this field ideology: «By ideology we will understand everything that the addressee is somehow familiar with and the social group to which he belongs, the system of his psychological expectations, all his intellectual skills, life experience, moral principles (Eco, 1998: 108). Initially, it should also be noted: «In fact, it should be emphasized that it is not language, but discourse, that is, a special order – different from the substance of language in the sense in which the linguists define the concept of language, but which is realized in language» (Kurtin, 1999: 96).

Finally, the models of situations themselves are necessary for us as the basis for interpreting the text. As the author of the original theory of discourse and the methodology of critical discourse analysis notes: «The most important component of the processes of constructing and perceiving texts is the comprehension of social situations behind them and their cognitive representation» (Dakevan, 2000: 16).

The following hierarchical sequence is constructed: the fundamental one is the derivative of the theory. Let us explain that the study of the phenomena of thinking and language as special realities with all their specific features cannot be conducted within the framework of the traditional «pure» science, it might be psychology or linguistics. At the same time, in any field of scientific knowledge, it is assumed that both the fundamental theory dealing with the most abstract ideal object and the «second-order» theory, working with derivatives of ideal objects. In this paper, such a fundamental theory is cognitive theory of modern American cognitive research (Fauconnier 2001; Langacker, 1992), and its speech-producing activity is the theory of medial analysis within the general framework of critical discourse studies (Teun A. van Dijk 1995; Wodak 2015).

Cognitive theory and the theory of medial analysis consistently address and differentiate the areas of the three «worlds»: reality, which exists objectively; The state of consciousness and its objective content; the world of objective content of thinking, considered as an actual given and developing «potentiality.»

The most important in the current European critical discourse studies is a detailed discourse-historical analysis of the rhetoric of right-wing populists (Wodak, 2015). So, Ruth Wodak explains what attracts the audience to such politicians. They give an analysis of the linguistic methods used in the programs of political parties, media activities. Perhaps Ruth Wodak, is one of the few who honestly, states that such parties and politicians have developed discursive and rhetorical strategies that make false statements sound innocent, allow one to deny the obvious, overstep the bounds of what is permitted, the series can be continued. For example, a strategy of well-considered ambiguity. Let us explain, first a scandal is provoked (for example, an anti-Semitic caricature), then everything is denied after protests, and then the scandal is redefined and the provocateur acts as a victim. True, for the post-Soviet ideological space – this is all too familiar. The phenomenon of right-wing populism is given in a single link with the successful construction of fear in Western society. In the same series, historical revisionism, which fits well into the current European myths, is considered. A separate block is an analysis of the discourse on nationalism. The key statement of Ruth Wodak is that we are witnessing the normalization of the rhetoric of isolation. As supporting examples from the medial practice of the UK, Switzerland and Germany: (bus posters calling for «illegal immigrants» to leave the country, political speeches, language control policies). It is productive for further research to review the behavior of populist leaders and politicians in social and traditional media, whether it might be Facebook, comic books or «hidden-the-scenes» speeches. A key concept is introduced for modern mass media studies – «authenticity», that is, what it means to be a «true American» (this is in R. Wodak's work), we can correlate this with our realities.

In any case, the analysis of the medial space in a particular country under consideration is impossible outside of the notation, at least in general terms, of the conceptual space and national values that are in interdependence with everything named. Of course, in today's Kazakhstani media realms everything is mixed up. The newly-familiar Soviet simulativeness and its new Kazakh incarnation, in which the signifiers are as far from reality as the former Soviet-internationalist ones. In particular, the situation in the Kazakh media discourse with a return to the traditional mass mentality resembles the socialist communication of the 1930s. But this is replaced by something new. In any situation, an outwardly oriented person has been formed in our

society, he creates, and he also uses media products. To date, one can assume the effective and not always positive influence of post-Soviet mythological reconstructions concerning the recent past on the consciousness of the emerging Kazakh society.

Results

The social nature of Kazakhstan society itself was predisposed to such a turn. One of the indicated explanations for a return to socio-political archaism, also evidently present in the Russian mass consciousness is the media preferences of Kazakhstanis. Furthermore, the modern mass media are particularly intensely focused on the emotional, affective side of a person. Today, Kazakhs (Kazakhs and Russian-speaking residents) perceive the world through the prism of Russian ideology, which is clearly nostalgic for the Soviet past. There is an inevitable question – what is in Kazakhstan's medial space? There are Kazakh and Russian ethnoses and, accordingly, Kazakh and Russian-language discourses. With equal clarity their obvious, sometimes hidden symbolic confrontation is present. How should we take the latter?

For today it is more mechanical, rather than an organic mix of cultures. Traditionally and most likely, it is fairly believed that the population of Kazakhstan is sufficiently «immersed» in Soviet ideology. It is obvious that the policy of Russification of non-Russian peoples in the Soviet years led to the Russian identity of the Kazakhs (through the Russian language, Russian history, literature, music, cinema, etc.).

Not so much the Russian language, but the Soviet identity unites our two countries. Precisely this identity is, sometimes even unconsciously, asserted by both politicians and humanists of Soviet and post-Soviet orientation. It is also supported by Russian media and camouflaged is image called «common information space». Besides, even forgotten cliches of Soviet communication have returned to everyday speech practice:

- Take a taxi if you do not like the bus.
- You can be sacked, the reareal ways people in your place.»

In this case, we can and should assume that we are also involved in this process, in which «the media are not only neutral means of transmitting information, their ability to transform, their performative, expressive and symbolic possibilities, their specific forms of manifestation, they themselves participate in the process of revealing the sense. Moreover, the modern mass media are particularly, intensively ap-

pealing to the emotional, affective side of a person, thus participating in the restructuring of the perceptual and cognitive structure, «so does the German researcher predict the place of the media in the modern world (Gunter, 2006: 5).

Ideological secondariness and national myth-making are the defining features of the actual Kazakh media discourse. The division of Kazakhstan society into two information spaces: Kazakh-speaking and Russian-speaking – can be adopted with the following clarifications. By this time, the Russian diaspora has ceased to influence the cultural process as an independent force. In due time (the Soviet period), two languages performed different functions in society, served different social and ethnic groups. For a long time, Russian language was also a mechanism for communication, and a means of exchanging information, a progressive language of culture, politics and power. Two spaces carried different values to the society, different symbols and different models of behavior. Russian culture in Kazakhstan has ceased to be fundamental, and Kazakh on the contrary became mass. What is now the Russian style in Kazakhstan? This is a false pathos, impersonality and mediocrity of the author's expression.

In the modern Kazakhstan media discourse, in relation to all of its concrete manifestations, anthropocentrism of interpretation as a cognitive model is the most obvious. The general tendency of modern Kazakhstani traditional and new media is the predominance of actual journalism over analytical materials. At the same time, the manipulation of Russian and Kazakh journalism of our time has become more aggressive.

Perhaps, therefore, rhetorical principles and methods of manipulating the mass audience (advertising texts, propaganda companies, etc.) with suggestive principles of speech therapy are observed recently in Kazakhstan's mass culture, as well as in Russian practice of the last five-seven years. These include, first, the simplification of meaning. Really consumer or choosing mass is saved from superfluous efforts. With respect to the public speech behavior the meaning is simplified in Kazakhstan.

In the modern version of the «Kazakh word» again, likewise in the Soviet years, only speech phrases are found, when everything is right, there is nothing indefinite, vague, and unsaid. At a simple level, this leads to the fact that the meeting of the mayor (akim) of the city in form and style completely resembles the regional conference of the party members.

In Kazakhstan publicistic discourse there is a second «coming» of the officialese. All this is pres-

ent both on the republican television screen, in state «promises» and in local social advertising, as well as in Kazakhstan newspaper and journalistic publicism. In all these cases there is no «ideal» event, but there are only massive, repetitive images. This is, in most cases, the modern language of Kazakh publicism and television.

Again, as in the 30s of the twentieth century, «loud words» are in favor – a verbal imitation of heavy activity – optimization, formatting. From the same series appears to be the creation of new slogans like «One Hundred Schools – One Hundred Hospitals», «Salamat Kazakhstan», «Employment Road Map – 2020», «Business Road Map 2020», «Informational Kazakhstan». Many abbreviations with similar names have occurred: NPP, GFSS, ENPF, Damu, SPC (НПП, ГФСС, ЕНПФ, «Даму», СПК), however the organizations standing behind them are parasitizing on business. They are organizations with intermediary services and no more.

The latest examples, addressed to the population by the state, are: «youth personnel reserve», «culture factor in the crisis epoch», «breakthrough projects», «programs for developing the potential of youth», etc.

What is now the Russian-language «style» in Kazakhstan? This is a false pathos, impersonality and mediocrity of the author's expression. Only one example, when the vocabulary «reveals» itself: «But there were those who were against the line of the party because they tried to defend common sense – those for whom the pain of the people was not an empty abstraction, it passed through their heart, it made their conscience bleed, «- so modern author-journalist writes about party figures of the Soviet era (written by a famous journalist these days).

There is also a phenomenon in the official media discourse, the origin of which lays in cognitive sphere; the phenomenon is known as «reasoning» in pathopsychology. The characteristics of this phenomenon includes weakness of judgments, circumlocution, pretentious-evaluative position, meaningfulness, necessarily accompanied by speech illiteracy. Of course, with a certain assumption, the above examples can be only ranked as the speech errors of their authors. But the overwhelming majority of scientific and publicistic texts with an inevitable regularity will differ by their reasoning, officialese and simulative anthropocentrism of interpretation.

The language and general social patterns of thought (including the aesthetic predilections of the age) are, in this case, interconnected. In the Kazakh media discourse, there is an evaluation model «I'm good, you're bad,» an archaic desire to discredit

someone, identical to the contemporary Russian public discourse. Group-centrism and mythopoetry are the most obvious qualities of the clearly identified and objectively present in the modern discourse of Kazakhstan. This was once written by Kazakhstani historian Nurbulat Masanov, who mentioned, «One of the system characteristics of the structure of such social consciousness is group-centrism with its various projections (ethnocentrism, confessional, regional, class-clan egoism, patriarchal-genealogical narcissism, etc.). Group-centric consciousness is already naturally biased, it is only receptive to complementarity about «its moral community» (groups), yet it is always aggressive towards any, even fair, but critical assessments «(Masanov, 2007: 7).

Conclusion

The Kazakh medial space reflects not only traditional consciousness (primitive-group ideology) but also Soviet experience. It is for this reason that the historical materials, articles about batyrs, akyns and national traditions prevail in the Kazakh-language press. Nevertheless, to designate this historical mythology as the symbolic reconstruction of collective memory is not possible. Although attempts of identification through ethno-religious solidarity are obvious. From the same series comes the penetration of mythological stereotypes of perception of historical reality into the educational process (modern Kazakhstan textbooks on history and literature). Why did the Soviet community take roots in Kazakhstan? It blends well with the value-normative orientation toward the group, the collective principle: «One of the most important conditions for the implementation of this orientation was conformism» (Abylkhozhin, 2007: 17). We see an attempt to «work» (as well as to manipulate) with traditional values, undoubted submission to authority, the primacy of group values through historical narrative. In the same series, we see the declared conformism (perception of oneself as a particle of the whole and complete submission to it), the ideology of solidarity and the conservative tendency of the Kazakh media discourse. Actually, the national publicism of Kazakhstan throughout the twenty years of its existence has always been marked by an emphatically subjective assessment of all and everything. Any world events are primarily evaluated with caution – and what do they carry for Kazakhstan. Perhaps the last manifestation can be

referred to the outlays of the emerging national consciousness. It is curious that this cultivated isolationism after the well-known Ukrainian events became peculiar to Kazakhstan's journalism of recent years.

Kazakh-language press differs from Russian-language press in thematic filling, but not in ideological comprehension of socio-economic and socio-political reality. In the Kazakh press, according to A. Baigozhina: «Events are described as self-sufficient phenomena, as a regular case of culture – outside the dynamics of a changing world, in which these events actually take place» (Baigozhina, 2000: 36). The Kazakh press is mythologized, and the reader himself, generally, is exalted by the tone of treatment towards him (similar exists in Kazakh oratorical art), and the reader always understands his high mission. Kazakh culture became household and grounded. Cross-cutting themes – the state of the Kazakh language, speculations, interviews, *tolgau* are the favorite genre of the Kazakh press. Nomadic mentality manifests in the space of reasoning and their abstractness.

There is a propagandist intercourse formed before our eyes, which is a socially-oriented communication, addressed not to a single interlocutor, but to the generalized image of audience. In political and publicistic discourse revives the possibly forgotten Soviet stylistics of conversational style, «reduced» vocabulary, direct appeals to the audience, «joint» with the audience judgments and assessments, only formally close to alive interpersonal communication.

Language is connected with the comprehension of reality. On the basic premise Kazakhstan's speech samples lack the dialogue. Kazakhstan's medial space reflects the real speech and social situations of our time. Everything is mixed up and very mosaic: from archaic and Soviet stereotypes to modern postmodern models. But exactly these modern communications, as some «cultural cans» precisely grasp and reflect our time.

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