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Павлодар

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VALUE-BASED NATIONAL WORLDVIEW IN THE TEXT-GENERATION OF VIRTUAL COMMUNICANTS

The object of the study is Kazakhstani Internet texts posted on the social network Facebook. The choice of the object is substantiated with a study on the material of texts compiled by ordinary native speakers of Internet communicators that are in line with ordinary linguo-political science, linguistics of everyday life. The study of this type of texts, relatively recently appeared in human everyday life, can significantly expand scientific understanding of a person, communication and society. The purpose of the study is to determine the value factor of text generation of Kazakh virtual language personalities. The subject of the study is the correlation between the value potential of the source text and the value settings of the virtual linguistic personality, implemented in the Internet space. The results of the study showed that the texts of Kazakh language personalities are dominated by the value potential. A virtual linguistic personality is the bearer of the national heritage and culture, since it belongs to a certain linguocultural group, which has its own worldview and stereotypes, which are manifested in the text generation of Internet communicators. Appeal to various communicative spheres of written speech, in our case – to everyday virtual communication as a special zone, reflecting the beginning modification of the most important axiological dominants of Kazakh virtual communicators at the present stage. The studied type of Internet discourse in modern science belongs to the circle of scientific facts that have not yet been subjected to a detailed linguoculturological description within the framework of this issue, which determines the scientific novelty of the work.

Keywords: value, virtual communication, picture of the world, text generation.

Furding information

Introduction

The rapid development of the Internet in recent decades has had a huge impact on all spheres of life of modern society, changing its consciousness and way of life. It not only provides the opportunity to obtain the necessary information, but also helps to conduct quick and effective communication. Communication in the virtual space of the Internet is a challenge to the society of the 21st century. It requires a deep scientific analysis of the spontaneously arisen phenomenon of modernity. Virtual communication on the Internet easily stimulates the younger generation and opens up wide opportunities for information and communication activity, therefore it becomes the main communication platform for modern society. A person in the virtual world is a new type of person, a new ethics, a new culture, a new psychology and biology, in which modern consciousness, ideological and cultural values and other communicative behavior are formed. Therefore, the socio-economic transformation of Kazakhstani society, associated with the integration of the country into the global information technology and information and communication space, contributes to the modernization of the consciousness of modern Kazakhstan. In the new conditions of the modern state, in which the individual exists, various structures of the consciousness of the individual are formed, including axiological structures.

Language is a unique property of humanity that distinguishes it from the rest of the world [1]. With all its features, it is so connected with human activity that «a person ceases to distinguish an object from a name, a layer of reality from a layer of its reflection in the language» [2, p. 35]. W. von Humboldt raises the study of language to the philosophical and anthropological level, seeing in the linguistic property not only a unique gift of a person, but also his essential features [3].

Each language reflects a certain method of conceptualizing the world, based on the experience of human interaction with the environment, and in its totality forms a linguistic worldview [4].

The term «linguistic worldview» was proposed by J. L. Weisgerber, who believed that each language presents a special view of the world of a native speaker [5, p. 111–112].

Scientists put forward a considerable number of definitions of the term «worldview». Thus, according to the opinion of V. I. Karasik, «the worldview is an integral set of images of reality in the collective consciousness ... and concepts as logically formed general thoughts about classes of objects and phenomena» [6, p. 88].

The worldview is a reflection of a holistic image of the world, which is created from the totality of all spiritual activity of a person. Such a set is formed in a linguistic personality in the course of interaction with the world. At the same time, «the worldview as a subjective image of objective reality is objectified in sign forms, without being fully imprinted in any of them» [7, p. 21].

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One cannot but agree with those researchers who note that «the Internet should be considered a continuation of the human environment where, through social communications, a person has the opportunity to satisfy his/her social needs» [8, p. 13].

According to Z. D. Popova and I. A. Sternin, the language picture of the world is «a set of people's ideas about reality fixed in language units at a certain stage of the people's development, the idea of reality reflected in the meanings of linguistic signs – linguistic division of the world, linguistic ordering of objects and phenomena, embedded in the systemic meanings of words, information about the world» [9, p. 25].

The culture of the virtual environment of the Internet, also called cyberculture, is notable for being fictional, constructed in accordance with the assigned goals, ideas and desires of its creator, its own qualities and language of communication is «a single system of views, a kind of collective» philosophy «of the participants in the virtual discourse. This gives us the right to say that there is a certain linguistic view of the virtual world, which is part of the linguistic worldview in general» [10, p. 27].

O. V. Lutovinova believes that «the basis for the reconstruction of the linguistic worldview can be either linguistic nominations, or «language facts», which include various lexemes, grammatical forms, word-formation tools, prosody, syntactic constructions, phrasemes, rules of lexico-semantic compatibility, etc., or cultural concepts, the expression of which is the whole set of linguistic and

non-linguistic means, directly or indirectly illustrating, clarifying and developing their content» [11, p. 27]. The linguist considers the concept from the standpoint of linguoculturology as «a multidimensional semantic formation, a concentrate of culture, the structure of which includes conceptual, figurative and value components» [11, p. 27]. A triad of basic concepts is distinguished: «computer», «Internet» and «user». «The first is a tool that allows you to enter the virtual world and engage in the process of interaction in it, the second serves as a way, a means of achieving the desired, and the third is the creator and «consumer» of virtual reality, «closing» the first two concepts into a single «chain» [11, p. 29].

As a result of the study of basic concepts, O. V. Lutovinova singles out the basic concept of «user» as the most basic among the other concepts of virtual discourse, since it is based on «an aggregate typified image of a simultaneous creator and consumer of virtual reality – a person. This type of concept is a linguocultural type, and in virtual discourse it is represented by such types as «hacker», «programmer», «lamer», «dummies», «system administrator» («sysadmin»), «moderator», «fluder», «spamer», «gamer», «bastard»» [11, p. 30]. These types are gender-marked; according to the researcher, they constitute a certain value in virtual culture. A deep study of each type can become the basis for modeling the language view of the virtual world, which is currently less clear than the language view of the real world.

Scientists A. Yu. Bagiyan and A. R. Arakelova consider modern English-language written popular science discourse in the field of information technology. This discourse is studied in the aspect of its axiological loading and professional conditioning. The interrelation of a professional worldview, language and value and anti-value concepts embodied with its help is studied. A discursive-pragmatic opposition of these entities is established. Attention is paid to the definition of linguistic structures and means by which axiological concepts are verbalized, and a systematization of the identified concepts is proposed [12, p. 61].

«The value worldview of a professional who is a participant in the popular science discourse in the IT sphere includes a number of values that we define as significant guidelines that serve as a regulator of professional activity, relationships (including addresser – addressee), behavioral and communication models. The role of axiological concepts embodied in texts is extremely great, since it is these entities that reflect the professionally conditioned worldview of the authors of the texts, as well as influence the addressee. Value and anti-value concepts, when decoded by the addresser, form the image of information technology, indicate how IT functions, develops and changes the surrounding reality» [12, p. 71–72].

Each communicative worldview of one or another ethnic community (advertising, political, pedagogical, medical, virtual, etc.) has unique properties, but it also has points of intersection with other discursive pictures, which is

determined by the community of communicants. Thus, the model of the world of virtual discourse carried out by the Russian-speaking segment of the Internet (Runet), on the one hand, is incredibly multifaceted, since it is objectified in a variety of genres that form this discourse. On the other hand, each fragment of the virtual model of the world is characterized by common features associated with a national peculiarity, since any ethnic society individually reproduces various fragments of reality.

When modernizing fragments of the worldview, one of the main aspects is the value one. The study of the value attitudes of participants in a particular communicative subspace makes it possible to select a valuable fragment of the discursive worldview. In this paper, we study the model of the value worldview of virtual communication, updated in the chat as a genre of virtual discourse, implemented in the informal interaction of interlocutors, performed using the Internet in real time. As L. M. Gritsenko notes, «chat is a special socio-cultural community with a carnival beginning that leaves an imprint on the nature of the worldview of the participants in its communication. The discursive worldview of the chat world reflects the values of this community, which are based on both general cultural values and those specific to the virtual community. We can talk about the existence of values inherent in any linguocultural group, at the same time, each community is characterized by its own hierarchy of values» [13, p. 18]. Obviously, the value system of one culture determines its variability, which is determined by differences in terms of value priorities, depending on the features of the linguocultural community, the spiritual experience of the people, the personal temperament of a person, etc. In the virtual space of chats, its own value system is also formed, due to the peculiarity of communication on the one hand, and the national mentality of the communicants, on the other.

Thus, virtual communication appears as «its own» space, and its inhabitants are endowed with both positive and negative semantics. With the help of texts loaded with value orientations, functioning in a communication environment, a fragment of the value worldview of this discursive space is reconstructed.

In the course of our study, a virtual linguistic personality is reconstructed on the basis of Internet texts produced by it, in which its linguistic abilities are manifested in proper-linguistic and mental-psychological planes.

The object of the study is Kazakhstani Internet texts posted on the social network Facebook.

The subject of the study is the correlation between the value potential of the source text and the axiological attitudes of the virtual linguistic personality, implemented in the Internet space.

The purpose of this study is to determine the value factor of text generation of Kazakh virtual language personalities.

Research methods and materials

To study this object, methods of collecting and contextual analysis of theoretical material, comparative, generalizing, descriptive methods were used.

Results and discussions

Realization of values is carried out through certain means of language, which are embodied as keywords. As M. V. Bets notes, «the study of the text-generating activity of a linguistic personality helps to recreate its value worldview, to determine the interaction of the source text and the linguistic personality» [14, p. 60].

Let's consider a number of examples in which commentators use nationally specific words expressing the values of a Kazakh commentator.

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Kuralai

«Әkeler mektebi» өte keremet nәtizhe beretin dүnie!

Bizde әkeler kүni, analar kүni degen merekeler bar, sol kezderde kөbinese әkelerimen birdeңe zhasap, sheshelerimen birge videoға tүsip, bir dүmpulik nauқandar bastalady. Sosyn boldy!

Ernar, senderdi zhylda kөrem, zharajsyңdar. Өte tamasha!

Balamen birdeңe zhasau shart emes. Bala kүndelikti seniң tirligiңdi kөrip-aқ tәrbielenedi. Bireu balasyna «Bajқar zhүr, balam, bajқar zhүr» – depti, sөjtse ұly: «Әke, өziң tүzu zhүr, men seniң iziңmen zhүremin» – degen eken. Senderdiң tirlikteriңdi kөrgen bala da birlikke, azamattyққa. Bayағyda қariyalar zhinalғanda nemerelerin ala barady, zhyr oқysa, қissa ajtsa, ojnap zhүrgen bala bir құlaғy tүrik zhүredi, tyңdajdy. Syjly қariyalardyң auzyndaғy maқtauly zhigitke ұқsaғysy keledi, sol siyaқty batyr, eliniң sүjenishi bolғysy keledi. Solaj bolady da.

Kesheden beri әskerde қajtys bolғan bala turaly oқyp zhatyrm. Ojlap қoyam.... sol zherdegige de әke tәrbiesi zhetispej tұr ma eken? Zәbir kөrsetkender nege sonsha қatigez? Tәrtip zhoқ pa? Tәrtipke kөndige almaj zhatyr ma?

As you can see, the virtual language personality Kuralai in his text, presented on the social network Facebook, expresses the national peculiarity in the upbringing of the younger generation, especially draws a positive attitude towards the formation of «Akeler mektebi» (school of fathers) in modern general education schools. The authors give several examples in the text to support this ideology in education, which will give positive results. In the modern world, the lack of participation of men in the upbringing of children is a problem of society.

Historically, fatherhood is associated with the emergence of private property, when it became necessary to inherit it by one of the sons. So the society for a man, the custodian of traditions, was assigned the function of providing for women and children. In addition, the psychological content of the father's role depends on

one's own experience in the family – on the model of fatherhood demonstrated by previous generations of fathers [16, p. 60].

Ernar

Өтken senbide Qarağandy qyzdar BIL-diŋ (Bilim-Innovaciya liceji) «Әkeler keŋesi» Nұra audany, Izendi auylyna Asylan ağajdyŋ (mektepte ata-analar arasynda «ağaj», «apaj» dep syjlasu qalyptasqan) újine qonaqqa bardyq. ZHyl sajyn Asekeŋ dosymyzdyŋ auylyna baru dәstүrge ajnaldy. Biyl 15 әke bardyq. Osymen qatarynan үshinshi zhyl baryppyz. Asekeŋniŋ qonaqzhaj dastarhanynan soğym dәmin tatyp, 15 әke auyl azamattarymen birge atqa qondyq. Aramyzda Qarağandydağy BIL-diŋ (ұldar, qyzdar) direktorlary bar.

The next linguistic personality of the Internet space, under the nickname **Ernar,** represents the owl's opinion on the «Akeler kenesi» (Council of the Fathers). Giving an example from school life, in which he reflects the value in communication and the example of fatherhood, emphasizing co-education between the school and the fathers' community. This example describes a trip to a village where fathers and children get acquainted with the traditions of hospitality of the Kazakh people, especially with the tradition of sogym, horse racing, etc.

Let's analyze the following Internet text of the language personality **Kuralai:**

Qazaq, «ketken qyz shiden әri» dejdi, yağni, ketken qyzğa tek tileuqor bop otyrady da, «ұldyŋ aty ұl» dep ұldardy ұlyqtap otyrady. Bәrin bilgen qazağym ұl alystap ketpesin dep, ony beri tartyp, onsyz da zhanashyr qyzdy, өzeginen tepse de, өzi dep tұratynyn bilip, barğan zherine siŋsin dep, әrirek ұstağan-au… Qazir үlkenderdiŋ auzynda, «qyzdan artyğy zhoq» degendi zhii estisiŋ, dұrys emes. Bұryndary, «qyzğa künimdi qaratpasyn» degendi estitin edik. Sol qyzğa qarap qalğannan da qazaqtyŋ zhany küjzeledi. SHynynda, ұldyŋ aty ұl ғoj, shirkin, qashanda. Ұldar aman bolsyn, aqyldy zharğa zholyqtyrsyn. Ұl - mәrtebe! mәrtebeleriŋiz tөmendemesin, tөmendetpejik. azamattar aman bolsyn!

In his text, the linguistic personality demonstrates the important and high position of men in society, which has been respected for centuries. She compares the position of men and women with the position of the Kazakh people and their mentality, bringing a folk tale about them. However, it gives an example that in modern society there are changes in relation to men, placing equal responsibility and hope on women, which indicates a modification of values.

Conclusion

Internet texts are able to include a rich variety of culturally significant components that reflect the properties of the values of the community. This is embodied in the actualization of a number of mythological, folklore and ritual meanings of lexical units that model the manifestations of national consciousness.

Fixing themselves in the facts of the language, value norms reflect the culture of human behavior of the politician's linguistic personality. However,

the socio-economic transformation of Kazakhstani society, associated with the integration of the country into the global information technology and information and communication space, contributes to the modernization of the consciousness of modern Kazakhstan. In the new conditions of the modern state, in which the individual exists, various structures of the consciousness of the individual are formed, including axiological structures.

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ВИРТУАЛДЫҚ КОММУНИКАНТТАР МӘТІН СӨЗЖАСАМЫНДАҒЫ ӘЛЕМНІҢ ҰЛТТЫҚ ҚҰНДЫЛЫҚ БЕЙНЕСІ

Зерттеу нысаны Facebook қоғамдық желіде орналастырылған саяси мақалаларға білдірілген қазақстандық интернет-мәтіндер болып табылады. Нысанды таңдау қарапайым лингвосаясаттанумен,

күнделікті өмірдегі лингвистикамен сәйкес келетін Интернет-коммуникаторлардың қарапайым ана тілінде сөйлейтіндер құрастырған мәтіндер материалын зерттеумен негізделеді. Салыстырмалы түрде жақында адамның күнделікті өмірінде пайда болған мәтіндердің бұл түрін зерттеу адам, қарым-қатынас және қоғам туралы ғылыми идеяларды едәуір кеңейте алады. Зерттеу мақсаты – қазақстандық саяси интернет-түсіндірмелер мәтін сөзжасамының құндылық факторын анықтау. Зерттеу пәні – интернет-түсіндірмелерде жүзеге асырылатын бастапқы мәтіннің құндылық әлеуеті мен виртуалды тілдік тұлғаның құндылық параметрлерінің арақатынасы. Зерттеу нәтижесі қазақстандық виртуалдық тілдік тұлға мәтіндерінде құндылық әлеуеті басым екенін көрсетті. Виртуалды тілдік тұлға ұлттық мұра мен мәдениеттің тасымалдаушысы болып табылады. Өйткені ол өзінің дүниетанымы мен стереотиптері бар белгілі бір лингвомәдени топқа жатады. Олар интернет- мәтіндерінде көрінеді. Жазбаша тілдің әртүрлі коммуникативтік салаларына, біздің жағдайда қазіргі кездегі қазақстандық виртуалды коммуниканттардың маңызды аксиологиялық доминанттарының бастапқы модификациясын көрсететін ерекше аймақ ретінде күнделікті виртуалды қарым-қатынасқа жүгінеміз. Интернет-дискурстың зерттеуге алынып отырған түрі бүгінгі ғылымда толыққанды лингвомәдени сипаттамаға әлі ұшырамаған ғылыми фактілер шеңберіне жатады. Бұл жұмыстың ғылыми жаңалығын көрсетеді.

Кілтті сөздер: құндылық, виртуалдық қарым-қатынас, әлем бейнесі, мәтін сөзжасамы.

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ЦЕННОСТНАЯ НАЦИОНАЛЬНАЯ КАРТИНА МИРА В ТЕКСТОПОРОЖДЕНИИ ВИРТУАЛЬНЫХ КОММУНИКАНТОВ

Объектом исследования являются казахстанские интернет-тексты, размещенные в социальной сети Facebook. Выбор объекта обосновывается с исследованием на материале составленных рядовыми носителями языка текстов интернет-коммуникантов находятся в русле обыденной лингвополитологии, лингвистики повседневности.

Исследование такого типа текстов, сравнительно недавно появившихся в обиходе человека, может значительно расширить научные представления о человеке, коммуникации и социуме. Цель исследования – определить ценностный фактор текстопорождения казахстанских виртуальных языковых личностей. Предмет исследования – соотнесенность ценностного потенциала исходного текста и ценностных установок виртуальной языковой личности, реализуемых в интернет-пространстве. Результаты исследования показали, что тексты казахстанских языковых личностей преобладают ценностным потенциалом. Виртуальная языковая личность является носителем национального наследия и культуры, поскольку принадлежит определенному лингвокультурному коллективу, обладающему своим мировоззрением и стереотипами, которые и проявляются в текстопорождении интернет-коммуникантов. Обращение к различным коммуникативным сферам письменной речи, в нашем случае – к повседневной виртуальной коммуникации как особой зоне, отражающая начинающую модификацию важнейших аксиологических доминант казахстанских виртуальных коммуникантов на современном этапе. Исследуемый тип интернет-дискурса относится в современной науке к кругу научных фактов, ещё не подвергавшихся детальному лингвокультурологическому описанию в рамках данной проблематики, что обусловливает научную новизну работы.

Ключевые слова: ценностный, виртуальная коммуникация, картина мира, текстопорождение.