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## **STATUS ROLES OF PARTICIPANTS IN RELIGIOUS MEDIA DISCOURSE IN KAZAKHSTAN**

*This article presents the results of the research on determining the status roles of participants leading discursive practices in contemporary Russian-language religious media discourse in Kazakhstan. In order to achieve the goal of the study, which is defined as a description of the characteristic features that allow us to identify the status roles manifested in the religious Russian-language media discourse of Kazakhstan, a number of important tasks are solved. Among them, a special place is occupied by the application of the dialingual method of discourse analysis, which allowed us to develop an algorithm for analyzing a discursive situation. Along with this, the characteristics of religious media discourse as a type of institutional discourse are described on the example of the world religion «Islam». It is noted that the subject matter of the analyzed materials reflects the religious situation in society. Based on this, a constant interest in conducting religious discursive practices is traced. Thus, the religious theme of communication is topical and increasingly becomes a subject of discussion in society. The conclusion is made about the presence in the personological space of the blogosphere of at least six types of linguistic personality of the author, systematically interconnected with the realized communicative intentions. Prospects for the development of the selected topic are presented in a wider coverage of various practices of Russian-language religious discourse of Kazakhstan by attracting new methods of analyzing discursive practices within the framework of religious media discourse of Kazakhstan.*

*Keywords: religious discourse, discursive personality, blogosphere, transformation, peripheral zone of discourse, nuclear zone of discourse, linguopersonology, discursive practices.*

## **Introduction**

Religious discourse has been chosen as the subject area of the present study because this sphere of speech communication is insufficiently studied, while such studies have an important interdisciplinary significance. Language and communication reflect important processes taking place in society, therefore, the study of traits that contribute to the manifestation of linguistic personality through the texts created by it is an urgent task and will make it possible to reflect linguistic and social processes.

The aim of the study is to substantiate the personal conditionality of the formation of Russian-language religious media discourse of Kazakhstan on the basis of analyzing the lexical material used by different types of linguistic personality - participants of religious discourse.

## **Materials and methods**

The material of the study was the texts of blogs of Kazakhstani Russian-speaking authors, posted in open access on the blog platforms Facebook (hereinafter - Fb), tengrinews.kz (hereinafter – Tg.kz), total.kz (hereinafter – T.kz), vse.kz (hereinafter – Vs.kz), yvision.kz (hereinafter – Yv.kz), forbes.kz (hereinafter – For.kz), time.kz (hereinafter – Tm.kz), today.kz (hereinafter – Td.kz), rezonznz.kz (hereinafter – rz.kz).

Methodologically important for the present study within the framework of language personality research is the dialingual method [1, p. 187], generally corresponding to the ideas of the system approach [2, p. 950] to the study of language personality manifestations. Within the framework of this method, we present an algorithm for analyzing a discourse situation, which includes nine steps that can be used to carry out a comprehensive analysis of a speech situation (the description of the steps is further commented on in accordance with the objectives of our study).

The first step involves describing the situation of communication; the second step – establishing the type of discourse (in our opinion, the most acceptable way is to determine the type of discourse by lexical markers); the third step – establishing the structure of discourse (it is necessary to determine the themes within the text, which the author builds; they are established by the content of semantic components of the text); the fourth step – identifying the role of communicators at the moment of transition of the discursive course and the initiative of communication: who is the initiator, who is the leader and who is the slave, i.e. the role statuses of the

participants of communication, the role of the communicators, the role of the author, the role of the author, and the role of the author.

### **Results and discussion**

Many studies of the beginning of the 21st century show interest in the discursive nature of language [3] and in the sphere of realization of religious discourse and discursive practices in it. In particular, a scientific opinion has been formed that religion acquires a social existence [4]. Along with this, the process of active involvement of communication participants in religious discourse is described [5].

In general, researchers agree that the modern existence of religious discourse in society leads to the fact that the main genres of religious communication, which constitute its core (prayer, confession, sermon), and «near-core» religious texts (statutes, statuses, messages, proclamations) are supplemented by peripheral genres, situations and formats of non-ritualized religious discourse, which can combine the features of mass-media, pedagogical, political, journalistic, medical, everyday, etc. discourse. etc. discourses.

According to S. V. Olenev, «in religious discourse, ritual is brought to its highest level, elevated to the absolute, being the basis, the base for religious communication» [6, p. 45].

In contemporary Kazakhstan, the main genres of religious communication belonging to the nuclear sphere and experiencing the least influence of secular life are genres of expression of individual faith: prayer, confession, sermon, dua, azan, namaz, uagyz. In the near-nuclear sphere, institutional texts of religious organizations are included, such as charters, statutes, messages, appeals, etc.

To determine the conventional boundaries of religious discourse, it is necessary to establish its attributes. They include: intensionality, agonality, role positions, addressability, argumentation, an appeal to the model, «the presumption of the subject's sincerity in discourse practice».

It is well-known that intentionalism is an immanent orientation to the object or immanent subjectivity of consciousness without regard to whether the object is real or only imaginary, a fundamental property of experience to be «consciousness about...». Such a component as agonality very often underlies the oppositions «one's own – another's», «we – they», «iman bar – kafir» (having faith – infidel), because agonality means competition, competitiveness, which is manifested in the verbal struggle for the assertion of one's point of view as correct, true. The unity in faith occurs through religious identification of the participants of religious discourse, in which the significance of the opposition «one's own / another's» is clearly traced.

The next characteristic feature of religious discourse is edification. The edifying, instructive character of communicative relations of the participants

of communication is conditioned by the intentions of the leader (preacher) to introduce, persuade, involve and control the slave, in whose consciousness the attitudes based on value motivational stereotypes are introduced.

The following component of religious discourse is the role positions of its participants. The role positions of the participants of religious discourse (clergy – parishioners / flock) are characterized by an inherent inequality, which is based on the full acceptance of the position of the preacher of faith, who possesses knowledge.

The primary role is that of an agent of religious discourse. The agents are usually preachers of faith who possess knowledge of the faith. The performance of rituals is the prerogative of the clergyman. Each such religious event is accompanied by the recitation of an edifying prayer – uagyз. Each such prayer contains appeals to unity in faith, observance of religious canons. The novices are in the position of unconditionally accepting the words of the speakers, who know the content of the main book – the Koran. During uagyз (conversations on religious topics) it is allowed to ask questions, but it is unacceptable to argue with the clergyman. Thus, the position of the preacher of faith, the clergyman, is always higher.

If to consider the relations between representatives of the same faith, then, in Islam, as a rule, faith unites, the canons of Islam call to support fellow believers. Commonly accepted expressions when addressing in the Kazakh language are only by name and in the Russian translation, the addresses «brother» and «sister» are added.

The next component inherent in religious discourse is argumentation. Sacred texts act as the main source of arguments asserting the truth of faith. S. V. Olenev notes: «The spectrum of religious argumentation ranges from arguments to tradition and authority to fascinated and agonal influence. <...> One of the common argumentative and rhetorical devices used in religious discourse is the appeal to authority. <...> The sacred Text in this respect has absolute authority» [7, p. 14].

The next mechanism is categorization. In particular, it is noted: «The main task of categorization as a cognitive operation of religious discourse is to divide the subject area into meaningful «segments», the opposition of which has a certain meaning for the realization of the tasks of religious discourse. <...> religion is characterized by the allocation of the categories of «own» and «strangers»: «own» traditionally includes representatives of the shared confession, religion or all believers, while «strangers» include representatives of another confession, religion or non-believers» [Ibid., 15]. In Islam, «kafir» – non-believers – act as strangers.

The researcher concludes that «on the basis of categorization, analogy procedures are built» [Ibid: 16] and «the application of comparison and evaluation procedures» is carried out [Ibid: 19] and the «application of procedures of

comparison and evaluation» is carried out. In particular, in Islam the believer's behavior is evaluated through his actions – belief in Allah, reading fivefold namaz, observing fasting, supporting the poor, making Hajj.

Turning to the description of the next mechanism – interpretation, S. V. Olenev defines: «A typical feature of religious discourse is rather strict prescriptions for the organization of the communicative aspect of interpretation: interpretation of both everyday situations and sacred text seems to be a privileged occupation of addressees (clergymen)» [Ibid: 20]

Thus, the leading intension of religious discourse is unity in faith. In the framework of this study, one of the world religions – Islam – is considered as the main one. Islam was founded in Arabia in the 7th century by Muhammad. Islam was formed under the significant influence of Christianity and Judaism. The main doctrines are worship of one god – Almighty God-Allah and honoring Muhammad as a prophet – the messenger of Allah. Muslims believe in the immortality of the soul and the afterlife» [8]. So, the leading intention of Islam is the unity on the path of serving the image, which is designated as Allah (the Highest).

The faith of a modern Kazakhstani Muslim is an integral part of the culture of the people, which is reflected in traditional rituals, which, in turn, become the subject of criticism of Islamic fundamentalists. Thus, there are disputes about the rituals of burying the dead, organizing meals, etc. For example, a menu was approved in Pavlodar region in order to solve the issue of «forming a culture of memorial events in accordance with fatwas (legal positions) of the Spiritual Administration of Muslims of Kazakhstan. <...> Imams called to hold memorials for the deceased, anniversary and forty days in modesty» [9].

In religious discursive practice the status roles are clearly defined, which are determined by the level of knowledge of the doctrine of faith and the degree of readiness to talk about God. In this, religious discourse is akin to didactic discourse. The highest position is occupied by the personality of a mentor who is able to appeal to the model, use «the mechanism of actualization of value-normative and dogmatic foundations of religion, <...> means of control and regulation of compliance of actions and thoughts of an individual with the established religious standards» [7, p. 21].

It should be noted that researchers increasingly point out that «the genre system of religious discourse should be examined in an integrated approach due to the formed functional varieties within the discourse» [10].

In the framework of this study, we can observe that the process of communication in the media sphere has been organized both in accordance with a regulated scenario and as well as taking into consideration the communicative intention of the author of the text.

The realization of communicative intentions of authors depends on the goals of information presentation and is subordinated to the genres within which the author creates his information product. In the process of such speech generation, the author's personality is fully manifested. Even within the regulated information space of mass media, a native speaker shows his/her individuality as an author of a text, but in blogs it manifests itself more vividly.

Thus, the media sphere, being a part of culture, reflects all the processes taking place in the society, and the realization of discursive practices that are part of the field of religious discourse is observed in it. In contrast to the official press, the blogosphere is represented by situations of communication, in which the personality of the communicator manifests itself more freely.

As the result of the research the following status roles of authors had been found:

1 The author of the blog is a preacher of a certain faith. For example, Koblanbek Kozhin touches upon the topic of success in his Facebook blog. The author uses a traditional phrase that defines him as an adherent of Islam: «In the name of Allah, the Most Merciful and the Most Gracious!» The blogger's text features a large number of excerpts from the Quran, framed as quotations: «Whoever is removed from the Fire and brought into Paradise will find success, and earthly life is but the enjoyment of seduction» (surah «al Imran», «The Family of Imran», ayat 185); «Wealth and sons are the ornaments of worldly life...» (Surah al-Kahf, «The Cave», ayat 46).

2 The author of the blog is the opposite of the first type – an atheist. As an example, let's consider the author's blog with the following address: Dear my believing friends (Fb. Aigerim Bolat (hereinafter AB), 23.06.2016). Her phrases: «There has always existed a Shaitanchik in me; I understand that in paradise it will be good, but there are more of my acquaintances in hell» indicate non-recognition of the dogmas of faith, a sharp denial of the views of believers is expressed, atheistic views are traced in the author's speech.

3 The author of the blog is a representative of Kazakhstan's intelligentsia, a movie critic. The topic of the blog is «Apostle of Apostles and 12 PR of Christ» (T.kz. Karim Kadyrbayev (hereinafter – KK), 04.06.2018). The blog is a critical review of the movie «Mary Magdalene» by Garth Davis. The movie is based on a biblical plot; accordingly, the author's blog contains a sufficient number of precedent names: Mary Magdalene, Jesus Christ, Peter, Paul, Judas, Matthew. Further in the text, each character is characterized, formed, in the blogger's opinion, after watching the director's version based on the biblical theme.

4 The author of the blog is a person who travels to sacred places in Kazakhstan. As an example, consider the cycle of materials by blogger Yakov Fedorov (hereinafter – YF). Sultan Mosque (Fb. YAF, 13.10.2018), Isabek Ishan (Fb.



YAF, 12.08.2018), Mausoleums of Yeset-batyr Kokiula and Botagoz (Fb. YAF, 25.09.2018). The author's blogs use a large number of precedent names widely known among followers of Islam, many of them are names of saints revered in Kazakhstan and many Central Asian states: Kenty-Baba (Fb. JF, 13.10.2018), Kaaba (Fb. JF, 13.10.2018), Bogenbai-batyr (Fb. JF, 25.09.2018), Tseren-Donduk (Ibid.), Kyz-auliye (Ibid.), Koka-batyr (Ibid.).

5 The author of a blog that raises an acute social problem of the society within the framework of religious discourse. Let us consider this on the example of Arman Shuraev's blog (hereinafter ASH): Where did the Salafis come from? (Yv.kz.ASH, 05.09.2016). They walk around with guns (a reference to the events in Taraz, Aktobe); we have built over the years two thousand large and small mosques, but have not breathed faith into them; there is not a single Mufti with a core; the system of the Muftiyat, as well as our society itself, is infected with CORRUPTION, BRIBERY AND LEGALIZED EXTORTION; It is necessary to go to the mosque, to persuade, to bring and take away, to plant a bargaining chip, to put a bag with meat and all sorts of cuts, to put money in his pocket; it is already some kind of ritual, which has nothing to do with Islam.

6 Ironic author. As an example, consider a blog about Lev Gumilev – author Aidos Sarym, (hereinafter – AS) (Fb. AS, 23.12.2018). The blog's lead contains an ironic beginning in the form of a phrase: Interesting evolution of religious views in a man. Gumilev delved into militant anti-Semitism; His idea-fix was the re-baptizing of Jews (mostly Jewish women he knew; He became fascinated with the heresy of Marcion; the only Christian movement with an extreme degree of anti-Semitism; Marcion denied the continuity of the Old and New Testaments. He edited the Gospel of Luke – removing all the Old Testament motifs. And he declared the remaining three Gospels to be a Jewish forgery. Gumilev considered Yahweh and Allah as fiery demons; for Russians, besides Nestorianism, Mithraism is also well suited. The author of the blog does not impose his opinion, but tries to impress the visitors.

### **Conclusion**

Thus, the personological space of the blogosphere is more diverse; it realizes at least six status roles of the author, systematically interrelated with communicative intentions: (1) a preacher of faith, whose goal is to engage, agitate, engage, persuade; (2) an explicit atheist, aimed at demonstrating a disdainful attitude towards representatives of any denomination; (3) a neutral author, whose goal is to express his/her own opinion and demonstrate competence in the topic of the message; (4) an author of travel notes on sacred places, whose intention is related to discreet involvement in a religious topic; (5) a blog author who raises an acute social problem within the framework of religious discourse; (6) an ironic

author who realizes the intention to please readers and give them the impression of a witty person.

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## ҚАЗАҚСТАННЫҢ ДІНИ МЕДИАДИСКУРСЫНА ҚАТЫСУШЫЛАРДЫҢ МӘРТЕБЕЛІК РӨЛДЕРІ

Бұл мақалада Қазақстанның қазіргі орыс тілді діни медиа дискурсында дискурсивті практикаларды жүргізетін қатысушылардың мәртебелік рөлдерін анықтау бойынша зерттеу нәтижелері келтірілген. Қазақстанның орыс тілді діни медиа дискурсында көрінетін мәртебелік рөлдерді анықтауға мүмкіндік беретін негізгі белгілерді сипаттау ретінде анықталған зерттеу мақсатына жету үшін бірқатар маңызды міндеттер шешілуде. Олардың ішінде дискурстық жағдайды талдау алгоритмін жасауға мүмкіндік берген дискурсты талдаудың диалогвалды әдісін қолдану ерекше орын алады. Сонымен қатар, әлемдік діні «ислам» мысалында институционалдық дискурстың бір түрі діни медиа дискурстың сипаттамасы беріледі. Талданатын материалдардың тақырыбы қоғамдағы діни жағдайды көрсететіні атап өтілді. Осының негізінде діни-дискурсивті тәжірибелерді жүргізуге үнемі қызығушылық байқалады. Осылайша, қарым-қатынастың діни тақырыбы өзекті болып табылады және қоғамда жиі талқыланатын тақырыпқа айналады. Блогосфераның дербес кеңістігінде жүзеге асырылатын коммуникативті ниеттермен жүйелі түрде өзара байланысты автордың мәртебелік рөлдерінің кем дегенде алты түрінің болуы туралы қорытынды жасалады. Таңдалған тақырыпты дамыту перспективалары Қазақстанның діни медиа дискурсы шеңберінде дискурсивті тәжірибелерді талдаудың жаңа әдістемелерін тарту арқылы Қазақстанның орыс тілді діни дискурсының әртүрлі тәжірибелерін кеңірек қамтуда ұсынылған.

*Кілтті сөздер:* діни дискурс, дискурсивтік тұлға, блогосфера, трансформациялау, дискурстың перифериялық аймағы, дискурстың ядролық аймағы, лингвоперсонология, дискурсивті тәжірибелер.

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## СТАТУСНЫЕ РОЛИ УЧАСТНИКОВ РЕЛИГИОЗНОГО МЕДИАДИСКУРСА КАЗАХСТАНА

*В данной статье представлены результаты исследования по определению статусных ролей участников, ведущих дискурсивные практики в современном русскоязычном религиозном медиадискурсе Казахстана. Для достижения цели исследования, которая определена как описание характерных черт, которые позволяют выявить статусные роли, проявляемые в религиозном русскоязычном медиадискурсе Казахстана, решается ряд важных задач. Среди них особое место занимает применение диалингвального метода анализа дискурса, который позволил разработать алгоритм анализа дискурсивной ситуации. Наряду с этим на примере мировой религии «ислам» описаны характеристики религиозного медиадискурса как типа институционального дискурса. Отмечается, что тематика анализируемых материалов отражает религиозную ситуацию в обществе. На основе этого прослеживается постоянный интерес к ведению религиозно-дискурсивных практик. Таким образом, религиозная тема общения является актуальной и всё чаще становится предметом обсуждения в обществе. Делается вывод о присутствии в персонологическом пространстве блогосферы, как минимум, шести типов языковой личности автора, системно взаимосвязанных с реализуемыми коммуникативными намерениями. Перспективы развития выбранной темы представлены в более широком охвате различных практик русскоязычного религиозного дискурса Казахстана путем привлечения новых методик анализа дискурсивных практик в рамках религиозного медиадискурса Казахстана.*

*Ключевые слова: религиозный дискурс, дискурсивная личность, блогосфера, трансформация, периферийная зона дискурса, ядерная зона дискурса, лингвоперсонология, дискурсивные практики.*

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