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PSYCHOLINGUISTIC STUDY OF THE CONCEPTS OF KAZAKHSTANI DISCOURSE

Abstract. The work analyzes the characteristic features and values of Kazakhstan's mass consciousness within the framework of the theory of medial analysis. Critical analysis of the latest European and Kazakhstani philological research is given. Unresolved problems of the humanitarian paradigm of research have been identified. The article presents an analysis of contemporary Kazakhstani discourse on specific psycholinguistic and medial material. In the mainstream of modern theories (cognitive and critical discourse analysis), cognitive strategies of social cognition and perception, expressed in linguistic consciousness, have been identified in the work. The results and conclusions presented in the article are confirmed by several pilot association experiments. Complete data on associative fields to stimulus words: Kazakhstan, Power, National, Russia, Soviet and Soviet Union - are published for the first time in this article. Also, psycholinguistic data on Western «signs» in youth linguistic consciousness are offered for the first time. The conducted research revealed the newest trends of the Kazakh and Russian-speaking medial space. The analysis of socially-oriented communication was made, when they are addressed not to the personality of the individual, but to a generalized image of the audience. As a result, the language and general social patterns of thought, including the aesthetic predilections of the epoch are interconnected and verified on different medial material.

Keywords: association area, discourse, concept, mass consciousness, medial space, psycholinguistic data.

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Introduction

Modern Kazakhstani discourse (in all its manifestations - social, aesthetic, everyday and others) can and should be perceived, in our opinion, as a constructed «text». Only in this situation the aesthetic, linguistic and social stereotypes of our time and our place become clear. What is the «discursive» history of Kazakhstan at the end of the 20th and 21st centuries: from the reconstruction to the middle of the 2000s? More precisely, the essence of what is happening in the discourse can be explained in interdisciplinary and perspective terms for further research, presented in the work of V. Ibraeva on the art history of post-Soviet Kazakhstan [1]. These include historical and cultural concepts:

- the matrix of socialism in the land of nomads;
- liberalization and nationalism,
- sovereignty in bronze,
- feudalism;
- criticism,
- ethnofuturism.

These culturological concepts very accurately characterize and explain the tendencies and patterns of official and mass discourse and the ideological manifestations of our time: from surviving Soviet stamps to the national identity and further development prospect.

Methods

The key questions for further analysis are the following: which methodological base of scientific direction in this case can be practically effective?

Inherited tradition about carrying out linguistic research in isolation from political theories is still preserved. The observation of O. Moroz is still topical: «The result of this policy of silence was the practice of discursive description of Soviet social, anthropological and cultural experience with the help of «unproblematic», that is, hollow symbolic templates» [2].

In my opinion, in this case we are still dealing with the camouflaged coexistence of linguistic theory with outdated political concepts. Practically, many Kazakhstani linguists like to find a common thing between Kazakh and Russian culture, opposing it to Western values. It became a common place for reasoning, for example, in the indisputable «key»: «Analysis of the texts of the presidential oath in three cultures of the RK, RF, USA shows a greater conceptual similarity in the Kazakh and Russian cultures and a special difference between American oath. The different position of the concept «people» in Kazakh and Russian culture testifies about a special attitude of the country's leadership to such concepts as human rights and freedoms, duties of the President»[3].

In other psycholinguistic works on the material of the Kazakh language, empirically - in the spirit of the science of the 18th century - various lists of words are compiled, which, in the opinion of their compilers, reflect concepts that are significant for Kazakh culture: human, woman, man, word, language and so on. However at the same time there is a sophisticated substitution: the most characteristic for modern Kazakh culture is determined exclusively from folklore sources, classical literary texts, proverbs, phraseological units and others. Strictly speaking, those sources are selected because of self-presentation, they only record how the ethnos would like to see itself, and not what is real about it.

Let's also note that now Kazakhstani sociologists, political scientists and philologists try to designate how culture-specific element of their transit period is well studied and continues to be relevant for Western culturologists and semiotics [4; 5]. Another question is why Kazakhstani scientists do not see this European scientific context?

In particular, in most cases, linguistic works of Kazakhstani linguists, regardless of the language (Kazakh, Russian, English and any other) are based exclusively on Russian linguocultural studies. A precise logical assessment and resistance to similar linguistic and cultural studies were given by N. N. Boldyrev: «It is in this way that, I think, there are numerous conceptual studies today that are engaged in «scouting» the concept which is behind some or other linguistic forms. Moreover, («closing the circle») they set a goal to find the language means of verbalization of the same concept (for the most part, we must understand the same language forms on the basis of which it was singled out)» [6].

The analysis of discourse in its various manifestations presupposes different approaches: psychological, semiotic, sociological, culturological, and psycholinguistic. Western theory of mediality [7] and the theory of cultural anthropology of our time [8], in our opinion, can allow us to overcome the existing crisis in the humanitarian fields of science in Kazakhstan. Let us explain (according to the material of scientific reflection) that in this consideration text is everything, not only the traditional paper based and literary images but also theater, cinema and performances and others.

A person is usually not aware of the structures that guide his linguistic thinking: cognitive structures are not a conscious content of thinking, but we can assume that they are the ones that impose to thinking one form, not another. In modern humanitarian paradigm, the concept of the cognitive state of the native speaker is important, beyond which we cannot consider any models of representation of knowledge. It should be noted that this aspect of the research was also common the social theory of P. Bourdieu, where the use of language was equated with the use of concepts: «The environment associated with a certain class of conditions of existence produces habitus, that is, a system of strong, acquired predispositions, structured patterns intended for functioning as structured patterns, that is, as principles that generate and organize practice and provision» [9]. Umberto Eco reasonably calls this field ideology: «We will understand by ideology everything that the addressee familiar with and that social group which he belongs to, the system of his psychological expectations, all his intellectual skills, life experience, moral principles [10]. A special place in this case is taken by critical discourse analysis, which aims to analyze both the implicit and transparent structural relations of domination, discrimination, control power expressed in language [11]. 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 concept of language is defined by linguists, but which is realized in language» [12]. Finally, the models of situations are necessary for us as the basis of interpretation of 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 and their cognitive representation» [13].

We must note that for Kazakhstani psycholinguistic studies the following situation is typical: narration of Russian scientific works, for the most part an elementary repetition of other theoretical part, sloppy presented illustrative material and self-censorship in articulating their own scientific generalizations. Let us leave behind the secondary nature of Kazakh linguistics and the absence of significant names. The dictionary of associative norms of any language always acts as an original and reliable source for cultural and socio-psychological research. At one time, the «Dictionary of the Associative Norms of the Russian Language» [14] recorded a number of associates fully conditioned by the historical, Soviet realias of the 1950s and 1960s, in most cases, not fully understood by the modern speaker of the language (the first word is stimulus, the second is associate): kind - a man from Sezuan, uncle - Sam, live - in a communist way, exist - two systems. Language and social patterns (including the aesthetic predilections of the era) turn out to be interconnected. In the human experience, represented through an associative dictionary, images are given as if from which it is necessary to proceed as from facts. For comparison, let's mention those associations that are fixed to the same set of stimulus, but in the «Russian Associative Dictionary» (80-90 years of the last century) [15]: kind - evening - Moscow, uncle - Ankle, live - poor, exist - in the world.

The work of the psycholinguist N.Dmitryuk has the greatest value in the Kazakh practice. I will cite only one indicative example: the high degree of the presence of Russian vocabulary in linguistic consciousness of modern Kazakhs is confirmed by the following parameter: among totally 2113 reaction-associations, were used 527 Russian words: 403 were used by men and 124 by women [16].

The thesis of Moscow psycholinguist E. Svinchukova was practically proved that for the last 20 years the linguistic consciousness of Russians in Russia has undergone a greater change than the linguistic consciousness of Russians in Kazakhstan. The latter, in response to the possible influence of the receiving part with its language and culture, according to some statistics retained its consciousness at the level of Soviet time, when there was another political and linguistic situation [17]. I think not only the Russian language, but also Soviet identity unites these two countries. Sometimes this identity even unconsciously, advocated by both politicians and humanists of Soviet and post-Soviet orientation. It is also supported by Russian media and camouflaged image is called «common information space».

And also political scientists and culturologists talk about «Sovietization» of Kazakhstan's mass consciousness; at least they also denote an obvious tilt towards the values of Soviet past. Before our eyes, post-Sovietism is becoming the meaning and symbol of the current Kazakh government. On the other hand, the ideological content of Kazakhstan's realias is inevitable by Soviet and simultaneously pro-Russian content and assessment. For the sole reason - as Kazakh political scientists emphasize - there is still no single cultural and even mental space within the state that could form common national values [18].

The social nature of Kazakhstan society was predisposed to such a turn. One of the possible explanations of a return to socio-political archaism, which evidently present in the Russian mass consciousness, is the media preferences of Kazakhstani people. To a large extent, the statistics of language preferences in the medial sphere confirms the stated thesis about the coincidence of the linguistic consciousness of two Kazakhstani groups (Kazakhs and Russian speakers). Moreover, modern mass media are particularly intensely focused on the emotional, affective side of a person. The division of the current Kazakh society into two language and information spaces (Kazakh-speaking and Russian-speaking) can be adopted with the following explanations. Indeed, before the 2000s, Russian language was a mechanism of communication, and a means of exchanging information, a progressive language of culture, politics and power.

Results

The thesis about the archaization (sovietization) of Kazakhstan's mass culture requires a reservation: archaization of consciousness does not mean a return to the old, but the restoration of the old based on the

knowledge and ideas of the past which are popular. It is revealed when referring to samples of mass consciousness. The data of associative experiments conducted with students of several universities of Kazakhstan allow us to judge the mental climate of the studied society. The results of the linguistic experiment, known by its methodology (the first word that comes to mind in relation to incentive words such as **Kazakhstan, Power, National, Russia, Soviet and Soviet Union**) were both predictable and unexpected. The complete associative fields to the concepts obtained from 100 informants are given below, spelling of informants is preserved, and frequency of the associative reaction is indicated in parentheses.

Kazakhstan - Motherland (24), independence (19), multinationality (8), president (6), beshbarmak (6), Asia, Astana, sheep, bursak, prosperity, future, coat of arms, hymn, house, dombra, heat, Kazakhs, corruption, cosmodrome, koumiss, horse, mausoleum, milk, meat, Nazarbayev, oil, patriot, republic, Russia, sugar, freedom, family, power, sun, steppe, country, Turkestan, uranium, flag, cotton, tea, yurt - 1 (the total number of associations is 100).

Power - president (13), money (10), Russia (10), state (8), power (8), monarchy (8), power (8), USA (8), people (7), corruption (5), politics (5), disorder, wealth, struggle, influence, head, Donald Trump, injustice, fear, respect, khanate - 1 (total number of associations - 100).

National - costume (14), people (8), dish (6), nation (6), flag (6), spirit (5), patriotism (5), tradition (5), bank (4), state, holiday (4), culture (3), symbol (3), language (3), movement (2), Committee (2), Domestic (2), eagle, currency, unity, evil, idea, KazSSR, international, image, general, clothing, park, portal, free, own, union, happiness, university, yurt - 1 (total number of associations - 100).

Russia - Putin (25), Power (18), USSR (14), ally (10), force (9), federation (7), bear (6), Moscow (5), army, borsch, forest, matreshka (Russian nesting doll), crime, neighbor - 1 (total number of associations - 100).

Soviet - old (20), union (19), qualitative (12), film (7), person (5), people (4), grandmother (2), house (2), friendship (2), lemonade (2), cartoon (2), lifestyle (2), proletarian (2), standard (2), TV (2), champagne (2), veteran, hero, Kazakhstan, multinational, identical, pioneer, early, retro, ruble, soldier, telephone, street, labor - 1 (total number of associations - 100).

The Soviet Union - Stalin (19), USSR (11), communism (9), Lenin (6), labor (6), unity (4), pioneers (4), disintegration (4), war (3), grandfather (3), history (2), Russia (2), sickle and hammer (2), flag (2), Khrushchev (2), honesty (2), 9th of May, time, famine, Gorbachev, childhood, law, closed dome, star, red star, red phone, world, youth, indestructible union, disintegration, repression, planned economy, union of countries, old, censorship (the total number of associations is 100).

Despite the certain logic of Kazakhstan's «option» of the associative field, the word in this version does not express the complete attribute of the state of things, there is no «ideal» event. First of all «thinking of crowds» - stereotyped and repetitive images are recorded. The simulacrum words in this case (inspired by J. Bodriyar's ideas) simultaneously reflect the fundamental reality; they also disguise and distort the fundamental reality. Kazakhstani sociologists proposed the term «petty bourgeois», explaining modern linguistic consciousness, as a unifying socio-cultural community of modern Kazakhstan. This is the special ideology where Soviet ideologems, including the most obvious ones, dogmatism and superficial thinking are preserved. In the interpretation of Gulmira Ileuova, «bourgeois» appear as a forming basic social stratum, the very term does not bear any negative assessment [19]). Perhaps, the most computable is the following: in Kazakhstani (in this case, Russian speaking) mass language consciousness there are no «myths». In fact, there are no ideological and culturological stereotypes. First of all, in the language practice of Kazakhstani discourse are clearly shown the processes of impoverishment and standardization of the language. Language ceases to be a phenomenon of culture and acts only as a means of recording and transmitting information. For comparison, we can give an example of frequency associations of 100 responses to the stimulus word Russia, obtained by another researcher in Kazakh language from Kazakh speakers: Putin (24), Moscow (23), balalaika (8), bear (7), Pushkin (7), Siberia (6), the former USSR (6), Red Square (6), cold (6), Lenin (6): associations are resulted from the pilot associative experiment of M. Abaeva 2016 [20]. The perception of Russia by these informants is also devoid of any positive emotional component and is sufficiently standardized.

Let us give examples from our modern culturological practice. What «signs» of European (namely, French and German) culture are fixed in the linguistic consciousness of young Kazakhstani people? What

is specifically reflected in the youth mass consciousness from the cultural and social «signs» of France and Germany (in this case only the high-frequency zone of the associative field is given)?

France - the Eiffel Tower (24), Paris (23), romance (8).

Frenchman - Napoleon Bonaparte (7), romantic (7), mustache (5).

Frenchwoman - fashion (7), perfume (6), beautiful (6).

Germany - Berlin (9), Hitler (8), beer (7), fascists (5).

German (man) - beer (12), Hitler (11), fascist (9), charming (5).

German (woman) - Merkel (8), actress (5), beautiful girl (5).

From real and current France and Germany for Kazakhstani people there is only a beautiful and stereotypical picture in one case and in the other there are old Soviet assessments. France in the minds of young Kazakhstani people is reduced solely to the souvenir Paris and the romantic fleur, which is conveyed more like American films. But at the same time, we also note the overall positive color of the perception of everything French (the results of the emotional attitude toward the words Russia and Germany differ). The most important thing is there is not found a deliberate adherence to a certain ideology among the youth class dialect of Kazakhstan. Ultimately, Kazakhstani youth discourse is not a phenomenon of postmodern culture, as it is fixed in all countries, it is mostly morbidly calm and deeply provincial and it is beyond ethnic and cultural stereotypes.

Conclusion and Discussion

The language and general social patterns of thought (including the aesthetic predilections of the epoch) are interconnected. The language of modern Kazakh and Russian-speaking writers and bloggers, as well as the fixed sections of mass consciousness, is the bizarre combination of conversational turns with book-pathos. The overwhelming majority of journalistic texts with an inevitable regularity will differ in their dissonance, in their chancellery, and in the anthropocentrism of their interpretation. The general tendency of modern Kazakhstani media is the predominance over analytical materials of actual journalism. At the same time, the manipulation of Russian and Kazakhstani journalism of our time has become more aggressive. Perhaps, therefore, we have noticed the rhetorical principles and methods of manipulating the mass audience (advertising texts, propaganda companies, etc.) with suggestive principles of speech therapy in recent times in Kazakhstani mass culture, as well as in Russian practice of the last five to seven years. These include, first of all, the simplification of meaning. Actually consumer or choosing someone mass is saved from superfluous efforts. In Kazakhstan the meaning is simplified in regard to public speech behavior. In its turn, Kazakh-language press differs from Russian-language in the thematic content, but not in the comprehension of socio-economic and socio-political reality. In Kazakh press, according to the comment of the culturologist 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» [21].

Completely forgotten Soviet style resurrects in the political and publicistic discourse: conversational style, «reduced» lexis, direct appeal to the audience, «joint» with the audience judgments and assessments, only formally close to living interpersonal communication. The situation in the Kazakh media discourse with a return to the traditional mass mentality resembles the socialist communication of the 1930s. What is the reason for such self-restraint? In my opinion, it is in the desire to prolong the life of the previous stereotype of social consciousness. The Kazakh medial space reflects both traditional consciousness (primitive group ideology) and Soviet experience. Before our eyes there is propaganda communication - socially-oriented communication, when addresses to the generalized image of the audience, not to the person's interlocutor. The medial space of Kazakhstan reflects the real speech and social situation of our time. Everything mixed up in and it was very mosaic: from archaic and Soviet stereotypes to up to date postmodern models.

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ҚАЗАҚСТАНДЫҚ ДИСКУРСЫНЫҢ ҚҰРЫЛЫМЫ ПСИХОЛИНГВИСТИКАЛЫҚ ЗЕРТТЕУ

Аннотация. Медиалық талдау теориясы шеңберінде қазақстандық масс-сананың ерекшеліктері мен құндылықтары талданды. Соңғы еуропалық және қазақ филологиялық зерттеулеріне сыни талдау жасалды. Қазіргі таңда гуманитарлық зерттеулер парадигмасының шешілмеген мәселелері анықталды. Мақалада қазіргі заманғы қазақстандық дискурстың нақты психолінгвистикалық және медиалық материалға талдау жасалды. Қазіргі заманғы теориялардың шеңберінде (танымдық және сыни дискурстық талдау) жұмыс барысында лингвистикалық санасында көрсетілген әлеуметтік таным мен қабылдаудың танымдық стратегиясы ашылды. Мақалада келтірілген нәтижелер мен қорытынды бірнеше пилоттық қауымдастық тәжірибесімен расталады. Ассоциацияланған өрістер туралы толық мәліметті ынталандыру сөздері: Қазақстан, Энергетика, Ұлттық, Ресей, Кеңес және Кеңес Одағы - осы мақалада алғаш рет жарияланды. Сондай-ақ, алғаш рет жастар лингвистикалық санасында батыстық белгілер туралы психолінгвистикалық деректер ұсынылған. Жүргізілген зерттеулер қазақ және орыс тілдеріндегі медиалық кеңістіктің жаңа

үрдістерін анықтады. Ұсынылған жұмыста әңгімелесушіге емес, аудиторияның жалпылама имиджіне бағытталған кезде элеуметтік бағдарланған коммуникацияны талдау жүргізіледі. Нәтижесінде, тілдің және жалпы элеуметтік ой-өрістердің, оның ішінде жастың эстетикалық бастамалары, әртүрлі медиалық материалдарға өзара байланысты және тексерілген.

Түйін сөздер: ассоциативті өріс, дискурс, тұжырымдама, массалық сана, медиальдық кеңістік, психолингвистикалық деректер.

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ПСИХОЛИНГВИСТИЧЕСКОЕ ИССЛЕДОВАНИЕ КОНЦЕПТОВ КАЗАХСТАНСКОГО ДИСКУРСА

Аннотация. В работе в рамках теории медиального анализа осуществлен разбор характерных особенностей и ценностей казахстанского массового сознания. Дан критический разбор новейших европейских и казахстанских филологических исследований. Выявлены нерешенные до сих пор проблемы гуманитарной парадигмы исследований. В статье представлен анализ современного казахстанского дискурса на конкретном психолингвистическом и медиальном материале. В рамках современных теорий (когнитивного и критического дискурс-анализа) в работе выявлены когнитивные стратегии социального познания и восприятия, выраженные в языковом сознании. Результаты и выводы, представленные в статье, подтверждены несколькими проведенными пилотными ассоциативными экспериментами. Полные данные по ассоциативным полям к словам-стимулам: Казахстан, Власть, Национальный, Россия, Советский и Советский Союз - впервые публикуются в данной статье. Также впервые предложены психолингвистические данные по западным «знакам» в молодежном языковом сознании. Проведенное исследование выявило новейшие тенденции казахского и русскоязычного медиального пространства. В представленной работе произведен анализ социально-ориентированного общения, когда адресуются не к личности собеседника, а к обобщенному образу аудитории. Как результат язык и общие социальные шаблоны мысли, в том числе и эстетические пристрастия эпохи, оказываются в данном случае взаимосвязанными и верифицируемыми на разном медиальном материале.

Ключевые слова: ассоциативное поле, дискурс, концепт, массовое сознание, медиальное пространство, психолингвистические данные.

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