Таким образом, в исследуемых текстах преобладает грубая, сниженная лексика. Трудно не согласиться с К.Ф. Седовым в том, что языковая личность, использующая в своей речи нецензурную лексику, «обнажает свою интеллектуальную скудность и духовное плебейство, следствием которого становится низкий уровень социолингвистической компетенции» [2, с. 230]. Мы не в праве выносить «окончательный приговор» исполнителям рэпа, тем более, что некоторые из них получили гимназическое образование, но злоупотребление нецензурной лексикой дает отрицательную характеристику их речевому поведению и уровню речевой культуры. Мы учитываем, что жанр, в котором исполняют свои композиции музыканты, требует от исполнителей определенной степени брутальности, грубости и даже жестокости, однако песни в стиле рэп, наполненные грубой, нецензурной, вульгарной лексикой, которые заучиваются фанатами наизусть и цитируются при любом удобном случае, можно назвать угрозой повседневной разговорной литературной речи.

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METHODS OF VERBAL INFLUENCE OF TEXTUAL LEVEL REFLECTING CONCEPTUAL WORLD IMAGE
(Media Language as Example)

E.I. Glinchevskiy

В данной статье анализируется сущность и роль речевого воздействия в языке СМИ с точки зрения его способности оказывать существенное влияние на восприятие и осмысление массовой аудиторией происходящих событий и явлений. Целью данной статьи является анализ особенностей ряда методов речевого воздействия, выделенных автором данной статьи и используемых в языке СМИ на уровне текста.

This paper analyzes the essence and the role of verbal influence in the language of mass media from the view-point of its ability to exert a substantial impact upon mass audiences' perception and comprehension of happening events and phenomena; its ultimate goal is analyzing the peculiarities of a number of methods of verbal influence specified by the author of this article and applied at the level of an entire media text.

Ключевые слова: язык СМИ, медиатекст, речевое воздействие, функции речи, текстовый уровень, концептуальная картина мира, концепт, языковая картина мира, методы речевого воздействия.

Key words: mass media language, media text, verbal influence, functions of speech, textual level, conceptual world image, concept, language world image, methods of verbal influence.

Present-day Linguistics pays much attention to the issue of how language reflects humans' internal mental world. Being a universal system of signs [8, p. 56–57], a human language is potentially capable of expressing everything that emerges

in the human conscience, and this is its advantage over other systems of conventional signs; thanks to that, humans can share their world-vision and their attitudes, emotions, feelings, images, evaluations of phenomena, of objects, and of events taking place in the real world by means of a language. Thus, language becomes both a mirror and a tool of a human being's internal world. It acts as a mirror of the internal mental world, since its units (words, morphemes, sentences, etc.) reflect the world-vision of a particular individual; on the other hand, it acts as its tool, since it enables an individual to share their world-vision with other people, thus exerting an impact upon other people's subjective perception of the objectively existing real world.

For the last two decades, a number of research papers concerning the link between language units and the mental world of a human being have been written and published[1]. Basically, the authors of such works operate with two fundamental notions – "*concept*" and "*world image*".

"A world image is a fundamental global image of the world, which forms the foundation of a human's world-view and which represents the world's essential properties as its bearers comprehend it and which results the entire spiritual activities of a human"[2] [5, p. 123]. This definition of the notion "world image" by O.D. Ivitskaya (which, in our view, is one of its best definitions) reveals a distinct link between humans' subjective images and their mental activities, which, in their turn, are based on human beings' perception of the objectively existing reality, of objectively existing phenomena, events, and facts. Yet, in our opinion, one should add the following principal point to this definition: any mental activities and any image is of undoubtedly <u>subjective</u> character, it is a <u>subjective</u> reflection of the <u>objectively existing</u> world.

As for the notion "concept", let us provide our own definition: a concept is a complicated mental formation existing in the human conscience; it acts as an aggregate reflection of both objectively existing and subjective peculiar features of a particular phenomenon or object; it can be verbalized by means of a human language.

The said above makes it possible to make three further statements that become the main theoretical points of this article:

1. In their entire aggregate, concepts compose what is basically named "*the conceptual world image*", which represents the real world that is perceived and comprehended through a prism of subjective images. According to A.A. Zalevskaya, the conceptual world image is humans' single informational base [13].

2. Since language is a universal system of signs potentially capable of reflecting practically everything that emerges in a human's mind, then subjectively arising images, emotions, feeling, evaluations, and any other subjectively existing products of a human's mind can certainly be expressed by means of language. "In itself, a natural language is not a conceptual system; figuratively speaking, it is "interwoven" into this system, it serves for further construction and symbolic imagination of the contents of a definite conceptual system" [6, p. 117].

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[1] Works by the following authors could be an example of fundamental research papers relevant to concepts and to their language manifestation: S.A. Askoldov, D.S. Likhachyev, A. Wierzbicka, V.I. Karasik, Yu.S. Stepanov, I.A. Sternin, N.D. Arutyunova, N.F. Alefirenko, G.G. Slyshkin, B.A. Serebrennikov, M.V. Nikitin, V.N. Teliya, Z.D. Popova, V.A. Maslova, E.S. Kubryakova, etc.

[2] Here and below, all the citations are provided in a word-for-word English translation from the Russian originals listed in the References below.

3. Being applied to reflect the conceptual world image, language forms what is named "*the language world image*", which includes language units [11] of various levels (lexemes, morphemes, sentences, etc.) that have acquired certain semantic contents. Such language units perform the verbal manifestation of the conceptual world image (which is the information base, some kind of a supplier for the language world image); for this goal, they are frequently attributed subjective connotation meanings and nuances that fill them with rich semantic contents.

"...studying the language world image is necessary to describe and to model concepts, and thus, the conceptual world image, whose constituents they are, since in this case language norms are a means to access the humans' conceptual sphere; they also favor the revelation of cognitive structures of conscience denoted by language. Most researchers agree that apparently, no more convenient access to the cognitive world image exists" [2, p. 31–32].

Agreeing with the cited utterance, we should add that not only language units (phonemes, morphemes, lexemes, or sentences) or a whole text can be a research object for Philology; a concept verbalized by means of a definite language can also be its research object.

Following the above statement about a rich variety of subjective connotation meanings and nuances that provide language units with rich semantic contents, one should say that actually, the plane of contents of a language sign acts as a vivid invariant verbal manifestation of a particular concept. Since not all the styles of speech are aimed to contain subjectively-attributed emotional, evaluating, or figurative meanings, it makes it possible to state that only particular styles of speech are able to verbalize the conceptual world image in the most versatile and varied way. Those are the artistic literature style, the colloquial style, and the journalistic style that is represented with numerous so-called *media texts* – texts intentionally written to be published by the mass media (this notion being introduced by T.G. Dobrosklonkaya) [4].

To specify the reason why it is these three styles that are able to provide a vivid invariant verbal manifestation of the conceptual sphere, one should say that it is the function of *verbal influence* that enables them to achieve this goal. Following the doctrine of functions of speech by V.V. Vinogradov [12], this paper specifies such functions of speech as communication, information, and influence. With the communicative function lying in the foundation of humans' application of speech in their overall everyday activities, the informative and the influencing functions are deemed to perform basically different functions from the view-point of providing a verbal manifestation of the conceptual world image. In itself, a delivery of bare information (i.e. of information that contains no emotions or feelings, no individually-expressed emotional figurative evaluations, no additional subjectively-attributed connotations) is evidently typical for those styles of speech that are indeed regarded as informative styles (scientific, official documentary, etc.). On the contrary, the artistic literature and the journalistic styles perform the function of verbal influence in the maximal degree (as specified by V.V. Vinogradov, with whom we definitely agree). It is this function thanks to which language units and whole texts are filled with rich, vivid contents.

Basically agreeing with the definition of verbal influence by E.F. Tarasov that it implies "regulating a human being's activities by another human being by means of speech" [10, p. 3], we would add that any human being's activities are based on their internal mental activities that take place in their mind, which makes it possible to state that humans' mental conscious activities are a primary goal of verbal influence.

"Any verbal influence is simultaneously an act of communication and a means to achieve a non-speech goal, i.e. it spans a wide range of human relations" [9, p. 3]. In our view, this "non-speech goal" of verbal influence mentioned by I.R. Styopkin is to exert a considerable impact upon the individual conceptual world image of an addressee of a communicative message, and this is a peculiar feature of media texts that represent the journalistic style of speech. The three following citations contribute to this statement.

"...verbal influence deals with altering an individual conscience, or, which is synonymic for us, with altering an implicit world image" [7, p. 325].

"...influence exerted by a text can result in essential changes in readers' psychology, in their reformed system of values, in transformations of their vital world. A text offers an alternative look at the world of our reality, builds up a "possible" world (reveals a prospect of spiritual alternative existence), and we can settle in this new world" [1, p. 26].

"It (*i.e. verbal influence – E.G.*) is performed from the position of the author of the text, from their gnosiological and psychological attitudes. Those attitudes are aimed to describe the world, to change the world, and to estimate it in order to influence the recipient's intelligence, emotions, and will" [3, p. 5].

Thus, the function of verbal influence in a media text is able to exert a powerful impact upon a recipient of a communicative message, thus causing them to alter their subjective perception and their subjective attitudes towards what is taking place in the objective reality. Owing to the present-day enormous role of mass media in the human society, media texts cannot but exert influence upon their audiences by means of specific methods.

The ultimate goal of this paper is to analyze methods of verbal influence that are relevant to the textual level. Let us list them and analyze their essence in this paper.

Being relevant to the level of an entire text, all the methods listed hereunder reflect their authors' attitudes towards the phenomena that they write about. We have taken the phenomenon of terrorism, since this phenomenon has been paid a lot of attention in the world press for the last decade; one could say that this is one of the most frequently and acutely concerned phenomena in the present-day media language.

1. The first method to be analyzed in this paper is the <u>argumentative commentary</u> of what has happened. As no other method of verbal influence to be exerted upon readers, it provides an open appeal to their minds by means of logical, rational arguments. This method is applied mostly in analytical commentaries to provide rational and sound arguments to defend an author's view-point upon what is being written about.

Let us provide the media text "The Radicals Are Desperate" published by "Newsweek" (of March 15, 2004) by Fareed Zakaria that concerns the prospects of Islamist terrorism. The author expresses his view-point quite distinctly: the Islamist terrorism has no future and no prospects; it is doomed to lose popularity among Muslim masses due to the following reasons, each of them being analyzed in details: very few Muslims want a Taliban-style regime and way of life; Al-Qaeda and similar terroristic organizations hate Shiites and thus deepen the already existing acute split between the Sunni and the Shia in the Muslim world; terrorists have killed lots of their fellow believers in terroristic acts and thus have acquired an image of marginal criminals among millions of peaceful Moslems. Grounding on these arguments, the author expresses his final thought: the war against the Islamist terror is not a war between civilizations – it is primarily a war within the Muslim

civilization, between moderate Muslims and radicals, and radicals are undoubtedly losing the war against modernity.

To add to the said in the previous paragraph, let us pay attention to the fact that the author of this media text bears a Moslem-sounding name, which could favor the power of his arguments: a Muslim man lives within the Muslim environment and thus he must be aware of attitudes and moods that reign in the Muslim society. In his other media text "Terrorists Don't Need States" (of March 29, 2004), the same author expresses another key thought of his: terrorism has become much more dangerous nowadays, since it does not need the support of a state any more, as it used to be in the late 20th century: its current fundamental support is the radical ideology that has united dozens of terroristic cells all over the planet into one whole chain; so the current situation is opposite to the past situation: states used to support terrorism that used to be of local character; now terrorism supports radical states (e.g. the Taliban regime in Afghanistan prior to its overthrow by the NATO) and has acquired a world-wide character, since its activities are performed by small obscure cells across the world united by a global ideology.

2. The second method is the <u>axiological evaluation</u> of events, frequently from the view-point of basic moral and cultural values. This method is of much more emotional character than the previous one. For instance, the text "No Greater Love" (Newsweek, Sept. 11, 2006) evaluates terrorism from the view-point of basic Christian values: terrorists who wanted to fly a hijacked plane into the White House were a symbol of evil, and the passengers of that plane (United Flight 93) are heroes, since they sacrificed with their lives: they fought terrorists and wrecked the terrorists' plans to perform a bloody massacre in Washington. The basic Christian precept is "There is no greater love than to lay down one's life for one's friends", and its fragment has become the title of this text to emphasize the author's view upon what happened on board of that plane.

"Tears of 9/11 Rush Back as Children Read Names" (USA Today, Sept. 11, 2003) – this is another example how the author's emotional and empathic evaluation contributed to the power of verbal influence that this text exerts upon its readers. The basic idea of this text is similar to the previous text: terrorists have performed an act of outrageous cruelty, of senseless atrocity, which has brought nothing but grief and tears to numerous innocent people. The emotional, tear-provoking description of the mourning ceremony on Ground Zero provides an efficient verbal impact upon anyone reading this text.

As for the events that took place in Russia, the emotional influencing power of the media text "Healing Continues for Beslan's Kids" (Newsweek, Dec. 23, 2004) and its tearful description of the atmosphere of horror and grief in Beslan also contributes to extremely negative evaluations to terrorism and terrorists: terrorism is barbarous, outrageous, and inhuman; it defies even the most basic human value – the value of human life.

3. The three texts that have illustrated an axiological evaluation of terrorism could also be an illustration of another textual means of verbal influence: <u>efficient text composition and division</u>. For instance, the above mentioned text "No Greater Love" is written in the telegraphic style to reconstruct the entire sequence of what happened on board of United 93. Short simple sentences, two or three-line brief paragraphs create a tensed, laconic, sequential, and at the same time very emotional description of the passengers' heroic deed. Subtitles (even outlined with bold letters) contribute to an integral reconstruction of the entire chronicle of those events. Similar descriptions of grief and tears in the texts "Healing Continues for Beslan's

Kids" and "Tears of 9/11 Rush Back as Children Read Names", where any part of the texts (introductions, conclusions, intermediate conclusions, subtitles, main thoughts) is used to emphasize the inhuman nature of terrorists' atrocities.

4. Authors' individual interpretation of key notions actually becomes a key to comprehend the authors' overall views upon what is being written about. It may be either purely rational or definitely emotional. For instance, the media text "What Is International Terrorism?" (Christian Science monitor, May 14, 1986) provides an absolutely rational description of the process of terrorism internationalization. The author interprets the notion "international terrorism": "International terrorism, coming from groups sent by various state sponsors to attack third-party interests on foreign soil". This definition is a starting point for the author to describe the entire process of terrorism transformation and internationalization to defend his basic view-point: the problem terrorism is becoming much more acute nowadays, in comparison with the past decades.

An emotional interpretation of a key notion is also possible; the verbal impact exerted upon a reader is enforced by awaking turbulent emotions and feelings while perceiving the described events and phenomena. "What the Bible Says about Fighting Terrorism" (Newsweek, July 19, 2006) by Marc Gellman is a bright example of that. The author provides a vivid, emotional comparison of terrorism with Amalek who intended to annihilate Jews fleeing from Egypt. In our view, the following citation from this text does not require any additional comments: "Our enemies are just our enemies except if our enemy is Amalek. In that case our enemy is also the enemy of God. Amalek thus become the symbol of terrorism in every generation. He is the symbol not of evil but of radical evil. In our generation Amalek is alive and well and killing the weak ones at the rear of the march". Actually, this is the author's definition of the notion "terrorism", which acts as the central notion this media text: terrorism is radical, satanic evil aiming to slay the weakest and the innocent. This emotional definition actually becomes the idea of this text.

5. A quality interpretation of events and phenomena provides a distinct causative-consecutive link (as comprehended by the author of a media text) between the past, the present, and the future: reasons, causes, consequences, preconditions, present-day and future significance, what it all means, etc. For instance, the authors of the media text "Islamic Radicals Can Find Nest in Nations of Europe" (USA Today, July 10, 2005) interpret the development of terroristic activities in Europe not from the view-point of a conflict between civilizations, not from the position of cultural, religious, or moral preconditions, but from the position of social and political preconditions – a wrong policy of European governments that favored the emergence of powerful Moslem diasporas in the West, which contributed to the development of the world terrorism. To prove this view-point, they cite a number of US and UK officials whose activities make them competent in this field.

The interpretation of war on terror provided in the media text "The New Age of Terror" (Newsweek, Aug. 21, 2006) is very similar to that of the previously referred text. Its author starts his large-size text with a rhetorical question: "Have we learned anything since 9/11?" to develop the following idea: countries fighting terrorism have been making a most serious mistake by paying little attention to their "fifth column" (i.e. to their permanent Islamist residents who are potential terrorists) and by paying too much attention to their external rivals, such as Iraq. "Bush has doggedly argued that it is better to fight the terrorists in Iraq than to fight them on the streets of New York. It increasingly appears that terrorists have spilled into the streets of Britain as well. For years, European and American intelligence ser-

vices bleakly joked about "Londonistan", the London neighborhoods where radical imams like the notorious hook-handed Abu Hamza al-Masri spewed hatred and harbored suspected terrorists".

Another example is the text by Daniel Striff "How a Bad US Visit Influenced Osama's Brain" (Newsweek, Oct. 07, 2005). The author states that it was probably the book "Milestones" by the Islamic radical ideologist Sayyid Qutb who is popular in the Arabic world that has influenced other Islamists' world-view and beliefs. He analyzes the major points of Qutb's work, which was written after Qutb's visit to the United States in 1948; as a result, Qutb felt a very acute aversion of the Western world and wrote his book that was evidently able to inspire other radicals, including bin Laden. Thus, the emergence of Islamist terrorism is interpreted here as a consequence of a most profound abyss between the Western Christian and the Moslem Oriental civilizations.

Having analyzed the five methods of argumentative verbal influence that are applied in media texts to exert a considerable impact upon their readers' conceptual world image by means of language, one could make the following conclusion: efficient verbal influence can be exerted within the scope of an entire media text by means of clear and unambiguous perception, interpretation, and presentation of described events and phenomena from an author's view-point. Authors' distinctly and vividly expressed evaluations, emotions, feelings, and interpretations can definitely contribute to an efficient composition of a media text, which cannot but exert a powerful impact upon its readers' perception of the surrounding world.

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THE MAIN STRUCTURAL CHARACTERISTICS
OF THE ENGLISH RELIGIOUS-POPULAR DISCOURSE

Y.V. Ocheredko

Статья рассматривает главные характерные особенности английской религиозно-популярной беседы. Автор сосредоточивает внимание на цели, понятиях, участниках и жанрах этого вида беседы. Рассматриваются определенные коммуникативные стратегии и лексические пункты, стилистические приемы и графические выразительные средства.

The article considers the main characteristic peculiarities of the English religious-popular discourse. The author focuses on the aim, the concepts, the participants and the genres of this kind of discourse. Specific communicative strategies and lexical items are viewed, both stylistic devices and graphic expressive means are marked in the article.

Ключевые слова: религиозно-популярный дискурс, концепты, конгломератный речевой жанр, участники, коммуникативные стратегии, лексические единицы, стилистические приемы, графические выразительные средства.

Key words: religious-popular discourse, concepts, conglomerate speech genre, participants, communicative strategies, lexical items, stylistic devices, graphic expressive means.

The religious-popular discourse is one of the types of the religious discourse, which is stated on the point of view of institutionalism (along with the religious discourse and the theological discourse. The English religious-popular discourse is a complex, complicated and multilateral phenomenon. From the point of view of sociolinguistics religious-popular discourse is a status-oriented type of communication. In fact, it is an institutional communication, but with a special type of the institute. That's why we can say, that religious-popular discourse is something in between the religious-popular discourse and the mass-informational discourse. The structure of the religious-popular discourse is variable, but some components are inflexible.

The religious-popular discourse has much in common with the mass communication, but they don't coincide entirely. The religious-popular communication in the English language usually has both a mediated character (by means of a computer, a telephone – genres: "Internet-letter", "religious conversation") and a spontaneous character (that is "face-to-face communication" – genres: "religious conversation", "popular sermon"). Religious-popular communication is a mutually-directed, social process, as its values concern the interests of some English-