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TRANSFORMATION OF MINOR GENRES IN KAZAKH POSTFOLKLORE

Abstract. In the article, the targeted audience and thematic character of the instructive stories that are spreading through the networks are classified, and the correlation and comparison of the types of proverbs that have changed in accordance with the times has been carried out. Today, it is known that small genres of traditional folklore are changing due to the widespread use of the Internet. Because folklore is a kind of communicative tool created together with humanity, it can be called a living phenomenon that adapts to the social life due to changes in cultural and historical conditions. Post-folkloric sub-genres (instructive stories, online legends, proverbs) spread through the Internet and social networks were considered as the object of research. The article analyzed the foreign scientific research on post-folklore and made a scientific analysis of the level of distribution of domestic post-folklore in social networks, the ways of their representation. An overview of the state of classical folklore in the modern era, post-folkloric sub-genres was conducted, and its genre transformation was analyzed and differentiated. Looking at the state of distribution on the Internet, the interest of network users, the variability of small genres, the invariance of the text composition, and the dynamic level of social and cultural phenomena were investigated. The study of modern post-folklore makes it possible to assess the current life of the phenomenon of the multivariate text, to clearly distinguish its situation. This research will strengthen the data base of the Kazakh post-folklore study and will be a necessary material for future research.

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Keywords: postfolklore, genre, transformation, text, virtual communication.

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Қазақ постфольклорындағы шағын жанрлардың трансформациясы

Аңдатпа. Мақалада желілер арқылы таралып жатқан ғибратты әңгімелердің бағытталған аудиториясы мен тақырыптық сипаты жіктеліп, мақал-мәтелдердің заманға сай өзгерген түрлеріне салыстыру-салғастыру жұмыстары жүргізілді. Бүгінде дәстүрлі фольклордың шағын жанрлары интернеттің кең қолданысқа енуіне байланысты өзгеріске түсіп отырғаны белгілі. Себебі фольклор адамзатпен бірге жасап келе жатқан коммуникативтік құралдың бір түрі болғандықтан, оны мәдени-тарихи жағдайлардың өзгеруіне орай қоғам тұрмысына бейімделетін жанды құбылыс деуге болады. Зерттеу нысаны ретінде интернет, әлеуметтік желі арқылы таралған постфольклорлық шағын жанрлар (ғибратты әңгімелер, желідегі аңыздар, мақал-мәтелдер) қарастырылды. Мақалада постфольклор жөніндегі шетелдік ғылыми зерттеулерге талдау жасай келіп, отандық постфольклордың әлеуметтік желілердегі таралу деңгейіне, олардың репрезентация тәсілдеріне ғылыми дәйектеме жасалды.

Классикалық фольклордың қазіргі дәуірдегі жағдайына, постфольклорлық шағын жанрларға шолу жүргізіліп, оның жанрлық трансформациясына талдау жасалып, сараланды. Интернет желісінде таралу жағдайына, желі қолданушылардың қызығушылығына қарап, шағын жанрлардың өзгеріштігіне, мәтін құрамының инварианттық құбылуына, әлеуметтік-мәдени құбылыстардың динамикалық деңгейіне барлау жасалды. Қазіргі постфольклорды зерттеу көпнұсқалы мәтін феноменінің бүгінгі тыныс-тіршілігін бағамдауға, оның жағдайын нақты саралауға мүмкіндік береді. Бұл зерттеу жұмысы қазақ постфольклорын зерделеудің деректік базасын нығайтып, келешектегі зерттеулерге қажетті материал болады.

Алғыс: Ғылыми мақала AP14871567 «Қазақ постфольклоры: генезисі, семантикасы және жанрлар трансформациясы» атты гранттық жоба аясында дайындалды.

Кілт сөздер: постфольклор, жанр, трансформация, мәтін, виртуалды коммуникация.

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Трансформация малых жанров в казахском постфольклоре

Аннотация. В статье предложена классификация целевой аудитории и тематических характеристик поучительных рассказов, представленных в социальных сетях, а также проведено сравнение и сопоставление изменившихся с течением времени видов пословиц и поговорок. В настоящее время отмечен факт трансформации малых жанров традиционного фольклора в связи с их широким применением на различных интернет-платформах. Поскольку фольклор является своего рода коммуникативным инструментом всего человечества, его можно отнести к живым явлениям, адаптирующимся к изменениям культурно-исторических условий общественной жизни. В качестве объекта исследования рассматривались постфольклорные малые жанры (поучительные рассказы, интернет-предания, пословицы, поговорки), распространяемые посредством интернета и социальных сетей. В статье проанализированы зарубежные научные исследования по постфольклору, а также дано научное обоснование уровню распространенности отечественного постфольклора в социальных сетях, способов его репрезентации. Проведен обзор состояния классического фольклора в современную эпоху, постфольклорных малых жанров, проанализирована и дифференцирована их жанровая трансформация. С учетом условий распространения в интернете и интересов пользователей сети, были рассмотрены изменения малых жанров, инвариативность композиции текстов, динамический уровень социокультурных явлений. Исследование современного постфольклора позволяет оценить современную действительность феномена многовариантного текста, определить конкретные условия его существования. Полученные результаты расширят базу данных казахского постфольклорного исследования и станут востребованным материалом для будущих исследований.

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Ключевые слова: постфольклор, жанр, трансформация, текст, виртуальная коммуникация.

1. Introduction

Small genres of folklore that used to be spread across the country by word of mouth or were published in separate collections with limited distributions are now widely distributed through the Internet and are accessible to any Internet user. The transformation, processing, addition, and distribution of folklore genres on many sites and social networks on the Internet does not contradict the law of development of traditional folklore text. Considering the transformation of post-folkloric sub-genres, studying their tendency to rapid change in connection with other genres determines the relevance of the article.

The transformation of post-folkloric sub-genres was differentiated based on the research works of foreign folklorists in this field. An analysis of the diversity of models in social networks and other digital content was made, and attention was paid to the fact that instructive stories and proverbs change according to the knowledge of content users.

The relevance of the issues considered in the article stems from the need to explore and assess the direction of development of post-folkloric texts, which have undergone various changes due to the rapid penetration of the Internet into our daily life, and its changing properties.

It was found that the texts of post-folkloric sub-genres are widely used in the form of images and videos on some Internet portals and sites. Instructive stories are often used in private group chats and special pages.

2. Research methods and materials

2.1 Methods

The transformation of small genres of digital folklore was defined in the research work by means of comparative analysis, complex research methods. Systematic analysis, content analysis methodology was used to study the ways of representation of Internet folklore texts in the context of urbanization. Structural-typological, textological, comparative, intertextual analysis methods were used when considering the transformation of post-folkloric sub-genres. Heuristic and hermeneutic methods were used to systematize and differentiate the digital folklore materials found in Kazakh-language Internet content.

2.2 Material description

Samples of Kazakh post-folklore and texts of post-folklore sub-genres distributed on the Internet were considered the material of the research work. The research was based on the theoretical findings of domestic and foreign scientists in this field.

The results of the work can be used by domestic and foreign researchers engaged in post-folklore. The article's importance is determined by the work done with Internet content when determining the genre transformation of Kazakh post-folklore.

In the course of the study, parsing technology was used in addition to conventional data mining to collect post-folkloric data. The *hoster.kz* platform was used to store post-folklore data. A database was established where post-folkloric texts are stored. The convenient design of the Django administration user interface made it possible to quickly edit the necessary data.

3. Discussion

Post-folklore research in world folklore has been undertaken much earlier, and scientific research in this context is being systematically conducted. This article, based on the theoretical works of foreign scientists, is distinguished by the first and comprehensive consideration of examples of Kazakh post-folkloric sub-genres on the Internet and various networks.

Zh. Rakysh's article on Kazakh post-folklore published in the "Caravan" magazine provides cognitive-informative data (Rakysh, 2023: 116-126).

The Internet has become a virtual distribution area of post-folkloric texts. In this regard, K.V. Bystrova said that the Internet plays the role of a custodian of the collected information about the spread of fairy tales on the Internet, and on the other hand, due to its nature, it

serves as an open system an online provocateur where a new author can join at any time, that is, folklore is a carrier of action, and says that the Internet acts as a place of action and a way of life (Bystrova, 2009).

Post-folklore can be considered a legitimate continuation of traditional folklore. It can be seen that post-folklore samples preserve the system and state of traditional folklore despite the spread of writing.

S. Neklyudov's states that folklore text can be preserved and conveyed in its original state only by writing can also be said about post-folkloric texts distributed on the Internet and social networks (Neklyudov, 2002: 3). A.V. Savchenko and T.I. Suslova: "It is Internet creativity that confirms anthropological metamorphoses and mutations, actualized by the transition first from the collective, articulatory-acoustic word to the individual, visual-printed word, and then again to the collective, gestural visual and hand-made. Today, virtual literature offers new, original ways of organizing words and text. As in traditional culture, the verbal is always supported by the visual: in ritual, gesture, costume. In Internet folklore, these are: iconic ways of conveying intonation, emotions, pace of utterances, which fill the written text with lively intonation and allow researchers to designate it as "oral-written text" as "spontaneous speech". Getting into the Internet in written form, such a text is perceived as being transmitted by "word of mouth" [Savchenko, 2012: 5]. Thus, the language of post-folkloric texts in virtual communication is created according to the principles of oral speech.

Sub-genres of post-folklore, including instructive stories, network legends and proverbs, are common on various websites and social networks. The spread of instructive stories and online legends found in Kazakh language content can be closely connected with the rapid penetration of social networks into our daily lives. Jasen Bacon in his study "The Digital Folklore Project: Tracking the Oral Tradition on the World Wide Web" says that urban legends are common as digital oral works, and the Internet has accelerated the spread and change of urban legends (Bacon, 2011: 14).

Jan Brunvand notes that the spread of urban legends via the Internet has become the main way of sharing them: "the electronic transmission of urban rumors and legends has become their chief means of circulation, supplementing the traditional sharing of such folklore via word of mouth or print" (Brunvand, 2004: 237). Small genres of Kazakh post-folklore also spread in this way.

In an instructive story that came through WhatsApp, a rich old man asked God to give him a little life while passing away. When he was asked how much life he need, the old man wanted to live as many as the leaves of a tree, then like branches of a tree. But the old man shows desperation when God wants to give him as much life as his sibling (brother, friend). To learn about life from the story of a worldly old man who lost touch with his loved ones is sent as "chain letters" like "Send this to 5 people. Don't keep it. This year will be prosperous for you." This is the usual ending content of these types of stories.

In general, examples of Internet folklore arise from the juxtaposition of new against old, new against tradition. There are several reasons that affect this process: 1. The Internet is an open social environment in other words, it is a technological and cultural space where cultural processes take place along with the renewal of technological standards;

2. Internet against local localization and isolation; 3. Most of the Internet users are young and middle-aged therefore, due to their age, they are close to something new, freedom; 4. People feel more relaxed when communicating online through the Internet than when meeting and talking face-to-face; 5. The Internet offers a common information space to people belonging to certain socio-cultural groups, creating a convenient environment for them to communicate and influence each other (Guliyev, 2018: 377).

These reasons can also be considered as factors affecting the emergence of Internet proverbs. This is because the digital proverbs that can be found in the Internet space today were created by changing the words of paremias that were previously accepted as "indisputable truth" and "folk wisdom". As a result of this, their meaning will also change and the next question arises, that is, "Will the function of conveying to us the experience of the people gathered over the centuries, guiding and giving propaganda also change?"

If we look at it from this point of view, it is known that paremias created by changing the composition and structure of ancient proverbs contradict the previously given definitions. It is possible to see the expansion and change of the vocabulary of proverbs such as (<https://surak.baribar.kz/618367/>) "Everything is good when there is an idea, where does a bad project come from?", "Earth gets green with rain, website gets green with traffic", "A single administrator will not be heard", "As you write more, you will become a blogger", "There is no friendship in SMM", "A event with a blogger is a market, an event without a blogger is a grave", "An admin will find a site by looking around". Not even synonyms of words contained in ancient proverbs, but completely different words, often neologisms, terms related to new technology, social networks, gadgets, were used. They can be replaced by similar words and terms. The example of "A perspective child runs to Facebook" (<https://surak.baribar.kz/618367/>) is the opposite of the proverb "A dying child runs to the grave" and the "Facebook" social network here can be substituted to any other social network. Therefore, it is not accurate to apply the definitions of proverbs that "have become clichés" (Aksoy, 2013: 15) and whose structure cannot be changed in any way, as well as "the words contained in them cannot be replaced with synonyms" in relation to Internet proverbs.

"Learn from a blogger, run from a bad person", "See the post, get a friendship", "Look at the posts, get you a girlfriend" are examples of proverbs. Although the function of proverbs as an educational tool is preserved in these examples, the conclusion expressed here is not propaganda based on the experience of the people gathered over the centuries. If so, these examples negate the definition given to proverbs "based on the long-term experience and observation of ancestors" (Püsküllüoğlu, 2002: 7), as "...a stock of folk wisdom, a spiritual heritage, passed from father to son, from generation to generation" (Kaidar, 2004: 6).

S. Gurchayr says that saying proverbs in connection with the words of saints and poets is an indicator of how valuable and important they were, and even considered sacred words. The reason for this is no one doubts that proverbs are true and correct words, and they do not lose their meaning no matter how many times have passed. But in this age where technology is being updated every day, the question arises whether this feature will be preserved in computer proverbs. For example, "1 mb free web hosting' in kirk yıl hatırı vârdir" - "1 mb free web hosting will be remembered for forty years" (The original of this saying is: "Bir fincan kahvenin 40 yıl hatırı vârdir" - "One cup of coffee will be remembered

for forty years” “) says that new proverb will lose its meaning the very next day when Igb free web hosting comes out. This is an opinion about proverbs on the Internet, and proverbs that have come from time immemorial, that is, the stock of the people, have not lost their significance, educational value, and value in terms of conveying the experience of the people to the next generation. Its place in the daily life and spiritual life of the people is highly valued. Omer Asym Aksoy explains the meaning of the saying “Proverbs are not included in the Qur’an, but accompany them” in Turkish, saying that “Proverbs are not the words of God, but they are considered sacred.” (Aksoi, 2013: 159). S. Gurchayr also points out that this idea is an example of the sacredness of proverbs (Gurchayr, 2008: 72).

H. Guliev, one of the researchers of Azerbaijani Internet folklore, says that this concept of holiness is disappearing. When performing a semantic analysis of the examples of Internet folklore that appeared on the Internet, it is observed that the relationship to the traditions associated with the past changes, sacred activities are subjected to desacralization, beliefs and values of mystical significance, stereotypes become profanation (Guliev, 2008: 377).

However, there is a contrary opinion among proverb researchers. The authors of the article “Deliberate Proverb Innovations: Terms, Definitions, And Concepts” state that “proverbs have traditionally been considered a piece of wisdom, but they have never been considered sacred.” Rather, proverbs have been transformed or parodied as their ‘universal wisdom’ has been questioned over the centuries. That is why their variants are more common than the original form of proverbs (Hrisztova-Gotthardt et al. 2023: 175). However, since the authors express such an opinion based on the opinions of authors such as Anna Litovkina, Hrisztalina Hrisztova-Gotthardt, Wolfgang Mieder, this issue should be considered in relation to English and German proverbs. And in Turkic peoples such as Kazakhs, Azerbaijanis, and Turks, proverbs are considered as wisdom and sacred words passed down from ancestors. It can be seen that proverbs in these languages began to transform mainly when the Internet and social networks began to be widely used.

Barbara Mieder and Wolfgang Mieder in their work “Tradition and Innovation: Proverbs in Advertising” state that some folkloric works are sometimes modified according to the changing times and circumstances. Proverbs are one of the most widely used folklore genres in such a process. It is noteworthy that proverbs, which are modified through satirical sharp language, are often used in advertising texts. (Mieder, 1977: 308-319). V. Mieder called such modified proverbs “anti-proverbs”. At that time, such anti-proverbs were often used in advertising texts, but today they are often found on Internet sites and social networks. Some of them can be compared to advertising text. For example, “It’s better to have one YouTube, than a hundred Kaztubes” (<https://surak.baribar.kz/618367/>) for example, even if it is converted from the proverb “It’s better to have 100 friends, than a hundred som”, in addition to being a proverb, it can be accepted and used as a slogan for the advertisement of the YouTube social network.

4. Results

It was determined that the nature of instructive stories in post-folklore is effective for the formation of universal values, that it is short and meaningful, that it is a way to invite dialogue, to teach one’s opinion, to convey the wisdom of ancestors, to offer solutions to conflict situations, and to help understand moral truth. According to their content, the

instructive stories published on the Internet can be divided into religious and moral stories that promote the direction of national values.

Anti-proverbs change the composition and form of pronunciation of proverbs. But the resulting anti-proverb may have nothing to do with the original paremia's content and meaning. All you have to do is change or supplement the main words in the sentence, keeping the form of pronunciation, thus turning the proverb into a joke. The main goal here is to show the narrator's wit and quickness of mind. The author cites the anti-proverb «A woman without God is like a frog without a bicycle» as an example. This is a modified version of the well-known feminist slogan («A woman without a man is like a fish without a bicycle»), uttered by the Australian film director Irina Dunn. And Irina Dunn herself said it from the quote «A man without faith is like a fish without a bicycle». However, some anti-proverbs are content enough to answer actual proverbs to a certain extent. Having said this, the author gives examples of meaningful anti-proverbs that have «graduated» to the status of actual proverbs. According to him, the modified version of «No body is perfect» is more physically useful than the saying «Nobody is perfect». And the anti-proverb «Expedience is the best teacher» is truer than the proverb «Experience is the best teacher» (Doyle, 2023: 162-163).

Paremiyas, which have become anti-proverbs or digital proverbs with the modification of sharp-tongued netizens, are also found in the Turkish language: "You can't find an antivirus unless you mention a virus" (original – You can't find a cure unless you mention a disease), "A program which sleeps with a virus will wake up with its copy" (original – One who sleeps with a dog, wakes up with a lice) "Virus's head is off when it's little" (original – Snake's head is off when it's little) (Gurchayir, 2008: 74).

It is worth noting that most of the Internet proverbs are changed in relation to the Internet, computers, anti-virus programs and social networks. The included words and terms are also related to new technologies. However, there are also modified proverbs in other topics. In the Turkish language, there are also examples where some proverbs have been modified only in relation to the student's life:

(original) Every rooster crows in his yard - Every student sings in his classroom;

(original) A friend will be known on a difficult day - A friend will be known on an exam day;

(original) If the nightingale was locked in a golden cage, he said «oh, my homeland» - if the student was put in the golden classroom, he said «oh, my break» and so on. (Güvenç, 2014: 42)

Another feature of Internet proverbs is that the author of some modified or newly spoken proverbs will be known. Of course, it is clear that no one remembers and mentions its author. But since it is published on the site or on social networks, it is visible who wrote it and who registered it. For example, at the end of the examples published on zharar.com as «Modern proverbs» it is indicated that «Author: Gulim Gabbasova, student of KLL-14» group. And the author of the examples published on <https://surak.baribar.kz> is not specified.

IAB (Interactive Advertising Bureau) in Turkey advertising campaign «Dijital'in atası sen ol!» – «Be the progenitor of digital technologies» and created the «Dictionary of Digital Proverbs». It contains a collection of modified, updated proverbs related to the digital world in general, the Internet, computer programs, advertising, advertising banners

and other new technology and gadgets, projects and more. This is what this collection is called *Dijital Atasözleri Ve Deyimler Sözlüğü*. This collection called «Dictionary of Digital Proverbs». (İAB Türkiye, İstanbul, 2013) shows the «authors» of these digital proverbs.

It is known that the formation and development of post-folklore was connected with the process of urbanization. And the development of new technologies and the widespread use of the Internet contributed to the development of Internet folklore. In particular, the use of WhatsApp, Facebook, Instagram, Telegram and other social networks on mobile phones has made it possible to read, change, and discuss texts belonging to genres such as instructive stories, legends, blessings, and gratitude anywhere, as well as simplifying and speeding up the ways of their distribution. Zh. Denysiuk emphasizes that the emergence of modern technologies influenced the formation of the post-folklore segment on the Internet: «The scientific study of the post-folklore phenomenon is based on the search for the origins of its formation in the urban culture, combined with carnivalized grassroots culture. With the advent of modern communication networks and technologies, the opportunity for users to represent their creativity with the help of electronic tools has resulted in the formation of the post-folklore segment of the Internet environment» (Denysiuk, 2019: 55).

Zh. Denysiuk is of the opinion that modern post-folklore cannot be attributed to traditional folklore models due to the changes in the ways of its formation and distribution. At the same time, it is said that post-folklore works reflect socio-cultural life with the help of media communication (Denysiuk, 2019: 54-55). Although almost all Internet proverbs are created by parodying old proverbs, it should be noted that the words in their composition have changed, thereby changing their meaning and content. As a result, it is known that today's lifestyle and idiosyncrasies are reflected in digital proverbs.

5. Conclusion

The possibilities of today's media space have a great influence on the genre transformation of post-folklore works. Today, with the speed of information exchange, it is not a problem to share, distribute, modify any text online. The article examines how post-folkloric texts with changes in cyberspace contribute to the modernization of our national heritage. Analyzing the distribution of post-folkloric texts on the Internet and social networks, it was determined that modern technologies not only preserve and distribute the text, but also become the area of its distribution and create conditions for its further development.

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