



Советские прецедентные имена-мифологемы в современных словацких СМИ

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Soviet Precedent Phenomena — Mythologems in Contemporary Slovak Mass Media

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Аннотация

В центре внимания нашего доклада находятся современные словацкие публицистические тексты, содержащие русские прецедентные имена советской эпохи с повышенной степенью коннотативности и сопутствующий анализ, направленный на рассмотрение дискурсивных функций их использования в словацком медиальном пространстве начала третьего тысячелетия. В нашем исследовании мы опираемся на понятие прецедентного текста, введенное Ю. М. Карауловым, используя при этом современную классификацию прецедентных феноменов, рассматривая и конкретные случаи актуализации прецедентной ситуации.

Abstract

Our paper looks at Slovak modern journalistic texts containing well known

Russian names of the Soviet era with a high degree of connotation and accompanying analysis focussing on a review of their function in Slovak media discourse at the beginning of the third millennium. In our paper we are using the concept of precedent phenomena introduced by Y. N. Karaulov, using the modern classification of these phenomena and considering the specific cases of the updating of the precedent situation.

Ключевые слова: мифологема, герой, прецедентный феномен.

Keywords: mythologem, hero, precedent phenomenon

Introduction

In order to understand the question of a hero as a phenomenon of human culture, it is necessary to rely on the best known works dedicated to this topic. Firstly, it is important to mention the famous book,



‘Hero with a Thousand Faces’ by J. Campbell, based on the theory of C. Jung. The books of V. Y. Propp, ‘Morphology of the Folktale’ and ‘Russian Epic Song’ are dedicated to the heroes of fairy tales. Based on these ideas, we can say that the myth offers the people a clear, simple, intuitive and emotionally acceptable explanation of the world. There were many attempts to form a ‘new Soviet culture’ after the year 1917. The image of the ‘new Soviet man’ led to the inevitable demise of the old Russian pantheon, which left an empty space to be filled by the new breed of hero. We meet names of Soviet heroes every day in Central Europe and they are often used by journalists and bloggers as well. Our paper looks at Slovak journalistic texts containing well known Russian names of the Soviet era with a high degree of connotation and accompanying analysis focussing on a review of their function in Slovak media discourse. In our paper we are using the concept of precedent phenomena introduced by Y. N. Karaulov, using the modern classification of these phenomena, ‘teoretically elaborated mainly by D. Gudkov and V. Krasnych identifying them as hyperonomic concept connecting different features of precedents.’ [Dulebová, 2015, s. 13] We are considering the specific cases of the updating of the precedent situation or saying by using the precedent name.

Research material

Although Czech scientists Tschvrcek, Chermak and Schmiedtova say that Sovietisms are incomprehensible in today’s Central Europe, our study confirms that their conclusions are unfounded. We will illustrate it in examples concentrating on interpretation (and possible reinterpretation and demythologization) of the names of

Soviet heroes in Slovak mass media in terms of their evaluation function. For a discourse analysis of the function of Russian precedent names we have chosen V. I. Lenin and J. V. Stalin as an example of the most famous representatives of Soviet political pantheon, I. P. Michurin as a representative of Soviet science and P. Morozov representing the child hero. The most important criterion while choosing examples of heroes was their notoriety beyond the borders of former USSR. The main body of research material are texts published in Slovak periodicals and blogs during the years 2010 – 2015.

Lenin

Lenin’s name is often used by Slovak journalists in its primary function – as a factual term connected to Russian history. On the other hand we have found Lenin’s name in several other situations. One of them is the title of the famous German film ‘Good Bye, Lenin’. As an example the of usage of this phrase we can mention the article ‘Good Bye, Lenin, odkazujú mladi Rusi’ [<http://svet.sme.sk/c/5738896/goodbye-lenin-odkazuju-mladi-rusi.html>], in which the author described the removal of Lenin’s body from the mausoleum and its burial. In this case, the expression ‘Good Bye, Lenin’ represents the distance of society from the previous regime. With the beginning of the fighting in Ukraine, a new phenomenon has appeared in media discourse – the use of Lenin’s name as a symbol of the pro-Russian movement in eastern Ukraine. In the article ‘Ukrajina? Tam vás zabijú, vystríhal nás. Prešli sme ju celú’ [<http://svet.sme.sk/c/7355972/ukrajina-tam-vas-zabiju-vystrihal-nas-presli-sme-ju-celu.html>] the author affirms that the cities can be divided into two groups – cities where Ukrainian flags are hanging



from the windows and cities where Lenin's statue is still standing on the squares. Thus Lenin has been transformed from the symbol of communist past into the symbol of pro-Russian orientation. At the same time we have found a brand new word in the press:

‘leninopád’
[<http://svet.sme.sk/c/7652408/leninopad-na-ukrajine-znacia-rocne-140-soch-a-bust-lenina.html>] which is associated with the pro-European direction of Ukraine and it has almost completely lost its connotation with its Soviet past.

Stalin

The name of Stalin is still used in Slovak media discourse as the designation of a specific period – the era of the cult of personality and it is often compared with the present. In the article ‘Eurofondy na dialnice dáva dokopy premiérka’ [<http://ekonomika.sme.sk/c/5687472/eurofondy-na-dialnice-dava-dokopy-premierka.html>] we can find a comparison of the Slovak prime minister with Stalin – the author uses the similarity between Stalin's and Fico's attitude when communicating with society. The Slovak writer L. Feldek in his feuilleton ‘Fejtón noci svätójskej’ [<http://komentare.sme.sk/c/6850065/fejton-noci-svatojanskej.html>] says that even today we can feel Stalin's spirit in Slovakia – people live in the atmosphere of fear. He sees the reason of their fear in small ‘Stalinchiks’ who are able to keep people in fear – Slovak employers.

Michurin

It is possible to find the name of Michurin in the Slovak media as well. We can mention for example the article „Micurinska koza“ [<http://m.sme.sk/?cl=6011435>] whose name alludes to a vulgar joke, that can be

easily found on Internet. The author describes the riots that took place in UK during the summer of 2011 in the article. His opinion was contrary to the new methods of bringing up children, where parents are not allowed to use standard approaches due to the strict domestic violence laws. In the end he says that the crossing of capitalist freedom and socialist values is a ‘Michurin's Goat’. The evaluation function of the name is clear in the text – the idle model of society is equal to Michurin's attempt to reconcile the irreconcilable.

Morozov

Pavlik Morozov is known, on the one hand, as a hero of pioneer's clubs and therefore compulsory reading, but on the other hand, as a symbol of betrayal [Zavacká, 2007, p. 210]. Soviet ideology made an icon of pioneer Pavlik which was supposed to be an example for younger generations [Сипко, 2013, p. 110] and he is still well known in Slovakia. In an article dedicated to pioneer's camp Artek [<http://cestovanie.sme.sk/c/72755/byvaly-pioniersky-tabor-artek-uz-nie-je-vzorom.html>] the authors says that the youngsters attending camp today are often just interested in sex and drugs. The author then gives an example of P. Morozov: ‘There is no connection between an era when the model of Soviet pioneers was the traitor P. Morozov and the situation today, apart from the revolution. Not the proletarian but the sexual one.’ The author uses Pavlik's name in mockery and he uses the precedent name again in order to designate an entire era. We found the name of Morozov again in the text ‘Človek obojživelník’ [<http://komentare.sme.sk/c/7133361/clovek-oboživelnik.html>] in which the heading alludes to the precedent text of



A. Belyaev. The author mentions the Slovak Prime Minister again as he was a member of the Communist party but today positions himself as a strong Catholic. The author believes that one can not simultaneously believe in God and in the ideals of Communism and he gives some examples saying that prime minister is like 'Kaja Marik and Pavlik Morzov'. The author compares contradictory characters: the heroes of stories for Catholic children, Kaja and Pavlik, who betrayed his father. Again we meet Pavlik as a fallen hero who has a very negative aura in Slovakia nowadays.

Conclusion

In conclusion, we can say that the analysis of sources gives us basis to establish the fact that the names of Soviet heroes as a precedent phenomena are still present in Slovak media discourse. However, in most cases, they are subjects of significant semantic changes in the direction of demythologization. The frequency of the use of Soviet heroes' names shows us that they are still widely known in Central and Eastern Europe.

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