

Psycholinguistic Analysis for Religious Stories and Legens

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Abstract: The article is devoted to multicenter study and religiousness rate diagnostics among students. Characteristics, which were taken on the basis of the study of linguistic consciousness, were analyzed, so as to prevent religious extremism among young people living in the territory of Kazakhstan. A particular attention is given to the psychological characteristic of represented social groups. Attempt was made to expose the leading causes and as the result a religious young man's profile was obtained. The real-life experience was generalized and also correcting program of asocial behavior was drawn up. The data, based on the authors' research, can be used to analyze the motives of respondents referring to religion.

Key words: Religious legends • Extremism • Unemployed persons • Justice • Labour • Knowledge • Belief • Friendliness • Strength

INTRODUCTION

The spread of the phenomenon of youth social and psychological dependability becomes an alarming trend in the modern world. As noted by K. Selchenok, bondage of corruption is much more expensive than the most deadly epidemics and natural disasters, because they are taking away people's most valuable - the lifetime of health and energy; it prevents them to develop, stand in the way of aims and desires realization [1.27]. Each dependence causes psychological and physical damage. It deprives people of reality, promoting their spiritual blindness, deafness and mental twisted sensibility. Origins and the manifestation of a form of dependence originate from psychological dependability inherited to each individual. Psychological dependence is the result of paralogia and derealization due to which the brain loses its ability to adequate reality valuation. It is able to exaggerate some facts and diminish others, ignore post-acceleration in all. Person's attention is focused on the things of strange, even absurd somewhere. Supreme tasks are put on the back burner, meanwhile small irrelevant details move to the fore. These little things devour consciousness, then gradually purchase in compulsive thoughts nature. There are senses of discomfort, either mental and physical that develop in a person, which, as a result, pursues him and literally drives him crazy. Symptoms of discomfort manifest itself as anxiety, depression and apathy, leading

to the development of addictive behavior and the formation of loneliness [2.156]. It is generally admitted that the world is characterized by an increasing number of religious information flows with very intense dynamics of their qualitative and quantitative changes [1.30]. The same analysis showed religious extremism is one of the most difficult social and political problems of the modern Kazakh society, which is concerned, first and foremost, with the manifold manifestations of extremism, heterogeneous membership of extremist organizations which have a destabilizing impact on the socio political situation in the country. It is easier to form radical views and beliefs affected by social, political, economic and other factors in youth who are most exposed to destructive influence. Thus, the young citizens join the ranks of extremist and terrorist organizations that are actively using the youth for their political interests. So there are some religious processes peculiar for Kazakhstan. It is necessary to develop social skills and life orientation among young people and it becomes the most important task for any country. Various forms of social extremality have historically necessary character determined by the course of social development. Process of learning, learning new forms and activities always exceed the bounds of things that are already cognized and known now; that is considered as a norm nowadays. When a person has known the laws of development of certain social phenomena, he learns to neutralize the

negative effects of extreme factors. In the study of the religious it was revealed that basic mass is young people with high levels of anxiety and neurotization. Conditionally to orientation of the "progress" or "tradition", "Westernization" and the patriotic "basis"; the "quick results" or "continuous improvement" they choose an organization (courses, schools, sects, brotherhood and etc). The principle of operation of these organizations (regardless of ideological and cultural cover) is to educate its members, psycho-techniques allowing them to feel superior to the 'masses' for the uninitiated who are simultaneously under a total submission to superiors [3]. During the 19th century the study of speaking became an experimental endeavor. It became possible to exactly measure the "mental durations" involved in naming pictures, colors, or numbers. Wilhelm Wundt's psychology laboratory in Leipzig, the first of its kind, became the cradle of experimental psycholinguistics [4]. With a logical, flexible structure introducing psycholinguistics steps through the central topics of production and comprehension of language and the interaction between them. Students will gain an understanding of the processes and representations involved in language use [5]. As the field of psycholinguistics developed, it became clear that theories of sentence comprehension and production cannot be based in any simple way on linguistic theories; psycholinguistic theories must consider the properties of the human mind as well as the structure of the language. Psycholinguistics has thus become its own area of inquiry, informed by but not totally dependent on linguistics [6]. In their account of language acquisition, the child is exposed to linguistic data which he internalizes and then reproduces at a later stage. Language is thus learned from outside, we learn it in the same way that we learn other habits [7]. As follows from the experiment results, we described the religious legends and stories. We present some data from the materials. Participants in the experiment were generally students and young people from 18 to 22 years. The experiment studied the description of religious texts from the point of psycholinguistics. In the first phase of the experiment the subjects were presented with religious legends and stories. Experimental religious texts were to determine their psychological characteristics associated with emotionally notional dominant. The study came to the following conclusions: positive reactions which have understood the essence of religious legends and stories - 46 respondents, negative reactions, some do not fully understand the meaning of religious legends - 12

respondents, respondents were also young people whom legend has not touched - 10 respondents. The least number of respondents who do not understand the religious legends and stories - 4 respondents. We analyzed 72 questionnaires for processing where we kept 46 of them. The results obtained from informants fully meet our requirements. Analysis of religious texts suggests the existence of an objective set by accentuation of human by emotional and semantic dominant skimmed in the text by analyzing its linguistic material. Majority of respondents had positive reactions, it is said that they understood each listen legend and history and shared with their positive emotions. All the legends and stories are instructive in their own way, they are true and can occur in our everyday life. Presented religious texts: Legend one. Five remedies. One padishah was very angry with his sight; he sent him in prison and ordered to give only black bread and water. Days passed by, but the vizier hadn't complained and king noticed it. He went to prison and ordered to bring the vizier to him. The king wanted to know how vizier stands and pretendû to be well, after all, he eats only black bread and drink only water. -"My lord, I have five remedies and I take them." the king heard of it and was outraged: -"Where are those medicine?! Show me them!" Vizier answered indeed- "the first medicine is courage!" it means belief in Allah. The second remedy is to thank your lucky stars, because there is no escaping fate and everyone has his own fortune. The third remedy is patience. The next medicine is joy that you get from your life. Someone might have a worse situation than mine, so in any case you should be thankful for what you have. The fifth remedy is hope! I hope that one day I will get out of prison; - vizier told about his remedies and it amazed the padishah. The story of how cruelly and unjust king treats with his vizier sending him in prison and ordering to feed on bread and drink only water. But the vizier does not give up, he is very patient and strong; he believes in God and it gives him strength. These five remedies are five most important qualities in a man: Courage, Hope, patience, satisfaction with everything that happens to us in lifetime and the joy of life itself. The story two. "Good and evil. One day grandfather and his grandson were sitting and looking at two dogs fighting in front of the house. One of the dogs was white, the other - black. These dogs are always fighting next to grandfather's house of as his grandson remembered himself being 12-years old boy. The dogs, that grandfather was staring, were really big. The grandson asked his grandfather: "Grandpa, your dogs are so big, you would have one enough for defending, why

you have two? And what about their colour? Why one is white and another is black? ' . 70-years old grandfather smiled and looked at his grandson and said, "My son, my dogs are like my two mascots." Mascots...of what? Of goodness and evil. There is always a fight between good and evil inside us alike these two dogs. Every time I look at them, I remember about it. So I keep them by myself. The little boy realized if there is a fight, there should be a winner. So then he asked, "What do you think who will win this fight?" Grandpa smiled and looked at the child, "Son, do you ask which of them? If you want, I can say. The winner is that you give feeding. We have known this story from early childhood and we have been always said what is good and what is evil. It will always be with us, we always fight against evil and therefore there is an angel and the devil within us. We could understand but we are not fully aware of doing some actions and making decisions. However, our actions proverb for us. Sometimes we do not notice our mistakes, we do not understand what we're doing, but if in the future we recognize and correct them making a difference, that means we feed the angel inside of us. It is very important not to lose our human nature. Legend three. Dog and cock's language. Once upon a time one man came to Musa Alleyhussalam and asked him: -Musa, could you pray for me to understand animals' language? I might learn something from them and become a good person? Musa answered then: -Be thankful for you have now; don't try to carry weight that is beyond you. But that man didn't listen to and stood on his ground: -Musa, what would it cost you, at least let me see the dog and cock in my farmyard. After that Musa Alleyhussalam began to pray for him. That man was delighted and returned home. The next day, setting the table, the maid dropped the bread and it rolled into the street. Here a cock came running and began to peck bread. The dog saw it and got angry with the cock, so he said: "The cock, are you really doing right? You can eat millet, barley when I can eat only bread and nothing else. Why are you eating my daily bread?" the cock replied: - Right, but do not worry if tomorrow owner's donkey dies, you will eat your fill. The owner has heard and immediately sold the donkey. The next day, the owner starts overhearing to cock and dog expecting more what they say. The dog started blaming the cock: -That was you who said that donkey will die and I will eat my fill. But the cock answered this way: The donkey died, but it died elsewhere. You do not worry if the horse dies tomorrow, then you will just get enough. The owner sold the horse at once. He thought that the knowledge of the language

of animals brings only good luck to him. The next day he went back to listen to the dog and the cock. The dog began to scold the cock, the cock said then: - I'm not lying. The horse would have died if the owner did not sell it. But do not worry if tomorrow the most devoted servant dies, a lot of the people will attend a funeral and we shall be satisfied. Having heard of this, the master sold a slave too and starts listening again to. This time the dog was very angry, because it was cheated for many days. Then the cock said: - I did not lie. Slave died, but he died in another place, so the owner sold it. However, he was not of any use. If he got rid of unhappiness, misfortune would happen with a donkey. When he sold the donkey, trouble came to the horse. When he sold his horse, trouble came to the slave. And now, when he sold a slave, trouble came to him. When Master dies tomorrow, so we shall be satisfied. The host heard this and started repenting and beating his stupid head. But what is to be will be. It is the story of how one man came to Musa Alleyhussalam and asked him to do so that he can hear what his animals say. But because of the knowing he now can not avoid the fact that we had to hear, though Musa Alleyhussalam persuaded from it and warned him, but he would not listen. But curiosity got the best and killed him. Story four. Why is King's daughter miserable? It was the king's two daughters. The king was very fond of his two daughters, so he has never denied them and tried to fulfill their desires inviolately. However, two daughters, having growing up, began to change in their character. One day a wise man came to visit the king. Having seen the king's sad face he asked the reason. The king replied: "Do not even ask! I have a daughter who does not laugh and no one knows how to cure it. ""King, let me stay with you in the palace. Maybe I will find the cause of your daughter's grief, "- said the traveler. The king allowed him with a relief. And the traveler began to follow the king's daughters. It turned out that at night before going to bed they take out a copybook under the pillow, write something and in the morning, read they wrote and after that they stand up. One day, when the girls fell asleep, traveler read the notebook and found that the youngest daughter wrote about the good deeds that have been done for her, while the eldest wrote only about the manifest injustice to her. The next day a traveler ask for permission from the youngest daughter, put her book under the pillow eldest daughter. At dawn, the eldest daughter of the king took a notebook out under the pillow and began to read. Since everyone treats to the princesses equally in the palace, she was not surprised with written in a notebook and remembering all the good

done for her, she beamed with joy and began to sing. The king, seeing the joy of his eldest daughter, could not believe his ears and eyes. He immediately called for the traveler and asked him how he did it. So the Traveler said: "My King, life is like a mirror. If we think about the good side of life it will look beautifully. And your eldest daughter was unhappy, because she thought about the bad side of life". He called his eldest daughter and told her to write in her book only good things. Since that day, King's two daughters began to live happily. This situation is common among today's youth. I hope that this case people will take thought of it. Let's try to get out of life only good and just think about good things. If and only if, we will be truly happy! Story five. Three dead for belief. During the war, the Prophet Mohammed called his three companions and sent them to the enemy. Two warriors fearlessly attacked the armed army and were killed. The third companion was near to the enemy, but he hesitated life is so sweet. However, he was called by rasul Allah personally; he was a victim of cold steel. The enemy soldiers lose heart when they have seen it and Muslims cheered and the enemies were defeated. After the war, one of the companions asked about the three men who started the war. Mohammed said: - All three will go to paradise, only the latter will enter the paradise of the lower level. It is a legend about how the three were killed for their faith, the first two companions, without delay, without fear, gave their lives and one hesitated, so he will go to heaven of the lower level. Legend six. Baby's tear. When the Prophet turned sixty-one, his mother Maryam gave birth to a son. The rasul Allah was on the top of the world and indulged the baby. When the infant was seventeen months old, he fell very ill. Rasul Allah has known this and, came along with companions towards home. At this time a small Ibrahim could hardly breathe. Prophet took the child in his arms – tears were flowing from his eyes on and on. His friend Abdrakhman was standing nearby said with surprise: - Oh, rasul Allah, was it possible to cry so much? Is it not a sin against God? - These tears don't contradict to calls of Allah; these are tears of care and love for my dearest son. The Prophet said: - Allah has forbidden us to sing a funeral song and tear the clothes which faced with grief. Then he sat down next to Ibrahim and said: - My Son, your loss for us is irreplaceable heavy grief. Our eyes are filled with tears and my heart is torn into pieces, but we can not do anything against the will of Allah. After a while his dear child died [8]. The Legend is very sad, there are the same situations in our lives. And sometimes we can not accept injustice, fate, sin, obstacles and death. In the course of time, the love of

loved ones, friendship, concern and faith helps us to move on and live. The legend seven. True friend. One night, running away from the enemies from Mecca to Medina, rasul Allah and his friend Abu Bakir stopped in a cave at dawn. They decided to wait in this cave until the evening for fear of chasers who followed footsteps. Abu Bakir said: -Oh rasul Allah, you wait here and I'll check if there are any poisonous insects and snakes - and went into the cave. He thoroughly cleaned the cave, tore his shirt and plugged all the holes. When they went inside, worn-out Prophet fell asleep but Abu Bakir noticed one open hole. He closed the opening with his feet and continued to lie being afraid to wake up a friend who was asleep resting his head on his shoulder. At that moment, the snake that was hiding in a hole, stung Abu Bakir's foot. Despite the pain, he kept on suffering from pain, but the tears that ran down from his eyes against his will, began to drip on Mohammed's face. Rasul Allah opened his eyes and saw that his friend pain-ridden. He immediately gives some aid and alleviates the pain. All the companions of the Prophet loved him and were willing to give their lives for him. Abu Bakir's act is one example of this love. Legend of loyalty and friendship. Abu Bakir was a loyal and devoted friend and acted very honorably. Eighth legend. Hospitable family. Rasulallah was notable for his hospitality and generosity. A lot of guests used to come to him. He once told to cook dinner for guests who had come from afar. And wife also said that they have nothing left for lunch. Prophet began to ask sitting next companions: -Who will feed my guests? The companion named Abu Talkha says: - I will feed. Sharing the food with your guests is a great honor. Being very glad he returned home and said to his wife: - The Prophet asked us to feed his guests. - This is really a great joy. But, at home except the food we left for the children, there is nothing else - said his wife in desperation. - You surely know what a good thing is to receive guests. You can put the kids to bed early? - asked Abu Talkha. Wife happily agreed with this idea. She told the children stories and put them to bed without dinner. Then, prepping the meal, she said to her husband: - There is barely enough food for one. A guest wants us to eat too. If we start there, he will stay hungry. What do we do? - Then let's do this way - said Abu Talkha. After you put food in front of us, as if we don't notice, we put out a candle. Then we would pretend as if we take the food from the tray and eat. Then the guest will think that everyone is eating. Abu Talkha and his wife without thinking about the fact that their children will be hungry, tried to feed the hungry visitor. The next day, the guests left their home very satisfied. No

one would know the story if Allah revealed the secret to the prophet. There was written: "They did not doubt the correctness of their actions despite the poverty. Generous people wishes are always fulfilled". When Rasulallah was known about this, he told it his companions. After this case, God blesst Abu Talkha's family. Hospitality is a special sort of kindness, shelter and protection to travelers. This story has an important role, because friendship set in hospitality. The legend nine. Poor man. One Muslim from Medin turned to Mohammed for a hand. The prophet asked the Muslim: Is there nothing in your house? And this man answered: -We have a blanket one side which we cover our bed and other we put under water dishes. -Go and bring me these things - the Prophet and sent him home. As time passes, he brought these things. -Who can buy it? - asked Mohammed. One of Muslims said: -I can buy for one dinar. -Is there anybody who gives more for it? -I can give two dinar. The prophet said some words to this poor giving these coins: -Buy something to eat for your family for one dinar and for another - buy an ax and bring it to me. Rasul Allah had planted his hands on the ax and said: -Now cut wood from the mountains and sell them. But I must not see you here for fifteen days. The man came back in about fifteen days. He earned eleven dinars and bought the food for half and the rest – some clothes. The prophet said then: -It is better to hardly earn than begging. If you are begging and ask for help from others when you are able to do it yourself, then you will have sinned! The story of the poor who did not want to work. The Prophet knowingly gives him an instrument of labor, so that he could make a meal. With the tools he helps himself and his family. No cross, no crown. Work makes man gentle [9].

CONCLUSION

In the course of experiment, the subjects expressed a positive attitude towards religion. Thus, the experimental results suggest that there might be some psychological factors for the preferences of either, one or another text of religious content that determine his world outlook. In other words, the choice of religious views, that respondent meets, is caused by the emotional and semantic dominant of religious texts [10]. From the above analysis proceeds that with regard to language acquisition, behavioristic theory can provide much useful information concerning verbal responses and reinforcement [11]. The recent tendencies in psycholinguistics show increasing interest in discourse processing and in particular in the ways readers create a

mental representation of the narrative world. The focus of interest is on the role of readers' schemata and the problem of inferences about the read subject matter [12]. The analysis of this experiment allowed us to come to the following conclusions: that the concurrence with the dominant personality of the recipient plan determines its emotional attitude and spiritual development of the individual. Each recipient's emotional perception of religious texts teaches them to be fair and forgiving. Religious texts structure the religious worldview of young people. Such texts educate young people to be patient, kind, loyal, strong, friendly, smart, hardworking, ambitious, responsible, reliable, strong and happy at last.

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