

ют» все исторические и специфические черты различных городов, а с другой стороны, его культурная насыщенность, мифологизм и символичность дают возможность индивиду «переложить» (переинтерпретировать) инвариантные черты города в форму индивидуальной значимости.

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### **DISCOURSE OF HATRED AS A GROUP-IDENTIFYING TECHNIQUE: INTERNET CASE STUDY**

My research interest is Internet discourse with a focus on the way the communicants represent themselves as individuals and groups in social media. *The research object* of the given contribution is the discourse of hatred as a tool for a group's identification technique. *The aim* that I pursue here is to find such cases in social media and present them as an object of a qualitative research.

It is natural that people with the same interests and values form into groups. This occurs in a real life on a national ground. It also occurs nowadays in a virtual life on a global ground. One of the functions of the Internet is to be a socially defined space, in which individuals with their personal vision and understanding of the world meet for interaction and information sharing. As a result, they form virtual discourse communities. The latest gives more possibilities to express oneself on a wider scale having no limitation in the themes and space. It also adds the feeling of safety to express oneself fully on different issues. All this brings with itself the opportunity for the participants of such globally formed discourse groups to build their identities beyond national borders.

Globalization seems to work for people's better understanding each other beyond races and nationalities. However, the process of building the identity of a group presupposes comparing different groups and may lead to accepting the others

as aliens. Otherwise, there can be the cases when the discourse of hatred interferes with the discourse of group identification.

My contribution to this research problem is a case study based on the speech behavior of the vegan discourse group. The corpus of texts comes from Tweeter (access form 14/01/2018 <https://twitter.com/FollowTheVegan>). I collected the database on how the discourse group of vegans represent themselves and whether they involve elements of the discourse of hatred to the community of meat-eaters for the purpose of self-identification or not. Within this, I have studied the way hatred is exposed for the purpose of the group-identification. The methodology used is combined of the Grounded Theory and critical discourse analysis.

The Grounded theory belongs to a qualitative research study and suggests special data collection processing based on three types of coding: open, axis and selective. The three-dimensional categorization helps to verify the information collected and overcomes stereotypes in research as such. Applying this approach with a critical thinking basis, it is possible both to organize the database properly and generate the theoretical background for its further analysis [1, p. 19; 2, p. 6; 3].

**Discussion and preliminary conclusions.** The vegan community was formed in Twitter in 2009 and has nearly three thousand followers registered. For my pilot study I have chosen the sample of posts dated from January 2016 to January 2018. For that period there were 82 messages posted. The sparse number of posts is compensated by the ‘retweets’. The number of ‘likes’, and ‘hash tagging’ is significantly high. Each post was considered by me separately with an open coding and memos’ ascribing. The axial coding gave the opportunity to reconstruct the key categories of the posts relevant to its thematic matrix within the research sample. There are 12 of them actualized in it, namely (1) a sense of community, (2) attitude actualization, (3) famous vegans, (4) celebrations, (5) law enforcement, (6) vegan food, (7) feeling about animals, (8) propagation, (9) humour, (10) climate, (11) transitions, (12) hatred (the numbers are given in the order of their intensity). There is also a stand-alone post, which fits none of the assigned categories and can be presented as a claim that ‘vegans force their view on others’.

The particular verbalization focus found in the sample is marked with the word ‘to connect’ to prove that the idea of interconnection could be considered as an additional verbally developed theme of the vegan group discourse and should be added to the analysis. The other idea verbally developed is a proof that their ideology is reasonable not only to the group participants but also to the outside world. The posts present the activities of the group by sharing personal involvement plus citing celebrities who are in favour of their cause, and reinforcing their ideologies giving no particular sources or links.

The posts marked with the category “hatred” are not numerous. There are just three of them in our sample. They shared some activities witnessed regarded as a taboo for the community of vegans and so the posts actualized hatred to the opposing party (meat-eaters). The same category forms the structure of the stand-alone post inflicting a strong negative attitude to the others as aliens. The obvious appeal of it is to protect all living creatures of the planet saving them from being a food for others. It provided places or recipes with vegan food. This content representation makes the community noticed and identified. It also works for the group’s unifying accepted as a socially visible collection of individuals, the ones who represent specific ideology contrastive to the other group.

It may be added here that the critical discourse analysis (CDA), added to the Grounded theory approach with a focus on the way the content is represented, shows that the category can be represented as “reserved hatred”. The reason for this is in the fact that the group identity is represented as socially encouraging, without harsh statements, though a substantial portion of content related to the strong negative emotions is quite evident.

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## ПЕРСУАЗИВНОСТЬ КАК КВАЛИФИКАТИВНАЯ КАТЕГОРИЯ МОДУСА

В современном языкознании таксономия дискурса основывается на нескольких автономных параметрах, наиболее крупный из которых – классификация по модусу (по информационному каналу). Модусные категории представляют собой определенную систему и состоят из трех основных типов: актуализационные, социальные и квалификативные. Рассмотрим подробнее последние.

Кваликативные категории модуса выражают отношение автора к событиям и информации о них. Данные значения представлены авторизацией