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INTERTEXT IN CONTEMPORARY CONVERSATIONS: FORMS AND FUNCTIONS

Abstract

In the digital age, intertext has become an integral part of communication, influencing oral and written forms of interaction. The present study is devoted to analyzing the manifestations of intertext in contemporary conversations, including informal and professional environments. The first part of the paper reviews the theoretical foundations of intertextuality, including the classical concepts of G.Genette, R.Barthes, and M.Bakhtin, as well as distinguishing intertext from reminiscences, allusions, and quotations. Next, the use of intertext in everyday speech is explored, from references to literature and movies to memes and political events. Particular attention of the paper is paid to the digital environment, where intertext manifests itself in the form of internet memes, comments, and social media posts. The influence of algorithms and media on the dissemination of intertextual statements is analyzed, as well as their role in shaping the cultural code of different communities. The conclusion summarizes the results of the study, considers the influence of intertext on the simplification and complication of communication, and suggests directions for further study of this phenomenon.

Keywords: intertext, intertextual, conversations, communication, memes, cultural code, a phenomenon

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ҚАЗІРГІ ӘНГІМЕЛЕРДЕГІ ИНТЕРТЕКСТ: ФОРМАЛАРЫ МЕН ФУНКЦИЯЛАРЫ

Аңдатпа

Цифрлық дәуірде интертекст коммуникацияның ажырамас бөлігіне айналды, өзара әрекеттесудің ауызша және жазбаша түрлеріне әсер етті. Бұл зерттеу қазіргі әңгімелердегі Интертекст көріністерін, соның ішінде бейресми және кәсіби ортаны талдауға бағытталған. Жұмыстың бірінші бөлімінде Интертекстуалдылықтың теориялық негіздері, соның ішінде Дж.Женетт, Р.Барт және М.Бахтиннің классикалық тұжырымдамалары, сондай-ақ интертекстті реминисценциялармен, тұспалдаулармен және дәйексөздермен ажырату қарастырылады. Әрі қарай интертексттің күнделікті сөйлеуде қолданылуы зерттеледі – әдебиет пен киноға сілтемелерден бастап мемдер мен саяси оқиғаларға дейін. Интертекст интернет-мемдер, түсініктемелер және әлеуметтік медиа жазбалары ретінде көрінетін цифрлық ортаға ерекше назар аударылады. Алгоритмдер мен медианың мәтінаралық мәлімдемелердің таралуына әсері, сондай-ақ олардың әртүрлі қауымдастықтардың мәдени кодын қалыптастырудағы рөлі талданады. Қорытындыда зерттеу қорытындылары шығарылады, интертекстің коммуникацияны жеңілдету мен күрделендіруге әсері қарастырылады, сондай-ақ осы құбылысты одан әрі зерттеу үшін бағыттар ұсынылады.

Түйін сөздер: интертекст, интертекстуалдылық, сөйлесу, коммуникация, мемдер, мәдени код, құбылыс

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ИНТЕРТЕКСТ В СОВРЕМЕННЫХ РАЗГОВОРАХ: ФОРМЫ И ФУНКЦИИ

Аннотация

В условиях цифровой эпохи интертекст стал неотъемлемой частью коммуникации, оказывая влияние на устные и письменные формы взаимодействия. Настоящее исследование посвящено анализу проявлений интертекста в современных разговорах, включая неформальную и профессиональную среду. В первой части работы рассматриваются теоретические основы интертекстуальности, включая классические концепции Ж. Женетта, Р. Барта и М. Бахтина, а также разграничение интертекста с реминисценциями, аллюзиями и цитатами. Далее исследуется использование интертекста в повседневной речи – от ссылок на литературу и кино до мемов и политических событий. Особое внимание уделяется цифровой среде, где интертекст проявляется в виде интернет-мемов, комментариев и постов в социальных сетях. Анализируется влияние алгоритмов и медиа на распространение

интертекстуальных высказываний, а также их роль в формировании культурного кода различных сообществ. В заключении подводятся итоги исследования, рассматривается влияние интертекста на упрощение и усложнение коммуникации, а также предлагаются направления для дальнейшего изучения данного феномена.

Ключевые слова: интертекст, интертекстуальность, разговоры, коммуникация, мемы, культурный код, феномен

Introduction. Modern communication has changed significantly under the influence of digital technologies. Social networks, messengers and blogs promote the active use of intertext, which helps to compress meaning, convey emotional subtext and strengthen ties within communities. Modern communication is also filled with references to pre-existing texts, cultural codes and symbols. It is developing within an environment of information surplus, where the distinctions between oral and written language, artistic and mainstream literature, as well as local and global cultural codes are becoming progressively indistinct. Intertextuality is a fundamental phenomenon influencing contemporary communication, characterized by texts engaging in dialogue with one another, so generating new meanings through references, quotations, reminiscences, and allusions. Intertext in conversation manifests itself in the form of allusions, quotations, memes and cultural codes, which makes it an important element of research. This phenomenon is an integral part of speech practice, allowing speakers to convey complex meanings concisely and succinctly.

Intertext in conversations performs many functions: it facilitates understanding of complex ideas, helps to establish a connection between the participants of communication, forms belonging to a certain cultural or social group. Fiction literature takes a special place in this process, becoming a source of stable expressions, plot motifs and symbols that are reflected in everyday speech. Kazakh contemporary literature also plays an important role in the formation of national discourse, offering images, concepts and language constructions, which then pass into mass consciousness and become elements of everyday communication. The works of such authors as Daniyar Sugralinov, Rakhymzhan Otarbayev, Aigul Kemelbaeva, Karlygash Abdullina, Erzhan Zhunisbek and others demonstrate active use of intertextual elements. They refer both to traditional Kazakh texts (epics, legends, proverbs and sayings) and to global cultural sources (Western literature, cinema, Internet memes, social networks). As a result, a complex system of text interaction is formed, in which the national and the universal coexist in a single communicative space.

In addition, intertextuality in Kazakh contemporary literature often acquires the function of social criticism. For example, in Daniyar Sugralinov's novels one can see numerous references to the realities of post-Soviet society, global digital culture and new forms of social interaction. This makes an artistic text not only a means of self-expression of the author, but also a platform for social dialog. In everyday conversations, such elements manifest themselves in the form of quotations, paraphrasing, jokes and symbolic images, which indicates the profound influence of literature on the thinking and communication of modern society.

The paper aims to analyze the forms and functions of intertext in everyday conversations, as well as to identify the peculiarities of the influence of modern Kazakh literature on speech practices.

The following aspects will be considered as part of the work:

What types of intertext are most common in contemporary conversations?

What is their communicative and social function?

What literary works most often become sources of intertextual borrowings?

How are literary images and motifs transformed when they pass into oral speech?

Thus, this study will allow not only to trace the mechanisms of intertextual functioning in communication but also to understand more deeply the role of modern Kazakh literature in the formation of speech practices of society.

Methods and materials. This study uses qualitative interdisciplinary methodology based on the principles of discourse analysis, intertext theory and cultural linguistics. The aim of the study is to identify, describe and interpret the forms and functions of intertextuality in modern oral and

written communication, paying special attention to the Kazakh linguocultural context. To identify and classify examples of intertextuality in spoken language, literature and digital media, a descriptive method was used. Discourse analysis used to interpret how intertextual elements function in specific communicative situations, particularly in social media, political rhetoric and everyday conversations. Comparative analysis – to compare intertextual practices in Kazakh culture with broader global trends in digital communication. Also, linguocultural analysis allowed us to examine how intertextual references (e.g. proverbs, quotes, memes) express national identity, values and shared memory.

The empirical part includes oral speech samples containing Kazakh proverbs and sayings, quotations from literary works and everyday expressions and fragments of modern Kazakh literature by such authors as Abish Kekilbayev, Dulat Isabekov, Smagul Yelubai, Aigerim Tazhibayeva.

The research paper gives examples from digital communication such as memes, posts in social networks, hashtags. Intertextuality was also considered as a part of political discourse in media texts. The study also draws on semiotic and communicative approaches. How short, intertextually rich utterances convey multilayered meanings, create group identity, and fulfill rhetorical or manipulative functions have been studied. These approaches investigate how in fractured digital discourse intertextuality fosters brevity, expressiveness, irony, emotional resonance, and cultural cohesiveness. Combining the instruments of literary, linguistic, and media research, this study seeks to expose how intertextuality functions as a universal but culturally flexible phenomena, especially in Kazakh speech and writing, reflecting both traditional legacy and the dynamics of the digital age.

Results and Discussion. The concept of intertext originates from the works of M. Bakhtin, who considered the dialogical nature of language, as well as from the studies of R. Barthes and G. Genette, who described different levels of intertextuality. Intertext can be distinguished from allusions, reminiscences and direct quotations: while quotation implies an exact reproduction of the text, intertext can be hidden or reworked, acquiring a new meaning in a different context. The term “intertext” was first proposed by French literary critic Julia Kristeva in the 1960s, developing Mikhail Bakhtin’s ideas about the dialogicality of a text. According to Kristeva, each text is created not in a vacuum, but in a constant dialog with already existing texts. This means that any utterance relies to a greater or lesser extent on the cultural and linguistic experience fixed in society. Intertextuality, as a key concept of postmodernism, plays an important role in modern linguistics and literary studies. It is seen as an integral category of a text, linking it to other works and cultural context [1].

Other researchers, such as Gerard Genette, distinguish different levels of intertext:

- Direct quotation – verbatim reproduction of a part of the text.
- Allusion – indirect reference to a famous work, historical event, phrase.
- Parody – conscious borrowing with a change of meaning.
- Reminiscence – implicit reproduction of previously heard or read fragments.

In a broad sense, intertextuality is the ability of a text (or statement) to enter into connection with other texts, forming a single cultural space [2].

Intertext fulfills several key functions in modern communication:

1. Brevity and expressiveness

Instead of a long explanation of one idea, a person can use an intertextual reference and its meaning will be clear to the interlocutor. For example, the expression “*The Butterfly Effect*” immediately conjures up the idea of the chaotic influence of small changes on the future, without the need to explain the concept.

2. Creating a sense of belonging

The use of intertextual elements builds group identity. People who understand specific references (e.g., movies, books, memes) feel part of the same community. This is especially noticeable in Internet communication, where memes have become a way of cultural identity.

3. Playing with the reader/listener

Intertext is often used to create a humorous or ironic effect. For example, if someone responds to a difficult situation by saying, *"I'm tired, I'm leaving"* (a quote by Boris Yeltsin), this will create a comic or sarcastic effect.

4. Manipulation and hidden meanings

In political and media communication, intertext can serve as a tool to influence the audience. For example, the use of historical parallels or slogans from the past forms the necessary associations.

5. Expanding the semantic field of a text

Any text or statement containing intertextual elements can be perceived deeper and more multilayered. This is especially true in fiction, film, and journalism, where intertext creates an additional level of meaning.

The synthesis of text, context and intertext plays a central role in the formation of meaning in communication, and artistic discourse is a rich field for the interpretation of linguistic semantics [3]. Thus, intertext is a powerful tool to save language resources, make communication rich and expressive, and build complex semantic links between statements. In the conditions of the digital era, its role only intensifies, turning dialog into a dynamic space of quotations, allusions and cultural codes.

Modern communication has undergone significant changes under the influence of digital technologies. The Internet, social networks, and instant messengers have not only made it faster to share information, but they have also made it possible for people to interact in new ways, and intertextuality is a big part of those. People use references to other texts, memes, cultural symbols, and historical events more and more these days, which makes the study of intertext very important. Because of these changes, a new social and cultural setting has formed in which digital technologies have a big effect on how people talk to each other and understand information [4]. Thus, the digital transformation of society emphasizes the importance of the study of intertextuality in modern communications [5].

Digital technologies have made communication fast, brief, and fragmented. Short posts, tweets, stories, and comments have replaced traditional long narrative texts. Under such conditions, intertext becomes a tool for concise but succinct expressions of thought. For example, the use of phrases like *"Ok, boomer"* or *"I don't know about it, but I condemn it"* allows you to convey a complex meaning in just a few words. Fragmentation of information affects the audience's perception of data, making it difficult to digest the material and reducing the ability for profound understanding and critical thinking.

In addition, the use of emojis and other visual elements in digital communication helps convey emotions and intentions, which makes communication richer and more multifaceted. Thus, the digital environment promotes new forms of intertextuality, where brief and fragmentary messages contain deep cultural and social references [6]. Memes have become one of the main forms of digital intertext. Memes serve as cultural markers, generating complex layers of meaning that only specific user groups comprehend [7]. For example, memes based on images from movies or news headlines become independent units of communication, where the original context may change greatly but remains recognizable. Example: an image with the caption *"It's a fiasco, bro"* has become a universal symbol of failure, even if a person is not familiar with the original video from which the phrase originated.

Social media algorithms select content based on user preferences, creating closed information bubbles. Under such conditions, intertextuality can work in different ways:

- Reinforce the influence of groupthink (people only see references they are familiar with and confirm their beliefs).
- Expand semantic horizons (if people interact with various content).

An intriguing example is intertextual crowdsourcing, where Internet users collectively create new meanings for old texts. For example, ironic movie reviews or “translations” of news through the prism of memes form new contexts [8].

In the digital age, language is becoming more flexible and dynamic, and the boundaries between spoken and written language are blurring. As a result:

- Informal correspondence actively uses emoticons, GIFs, and emoji as elements of intertext.
- New slang based on quotations and allusions (e.g., “*Sounds like a challenge*,” “*Just don't punch me in the face*”) is appearing on social networks.
- Even in business and academic environments, the influence of intertext can be observed: reports, articles, and presentations contain metaphors, memes, and pop-cultural references.

Intertext in the digital age is actively used in media politics and propaganda. Power, opposition, activists, and media use references to history, literature, and movies to manipulate public opinion. Intertextuality plays a crucial role in communication in various spheres. In political media discourse, it enriches expressive strategies and deepens mutual understanding between countries [9].

Example: The use of the phrase “*Big Brother is watching you*” (allusion to George Orwell’s novel “1984”) in news articles about digital surveillance emphasizes the alarming context [10].

Additionally, intertext (#MeToo, #StayHomeSaveLives, #FreeBritney) frequently serves as the foundation for hashtags and slogans in social campaigns, which end up becoming global symbols. Intertext is an important way to communicate in the digital age because it brings people together, makes it easier to say complicated things, and changes how people see information. Its study is necessary not only for linguists but also for media experts, marketers, and analysts, as it is through intertext that trends, public moods, and cultural codes of modern society are formed.

The purpose of the study is to analyze the manifestations of intertextuality in modern conversations, both oral and written. Modern oral and written conversations cannot be imagined without intertextuality. People constantly refer to well-known texts, be it works of literature, songs, folk proverbs, or even Internet memes. In the Kazakh language, intertext is often based on the rich cultural heritage—folklore and works of classical and modern authors.

Intertextual elements are a big part of Kazakh spoken language. They help not only with information but also with showing feelings, beliefs, and cultural values. Intertext in colloquial speech can manifest itself in the form of proverbs and sayings, quotations from poems, as well as in stable expressions that have become part of the folk language. These elements in the language perform not only a functional role but also strengthen the link between generations, creating easily recognizable certain cultural codes and understandable in society. Proverbs and sayings are the most important component of Kazakh colloquial speech, which contains folk wisdom and life truths passed down from generation to generation. In Kazakh colloquial speech, intertext in the form of proverbs is often used to express opinions and assessments in a short and succinct manner.

For example:

- “*Elý jylda – el jańa*” (Fifty years—and the people will be renewed): This proverb is used in the context of discussions of change and transformation, often in discussions of generational change. It reflects the idea that over a long period of time, no matter how old the people are, they are bound to undergo changes, renewal, new ideas, and approaches.

- “*Abai jolyn bilmesen, qazaqty túsinbeisin*” (Without knowing “Abai's Way,” you will not understand the Kazakh.) This expression is a reference to the great Kazakh philosopher and poet Abai Kunanbaev, who deeply explored the essence of the Kazakh people, their culture, traditions, and values. The use of this phrase in the conversation emphasizes that to understand the depth of Kazakh identity, one must familiarize oneself with Abai's teachings.

- “*Sen de bir kirpish dúniege...*” (You too are a brick in this world): This line from Abay Kunanbaev's poem is used for motivation to inspire the youth to create something significant in life. It reminds us that every person can and should contribute to society, which means they should strive to improve themselves and fulfill their role in the world.

These expressions in the Kazakh language are filled with profound meaning and often serve to enhance emotional impact, help interlocutors to find a common language, and understand each other without unnecessary explanations.

In Kazakh oral speech there are also references to the works of classical and modern Kazakh literature, as well as to the works of literature of the Soviet period and post-Soviet era. Literary works become an important source of intertext, which makes it possible to refer to familiar works that express cultural and social values.

- Abish Kekilbayev, Mukhtar Shakhanov, Olzhas Suleimenov: These writers and poets have left a significant impact on Kazakh literature, and their works are actively used in everyday conversations. For example, lines from the works of these authors can be used to refer to complex socio-political themes related to national identity, historical memory, or ethical issues. References to these authors help interlocutors to express their thoughts clearly, as the works of these authors personify the most important aspects of Kazakh culture and history. “Don’t forget your land” is from works that address the theme of connection to one’s native land and respect for one’s roots. In conversation, this phrase can be used to emphasize the importance of preserving cultural traditions and respect for one’s homeland.

Intertext is used in everyday Kazakh speech to not only share information but also strengthen cultural and social ties. The most important role here is played by the identification of interlocutors with certain cultural codes and texts with which they grew up and which are iconic to them. The peculiarity of Kazakh intertext is that it is actively embedded in the context of discussion of topical social and cultural issues. For example, when talking about national identity, a quote from Abai Kunanbayev is often used, which emphasizes the commitment to the traditions, profound wisdom, and philosophy of the Kazakh people. On the other hand, quotations from works of Soviet authors can be used in conversations about time and historical memory, which is also an important element of colloquial speech, reflecting experiences and reflections about the post-Soviet era.

Thus, intertext in Kazakh oral speech is an integral part of everyday communication, which not only helps to effectively convey meanings and emotional connotations but is also an important element of cultural identity. Maqal-matelder, quotations from poems and literary works become links between generations, symbols of national wisdom and cultural traditions. In modern Kazakh communication, intertext remains a living and powerful tool for expressing complex social, cultural, and philosophical themes, as well as for maintaining unity and continuity between different strata of society. Intertextuality in writing is an important tool that allows writers and authors not only to create the depth of the work but also to build a dialog with the past, with the culture and literature of different eras. In the context of modern Kazakh literature, intertext becomes a powerful way to interact with the reader, creating a bridge between the classics and modernity and between different cultural and historical layers.

The above examples demonstrate how contemporary Kazakh writing actively interacts with literary heritage, drawing attention to important historical, philosophical, and cultural aspects.

1. Rollan Seisenbaev – “Ólgender qaityp kelmeidi”

References to the works of Abay and Chokan Valikhanov help the author not only to reveal deeper philosophical reflections on the fate of the Kazakh people but also to emphasize the importance of the intellectual heritage of these great personalities. The introduction of their quotations and ideas into the text creates not only a literary but also a cultural context that confers the work a multilevel significance.

2. Dulat Isabekov – “Qarǵyn.”

Here intertextual elements are connected with world literature, which shows the author's attempt to establish a dialog between different cultures. The characters' reasoning about Western novels and philosophy shows how it is possible to combine Eastern and Western traditions, which can be perceived as an aspiration for world understanding and comprehension of human values.

3. Smaghul Elubai – “Aqboz“ úl.”

The work actively uses allusions to tragic events in Kazakh history and references to folklore, which greatly helps create a deep sense of historical and cultural identity. The life of nomads depicted through epics and folk tales makes this text both historical and mythological, revealing the richness of Kazakh cultural memory.

4. Aigerim Tazhibayeva’s contemporary poetic works

The use of quotations from Abay, references to Aitmatov, and folk tales in her poems creates a special style in which the classics are reinterpreted through a modern prism. This approach is not only a tribute to great literature but also an attempt to adapt its ideas for the new generation, drawing parallels between the old and the new, the traditional and the modern.

Thus, intertext in modern Kazakh literature plays an important role in the construction of multi-layered works, where the past becomes part of the modern context, allowing the reader to comprehend not only literature but also cultural, philosophical, and historical processes.

Conclusion. In contemporary Kazakh conversations, both oral and written intertext plays a key role in enriching communication, serving as an important tool not only for the effective transfer of information but also for the formation of cultural identity. With the rapid globalization process and the rapid development of technology, intertextual elements become the main mechanism of communication between generations, creating a space for the transmission of knowledge, values, and cultural traditions. This interaction between texts not only saves linguistic resources but also reveals the depth and multi-layered nature of the Kazakh language, giving it a special significance in the context of national identity.

The use of intertext helps Kazakhs to express complex philosophical and moral ideas in a compact and concise form. Quotations, phrases from classical literature, proverbs, sayings, and folk epics – all this becomes part of everyday speech, filling it with deep layers of meaning that do not require long explanations. Thus, intertext in the Kazakh language fulfills the function of a link that strengthens communication and deepens understanding of cultural values, preserving and transmitting them to new generations.

Intertext also plays an important role in the formation of group identity in Kazakh society, especially in the digital age. In social networks and messengers, memes, phrases, quotes, and other elements referring to famous cultural images and works become not only a tool of communication but also a way to distinguish one's belonging to a certain community. In such communication spaces, intertextual knowledge becomes an integral part of identity, providing understanding between participants and creating a common cultural platform.

Equally important is the use of intertext in mass culture, where various references to Kazakh literature, history, and folklore become elements of everyday communication. For example, jokes, memes, and quotations based on classical works create common cultural references in public consciousness, which help people find common ground and exchange ideas.

Thus, intertext in modern Kazakh is not just a tool used to add meaning to communication. It is a crucial element that forms and strengthens national identity, preserves cultural traditions, and promotes a more profound understanding of historical and cultural heritage. In the context of globalization, when culture and language are exposed to external factors, intertext becomes a link between the past and the present, which helps to preserve the uniqueness of the Kazakh people and contributes to the preservation of their cultural identity.

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ЭРГОНИМЫ В СПОРТИВНОЙ СФЕРЕ КАЗАХСТАНА: НАЦИОНАЛЬНО-КУЛЬТУРНЫЕ ОСОБЕННОСТИ И ДИНАМИКА НОМИНАЦИИ

Аннотация

В статье рассматриваются эргонимы спортивной сферы Казахстана как значимые языковые и культурные маркеры, отражающие национальную идентичность, историческое развитие и влияние глобализационных процессов. Основу исследования составляет лингвокультурологический подход, позволяющий трактовать эргонимы не только как языковые единицы, но и как культурные знаки, транслирующие ценности и мировоззрение общества. Эмпирическую базу составили наименования спортивных объектов, собранные из открытых источников: интернет-справочников, публикаций в СМИ, логотипов компаний и вывесок. Особое внимание уделяется выявлению национально-культурных компонентов, которые реализуются через вторичную номинацию, переосмысление существующих слов, использование культурных символов, реалий и стереотипов. Анализ показывает, что в эргонимии спортивной сферы сосуществуют названия, сохраняющие традиционные культурные ориентиры (например, Батыр, Үміт, Тулпар), и имена, отражающие современные глобальные тенденции (например, Adrenaline, Lifetime, World Class). Динамика номинации

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