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**ТЕХНОЛОГИЯ ФОРМИРОВАНИЯ ТОЛЕРАНТНОСТИ /  
ИНТОЛЕРАНТНОСТИ НА СТРАНИЦАХ В СОЦИАЛЬНЫХ  
СЕТЯХ, ПОСВЯЩЕННЫХ СМЕШАННЫМ  
ЕДИНОБОРСТВАМ**

*Цель статьи - выявить особенности когнитивного механизма формирования толерантности/интолерантности на страницах социальных сетей, посвященных смешанным единоборствам. Статья направлена на то, чтобы внести определенный вклад в изучение проблемы когнитивных процессов и проблемы толерантности в процессе общения в соцсетях.*

*Авторы использовали контент-анализ 11,000 комментариев оставленных пользователями публичных страниц, посвященных смешанным единоборствам, с 2017 по 2020 год, и провели ряд опросов среди пользователей данных страниц. Предложенная авторами методика проведения исследования может быть использована для выявления свойств коммуникативной среды, формируемой любым другим контентом социальных сетей.*

*Авторы выяснили, что коммуникативная среда социальных сетей является результатом реакций пользователей (интерпретаторов), соотносящих свою позицию с материалом или комментариями, которые они находят в социальных сетях. В сознании пользователей происходит взаимодействие метаязыковых представлений интерпретируемых сообщений и существующих метаязыковых представлений прошлого опыта. Процесс интерпретации на данных страницах социальных сетей происходит в соответствии с оппозицией «свой-чужой».*

*Авторы также выяснили, что на когнитивном уровне коммуникативная толерантность проявляется посредством равновесия ментальных представлений опыта (знания, которыми обладает субъект) с ментальными представлениями воспринимаемого сообщения, найденного им в социальных сетях, приводящего субъекта к выражению дружественного отношения*

к полученной информации. Коммуникативная интолерантность проявляется посредством равновесия ментальных представлений опыта (знаний, которыми обладает субъект) с ментальными представлениями послания, найденного им в социальных сетях, что приводит субъекта к выражению враждебного отношения к полученной информации.

*Ключевые слова:* толерантность, интолерантность, социальные сети, когнитивная лингвистика, метаязыковые репрезентации

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#### COMMUNICATION IN SOCIAL NETWORKS THROUGH FORMATION OF TOLERANCE

*The article deals with the questions regarding the formation of tolerance/intolerance on social media. The purpose of the article is to identify the features of the cognitive mechanism as the formation mechanism for tolerance/intolerance on social media pages dedicated to mixed martial arts. So, the article is aimed at making a certain contribution to the study of the problem of cognitive processes and the problem of tolerance in the process of communication in social networks.*

*The study materials are 11,000 comments on the public pages that are dedicated to mixed martial arts from 2017 to 2020. Authors conducted a number of surveys among users of public pages that are covering mixed martial arts from the Russian social networking service VK.com. An experiment was used, which made it possible to obtain study material in a form of survey results. It seems that the research methodology proposed by the authors can be used to identify the properties of the communicative environment formed by any other content of social networks.*

*The authors found out that the communicative environment of social media is the result of reactions of users (interpreters) who correlate their position with the material or comment that they see on social*

*media. There is an interaction of metalanguage representations of interpreted messages and existing metalanguage representations of past experience that's happening at the cognitive level when users of social media pages interpret messages on social media. The process of interpretation on social media pages that are dedicated to mixed martial arts is reflected in the «Friend-Foe» opposition.*

*The authors also found out that at the cognitive level, communicative tolerance is defined as the coordination of mental representations of experience (knowledge that the subject possesses) with mental representations of the perceived message found by them on social media, which leads the subject to an expression of a friendly attitude towards the received information. Communicative intolerance is defined as the coordination of mental representations of experience (knowledge that the subject possesses) with mental representations of the perceived message found by them on social media, which leads the subject to an expression of a hostile attitude towards the received information.*

*Keywords: tolerance, intolerance, social media, communication, cognitive linguistics, metalanguage representations*

### **Introduction**

On the one hand, social media attracts the interest of researchers, including linguists, who studied the language tools used in it and social media as the communicative space. On the other hand, mixed martial arts is the fastest growing sport in recent years. Sports and the behaviour of sports fans are relevant topics for the linguistic studies. At the same time, the behaviour of mixed martial arts fans on the Internet has not been a subject of linguistic study. For our study, we selected public pages that are covering mixed martial arts from the Russian social networking service VK.com. Public pages dedicated to sports is an unexplored research niche, since social media comments were not considered by linguists in terms of the peculiarities of the cognitive mechanism that leads to the formation of tolerance/intolerance.

The purpose of the study is to identify the features of the cognitive mechanism as formation mechanism for tolerance/intolerance on social media pages dedicated to mixed martial arts. Using a cognitive approach while identifying the characteristics of communication on social media leads to the identification of the semantic aspect of social

interaction. The cognitive approach is based on the understanding of the social media user as an analyzing person, because this person exists in the world of information that needs to be understood, evaluated and used. As a result, the way social media users think determines how they feel and how they act. The cognitive approach to communication, as it seems, allows us to analyze the totality of factors that affect the process of communication.

Moreover, the study intends to find out if the communicative environment of social networks is the result of reactions of users (interpreters) correlating their position with material or comments that they find on social networks.

The collected theoretical results can make a certain contribution to the study of the problem of cognitive processes and the problem of tolerance in the process of communication in social networks.

### **Theory**

The thought process is characterized by self-regulation (Tarmaeva, 2019). It is about the orientation of a person in their own cognitive domain. The person enters into a relationship with emerging and existing metalanguage representations while comprehending the message. The already existing information can influence the process of realization. The decisive role belongs to the thought activity, which is aimed at streamlining emerging and existing metalanguage representations with which the person is in a state of adaptive interaction.

Cognitologists agree that mental representations are used to represent knowledge in the human mind, and that during the process of thinking, people have mental procedures that operate on mental representations (Thagard, 1996).

We see the frame model as a suitable model for representing the mechanism of processing (interpreting). A frame is a cognitive model that is structured as a SOURCE-PATH-GOAL schema (Lakoff, 1993). A frame is a triad of temporally and causally related representations. As a general and abstract structure, frame can be associated with different situations and used for a variety of purposes: understanding, acting, and making conclusions.

Cognitive harmony manifests itself as a state of equilibrium between the interaction of metalanguage representations that are unfolding in an ordered trichotomy - mental representations of experience (knowledge

that the subject possesses), mental representations of received information, mental representations of further expressed attitude to the received information. This approach fits into scientific direction known as linguistic interpretationism (V.Z. Demiankov, N. Schomsky, RS Jackendoff, W. Harris, etc.) with its idea that «interpretation is a purposeful cognitive activity which is establishing and/or maintaining harmony in the world of a human being (an interpreter). While establishing cognitive harmony, an interpretation helps a person to recognize the speech context and obtain the result of interpretation, while eliminating what is sometimes called «cognitive dissonance» (Demiankov, 1983).

#### **Data and methodology**

This type of study determines the use of both general scientific methods (observation, induction / deduction, analysis / synthesis, systematization, classification), and proper linguistic methods, such as the method of linguistic description, content analysis, cognitive analysis enabling to identify the cognitive nature of communicative tolerance/intolerance.

Thus, the material for the study was two types of texts that allow to carry out the study. The first type includes primary texts - 11,000 comments on news publications on public pages that are covering mixed martial arts from the Russian social networking service VK.com. from 2017 till 2020. The second type of texts are secondary - interpretive - texts as a result of the interpretive activity of communicants on the pages of social networks dedicated to mixed martial arts. So, these texts are based on a series of linguistic experiments - surveys conducted among users of the investigated pages of social networks.

Authors used an experimental method that made it possible to obtain secondary (interpretive) statements as material that allows to study the interpretive activities of addressees through interpretive analysis.

It seems that the research methodology proposed by the authors can be used to identify the properties of the communicative environment formed by any other content of social networks.

#### **Results**

While studying the technology of formation for tolerance/intolerance on social media pages dedicated to mixed martial arts we found the following.

As a result of interpretation, people transform the received information in accordance with their ideas. In other words, the transformed information acquires its specific meaning for the subject of interpretation, since the perception experience of the interpreter and their knowledge background are activated and this makes it possible to further use this information in appropriate situations. So, there is a coordination of mental representations of experience (knowledge that the subject possesses) and mental representations of the perceived message found on social media that leads the subject to expressing their (own) attitude to the received information.

Interpretation of news messages (text, audio and video) on social media pages is organically merged with the construction of action schemes. The action scheme is a special way of interaction of metalanguage representations during the perception (interpretation) of different messages. The result of the interpretation is comments that are posted by users of social media.

In our case, when users perceive news messages on social media, the action scheme is based on the cause-effect relationships between representations that emerge during the process of formation of communicative tolerance/intolerance.

Subscribers of social media pages that are dedicated to mixed martial arts seek to understand, interpret, anticipate and control the world of their personal experiences, while drawing the conclusions based on their past experiences and making assumptions about the future. So, users perceive the messages from social media (comments of the other subscribers, news messages and different videos) from their position, and then post the comments, again, in accordance with their own attitude. The subscriber wants to influence other users and offers their position for perception of others. All stages of perception are a process of reconciling the existing opinion with the opinion that is published on social media with the aim of influencing other subscribers.

To confirm our proposition we conducted a survey regarding the perception of information in social media. The followers of «My Life is MMA» public page from the Russian social networking service VK.com were asked the following questions:

Do you freely express your opinion on that page?

Does your behavior on the Internet (for example, on social media) differs from your behavior in everyday life?

Do you read (or watch) the publication material before adding your comment on it?

What kind of mixed martial arts fan were you when you became a subscriber to that page?

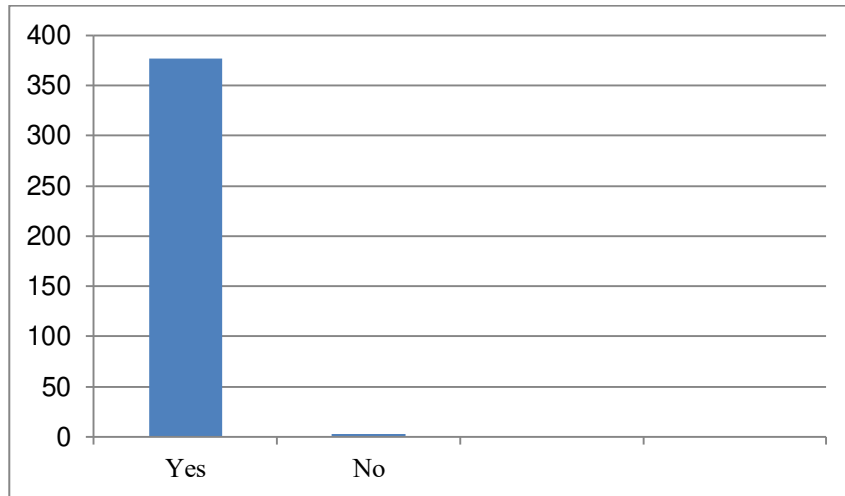
Has your opinion about the fighters ever changed after seeing some particular publications?

The survey is aimed to confirm the coordination of mental representations of experience with mental representations of perceived messages for the subscribers of the «My Life is MMA» page.

Our hypothesis says that subscribers of the «My Life is MMA» page approach information on that page with an opinion that may change during the interpretation of the received information.

Survey Results:

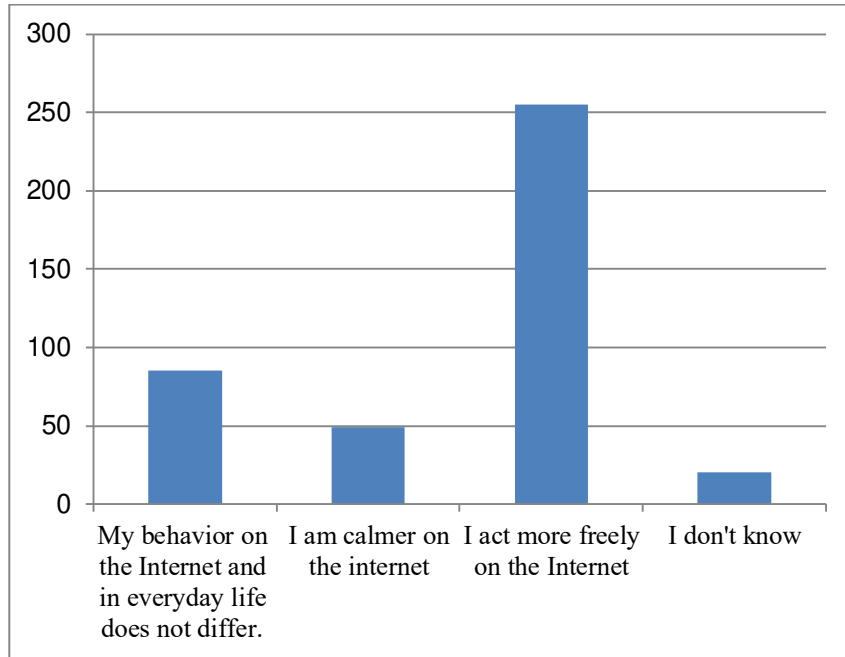
First survey question was: « Do you freely express your opinion on that page?»



377 respondents feel that they freely express their opinion when they post comments on «My Life is MMA» page. 3 respondents do not think so.

Then, the survey participants were asked the next question:

«Does your behavior on the Internet (for example, on social media) differs from your behavior in everyday life?»

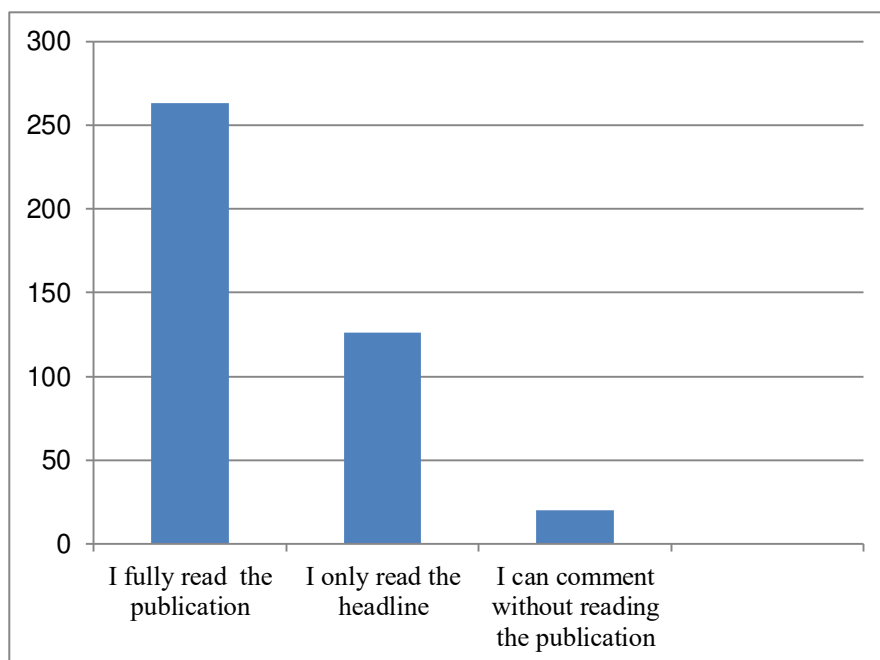


409 responses has been received. 255 people believe that they act more freely while communicating on the Internet. 85 users indicate that their behavior on the Internet and in everyday life does not differ. 49 people think they are calmer on the Internet than in real life. 20 people could not answer this question.

Then, the survey participants were asked the next question:

«Do you read (or watch) the publication material before adding your comment on it?»

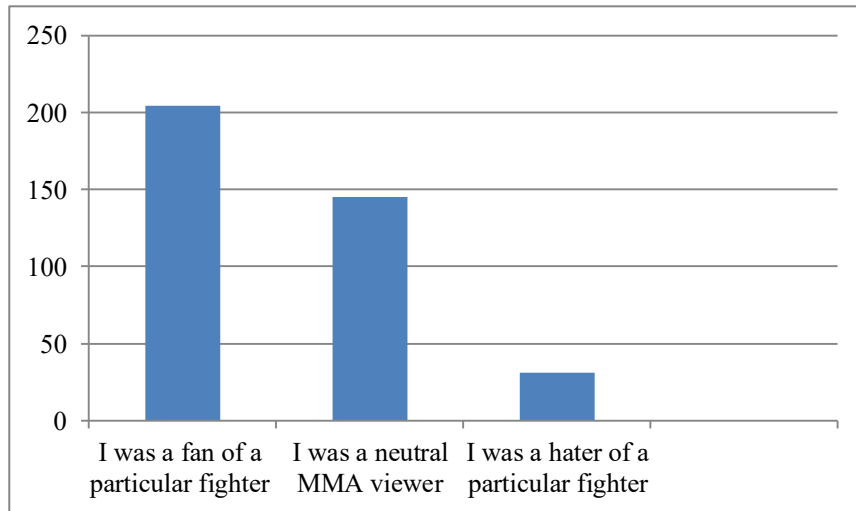




The pace of communication on social media means that sometimes people just read headlines before adding their comment. The purpose of the question was to find out whether the subscribers of «My Life is MMA» page get acquainted with the materials of the publications before adding their comments, or they just read headlines.

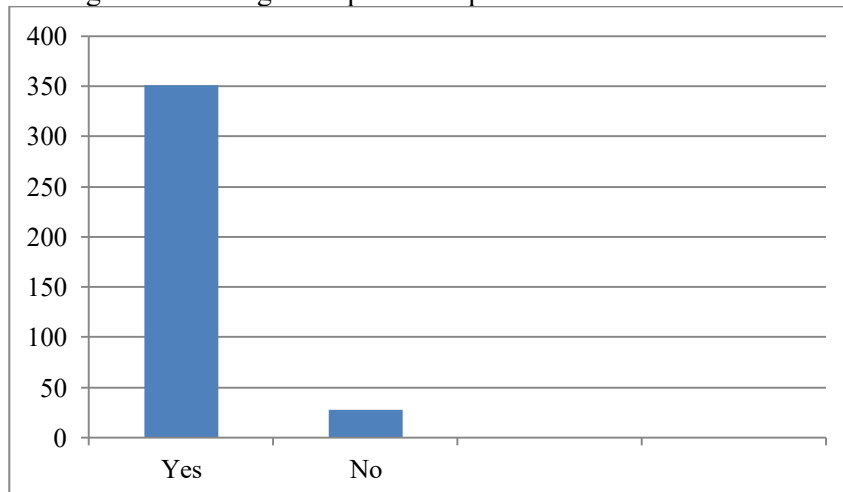
409 responses has been received. 263 respondents indicate that before leaving a comment, they fully read (or watch) the publication material on the page. 126 people admit that they only read the headline. 20 subscribers indicate that they can leave their comment without reading the publication at all.

The next survey question was: «What kind of mixed martial arts fan were you when you became a subscriber to that page?»



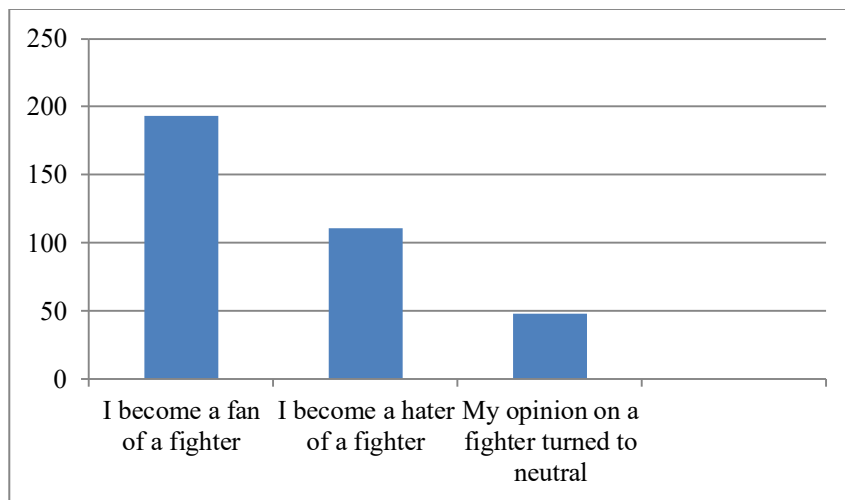
204 respondents indicate that they were fans of a particular fighter when they first followed «My Life is MMA» page. 145 people were neutral spectators of mixed martial arts, without being a fan of any individual fighter, and 31 respondents indicate that they were haters of certain fighters when they first followed that page.

The next survey question was: «Has your opinion about the fighters ever changed after seeing some particular publications?»



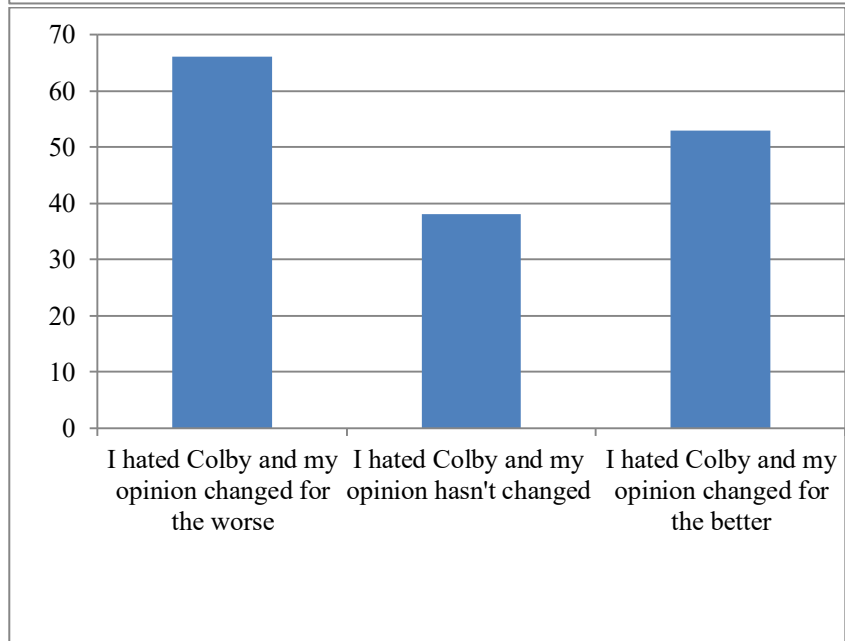
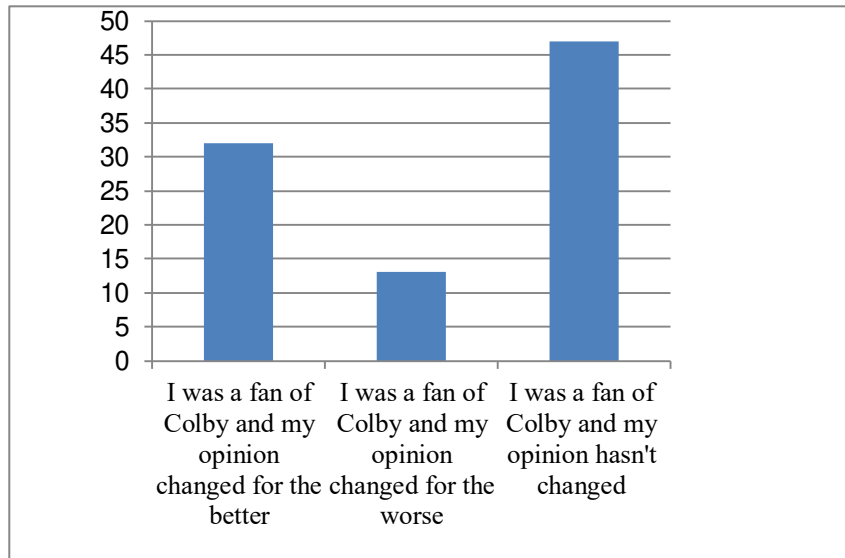
379 responds has been received. 351 respondents believe that their opinion about the fighters changed after reading (or watching) individual publications on «My Life is MMA» page. Only 28 people indicate that their opinions remained the same, despite new information received.

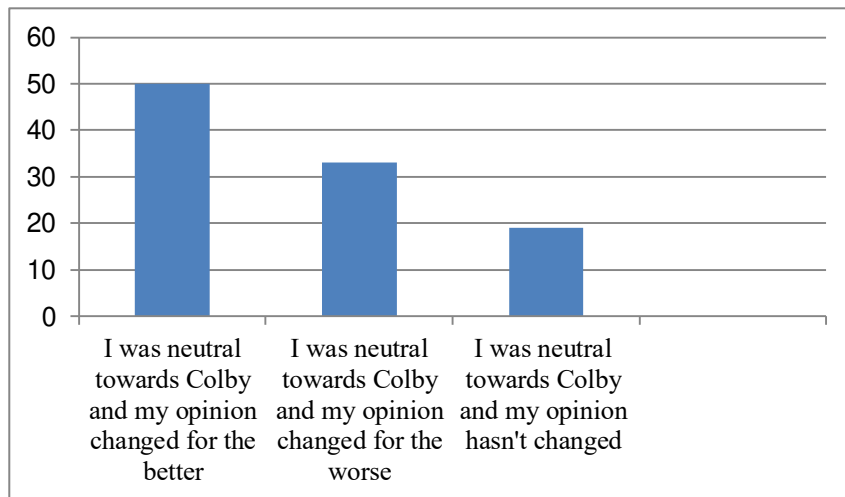
Those users who recognized changes in their opinions as a result of reading (or watching) the publications then answered the following question: «In what way did your opinion change most typically?»



193 respondents indicate that their opinion on the fighters changed for the better after reading news on «My Life is MMA» page - they became fans of these fighters. 111 people admit that their opinion on individual fighters was changing for the worse - they became haters of fighters after some particular statements or fights. 48 people shift their opinion about the fighters to neutral.

Then the respondents answered the following question regarding an individual fight that could change the subscribers' opinion about the UFC fighter Colby Covington: «Has your opinion on Colby Covington changed after his fight against Kamaru Usman?»





This athlete is known for his loud, disrespectful statements. His fight with Kamaru Usman may change an opinion on him in different ways - on the one hand, fans could be disappointed in Covington, because he lost a fight after a lot of trash talking. On the other hand, Covington had a very competitive and spectacular fight, in which he managed to hold on until the last round despite his injuries.

351 responds to this question has been received. 66 respondents didn't like Colby Covington before the fight and their opinion after the fight change only for the worse, due to the fact that he was defeated after his loud statements.

53 respondents admit that they were the haters of the fighter, but their opinion on Covington changed for the better after the fight - this was influenced by a spectacular fight.

50 respondents were neutral on Covington and their opinion about the fighter has changed for the better.

47 people were fans of Covington before the fight, and the fight did not affect their position - they remained his fans, despite the defeat.

38 people were haters of Covington before his fight and their position has not changed.

33 people were neutral towards Covington, but their opinion on the fighter change for the worse, because he lost after the aggressive statements and promises.

32 people were fans of Covington before the fight, and after the fight they like the fighter even more, being impressed by his stamina.

19 respondents admit that they had a neutral attitude to Covington and the fight did not affect their opinion on the fighter.

13 people admit that they were fans of Covington before the fight, but after the defeat they became disappointed in him.

Our survey shows that subscribers of «My Life is MMA» page freely express their opinion on that page. This survey shows that in comparison with the «real life» communication, the majority of subscribers of «My Life is MMA» page express their opinion more freely when communicating on the Internet. Based on the results of the survey, we come to the conclusion that the majority of subscribers of «My Life is MMA» page get acquainted with the materials of the publications before adding their comments on them in order to correlate what they see with their existing position. At the same time, some users only react to headlines, which indicate the speed of communication in social media. The subscribers approach publications while being the fans and haters of individual fighters, as well as neutral spectators of the sport. We see how exactly the opinion of these groups can change after a certain event that is covered on «My Life is MMA» page. This confirms our hypothesis that subscribers interpret the information received on social media, correlating it with the existing opinion.

### **Discussion**

While studying the cognitive mechanism of the formation of communicative tolerance, we were able to find the following. Structuring (modeling) and comprehension take place simultaneously, since the thought in person's mind is born while they are adapting to the new and existing information. Social media user constantly faced with categorization that allows them to complete the scheme of interpretation.

In our study, the cognitive triad of interpretation consists of:

1) mental representations of subscribers to MMA-themed pages who have their own ideas of athletes - positive, negative or neutral.

Among users of sports-themed social media pages, there are two groups of linguistic personalities that can be distinguished: the first group, fans, emotionally evaluates the actions and the results of sporting events (fights in our case); the second group - spectators – just watches sports.

2) mental representations of the messages that subscribers of MMA-themed pages perceive on social media - news messages, comments of the other subscribers, video and audio materials.

3) mental representations of comments posted by social media users during the process of perceiving other messages from social media.

After conducting surveys of subscribers to «My Life is MMA» page, the results of which are given in the results section, we receive confirmation of our hypothesis that says that the communicative environment of social media is the result of reactions of users (interpreters) who correlate their position with the material or comment that they see on social media. In other words, there is an interaction of metalanguage representations of interpreted messages and existing metalanguage representations of past experience that's happening at the cognitive level when people interpret messages on social media. This type of correlation of mental representations of experience (knowledge that a subject possesses) and mental representations of a perceived message found on social media appears as a cognitive harmony. So, cognitive harmony acts as a mechanism for the formation of communicative tolerance, which manifests itself as a state of equilibrium between the interaction of metalanguage representations that are unfolding in an ordered trichotomy.

The affective and cognitive aspects of behavior are inseparable, while remaining different. They are inseparable, since any interchange with metalanguage representations involves both structuring (modeling) and expression of feelings. The communication of social media users includes three components: interpretation and understanding of information that is posted on social media, writing comments, as well as expressing feelings experienced during the performance of those actions. Those feelings are expressed by the author of the comment who uses the existing (their own) attitude to the information received. So, we can define communicative tolerance as a coordination of mental representations of experience (knowledge that the subject possesses) with mental representations of the perceived message found on social media, which leads the subject to an expression of a friendly attitude towards the received information.

Then, accordingly, communicative intolerance can be defined as a coordination of mental representations of experience (knowledge that the subject possesses) with mental representations of the perceived

message found on social media, which leads the subject to an expression of a hostile attitude towards the received information. It manifests itself with a comment to the perceived message on social media.

The process of interpretation on social media pages that are dedicated to mixed martial arts is reflected in the «Friend-Foe» opposition. That binary opposition exists in all walks of life (Piianzina, 2018). There are various options for distinguishing between «friends» and «foes», carried over to a variety of categories: dimensional, material and moral (Shakolo, 2020). «Friend» refers to a socio-cultural group that is identified based on various types of similarity, where «correct», «native», «close», «safe» is perceived as positive. The «foe» model is the opposition: everything «other», «strange», «unusual» and «wrong» is perceived as a negative (Semashko, Kravets, & Bondarenko, 2021). Fans of mixed martial arts have particular expectations from their favorite fighters that are based on their previous experience (knowledge that they possess). That experience will define their attitude to the information on social media (fights, news and other messages) and determine their message to either «friendly» or «opponent» group.

The ability to identify «your» group is an important part of self-identification. Alienation of «others» is also playing an important role during the formation of personal identity. During the identification of themselves in society, people generate two types of practices – a discourse of differences and a discourse of similarity. Any social characteristic may be the foundation for the «Friend-Foe» opposition. People may join forces for various reasons and the motives for group identification are multifarious. These include primal emotional needs, safety measures, common threat, discrimination, attachment and affiliation needs, conflicts between individual and collective interests, discrimination by the mainstream and other reasons (Taipale, 2019).

Tolerance involves the reconciliation of «friends» and «foes». There are different factors of division into «friends» and «foes», including the division among fans of different fighters, which makes the opposition multifaceted, unstable and situational. Tolerance can exist precisely in the presence of different outlooks (Vereshhagina, Gafiatulina & Samygin, 2018).



The «Friend-Foe» opposition among the mixed martial arts fans is constantly changing depending on the emotions and impressions that the fights or performance of a particular fighter brings (Yip, Schweitzer, & Nurmohamed, 2017). For viewers, the formation of the «friends» and «foes» circles can occur based on the degree of pleasure experienced while watching the competition.

In our case the «Friend-Foe» opposition is based on the roles of different people in the MMA community. It includes fans, anti-fans (haters), fighters themselves, referees, officials and promoters.

Mixed martial arts fans are trying to build up a feeling of social contradiction on social media with the usage of various linguistic means. They are trying to influence the emotional sphere of other social media users and to persuade them to their point of view. Mixed martial arts is a particularly aggressive sport. Often times, fighters use insults to create interest in their fights. Unlike team sports, mixed martial arts is based on the confrontation of individual fighters who manifest themselves both during competition and during the promotional campaigns, for example, during interviews. We believe that the very nature of combat sports influences the speech behavior of MMA fans on the Internet. Fans can both repeat the words of the fighters and respond to their words in an aggressive manner. The aggressiveness of the sport and the large amount of so-called «trash-talk» (mutual insults before the fight) contribute to the intolerant communication on social media pages that are dedicated to mixed martial arts.

The «Friend-Foe» opposition can manifest itself at the different levels of the language system, in both verbal and non-verbal forms. The opposition is formed on the basis of «markers» that allow a person to attribute other people to «friends» or «foes». When these markers are different for representatives of the different groups it means that the «Friend-Foe» opposition contains a constant - a certain conceptual core, or the core of categorization, that consists of the features of «friends» and «foes».

It is worth noting that the «Friend-Foe» opposition is anthropocentric – it is always based on a comparison with the subject (Golf-Papez, Ekant, 2017). The central conceptual feature of the «Friend-Foe» opposition is the comparisons «they are like me» and «they are not like me».

By participating in the virtual communities, social media users form their collective identity. Collective identity in the Internet can be formed in three stages (Ivanov, 2017). During the primary socialization new group members are influenced by the collective identity of the group, but the individual identity also affects the collective. During the second stage a community member participates in the formation of a collective identity. During the third stage a community member mostly broadcasts a collective identity to the representatives of other groups, with the lesser role of an individual identity.

The communicative strategy of «creating a circle of foes» is aimed at creating an image of the «foes» and «distancing» from them. The essence of this strategy is the expression of aggression directed at the fans of the rival fighter. The mechanism of «creating an image of the foe» can be implemented through the implementation of insult, ridicule, discrediting the competing athlete (Gricenko, 2018).

The communicative strategy of «creating a circle of friends» is aimed at finding and bonding the fans of a particular fighter. The strategy of «creating a circle of friends» is based on the principles of fandom and integration between fans of an athlete. The principle of integration is based on the desire to create the perfect impression for a favorite fighter. The mechanism of «creating the image of a hero» is based on the formation of a heroic image of an invincible fighter by creating a positive attitude towards the behavior of a particular athlete.

Speech tactics are aimed at implementing the communicative strategy. Within the frame of the «Friend-Foe» opposition, speech tactics work as a combination of techniques that work to humiliate the «rival fighter» and praise «our guy». A strictly defined set of techniques is not always used to implement speech tactics. In each specific case, the combination of techniques can be different; moreover, there can be no strict connection between the use of a particular technique or set of techniques and the implementation of a certain tactic.

There are different types of the «friend or foe» opposition among the Russian fans of mixed martial arts - the division based on the origin of the fighters (and the fans) and the division between fans of the fighters who are not ethnically related (fans of foreign fighters). The most popular way to manifest affiliation with the fighter is to use the possessive pronoun «our». Country affiliation of fighters can also be

indicated with the usage of words that indicate territorial-civil affiliation («Russian», «Siberian»). This type of words is also used to indicate the «foe» aspect of the «friend or foe» opposition. Another way to express the «friend or foe» opposition among the fans of individual athletes is to use nicknames that create either a positive («Red King») or a negative image for them («The Carpet»).

It seems like the most effective way to implement the «friend or foe» opposition during the conversation in social media is to use special words («markers») that are showing the affiliation or detachment of the subject, for example:

*«Сибирские бойцы покажут класс!»* (Siberian fighters will show their class!)

The author of this comment is from Siberia, so he is rooting for his «friends» - Siberian fighters.

*Дагестанские чемпионы опять в деле! Бой за ними!* (Dagestan champions are back in the game! This is their fight!)

Fans support successful fighters from Dagestan. For the viewers who are wishing the victory of these athletes, these fighters belong to their «friends» circle.

Country affiliation of the fighters can also be indicated with the usage of words that indicate territorial and civic affiliation, for example, adjectives that directly speak of the athlete's citizenship, as well as nouns such as «countryman»:

*Давайте мы будем радоваться землякам, ребятам, которые представляют нашу страну!* (Let's celebrate our fellow countrymen, guys who represent our country!)

Words that indicate territorial and civic affiliation can also be used to indicate the «foes».

*Американские бойцы, они - ни о чем* (American fighters, they suck)

*Читер бразильский будет наказан!* (The Brazilian cheater will be punished!)

*Как же бесит этот унылый бразилец* (This boring Brazilian infuriates me)

Such comments are designed to create certain feelings of solidarity among «friends», contributing to the emotional distance of the «foes».

Another way to indicate the «friends» circle is to use nicknames that create positive image of certain fighters:

*Первым был батя Чейл Сонен, который показал, как можно раскручивать!*(The first one was «The Dad» Chael Sonnen, who showed how you can promote)

The fans of MMA fighter Chael Sonnen consider him the best trash talker in a sport. Russian fans of Sonnen use the nickname «The Dad» to portray him as an innovator in promoting fights. Dad is an affectionate, familiar address (to an elderly) person, usually with a touch of deference.

*У тебя нету этого титула, чтобы назваться самым кровожадным и кровавым бойцом. Этот титул у Красного Короля* (You do not have this title to be called the most bloodthirsty and violent fighter. This title is held by «the Red King»)

«The Red King» is the nickname of MMA fighter Rory MacDonald, which he received from the fans for the brutal and violent fights that the audience liked.

Nicknames can also be used as a way to insult the fighters, thus marking them and their fans as «foes». In this example, the fans of MMA fighter Conor McGregor are being called «bootlickers», while the fighter himself is called «McChicken». This nickname was originally created by the English-speaking MMA fans that took the surname of McGregor and replaced it with the word «chicken». This nickname appears to be introduced by fans who considered this fighter to be a weak opponent.

*Шестерки Макчикена всегда в своем стиле* (McChicken's bootlickers always act like that)

Next insulting nickname was created while using metonymy. It was given to MMA fighter Jon Jones when he failed his drug test for cocaine:

*Расстроился Мистер Кокс* (Mister Coke got upset)

Another type of the «friend or foe» opposition among the Russian fans of mixed martial arts is the division between new fans («newbies») or casual fans and hardcore fans, who have been following the sport for a while. Hardcore fans may use words like «casuals» with negative connotation. They also use words like «expert», «know-it-all» to mark fresh fans as «foes».

*Эксперты мира единоборств, которые пишут, что Кроуфорд ноунейм - откуда вы такие узконаправленные?)"ММА и Макгрегор" - весь ваш словарный запас в дискуссиях на тему*

*прикладных видов?*(Martial arts experts who wrote that Crawford is a noname - where are you coming from being so narrowly focused?) Is «MMA and McGregor» your entire vocabulary when you're discussing combat sports?)

*Сразу видно, знаток единоборств! Топ 10 говорит! Его чуть в крайнем бою не убили и, это вообще не топ был)) о чем ты вообще))) там уровень в UFC выше в разы) (you can immediately see a martial arts expert here! he says he is in the top 10! He was almost killed in the last fight and his opponent wasn't in the top list at all)) what are you talking about))) the level of opponents in the UFC is several times higher)*

Previously mentioned survey («Has your opinion about the fighters ever changed after seeing some particular publications?») showed us that MMA fans can transition from one group to another based on fighter's performance. At the same time "newer" fans can gain more «experience» and become hardcore fans. It means that social media users can change their allegiance inside the «Friend-Foe» opposition.

### **Conclusion**

The study of the cognitive mechanism of the formation of tolerance and intolerance on MMA-themed social media pages shows that:

1. The communicative environment of social media is the result of the reactions of users (interpreters) who correlate their position with the material or comment that they see on social media. There is an interaction of metalanguage representations of interpreted messages and existing metalanguage representations of past experience that's happening at the cognitive level when users of social media pages interpret messages on social media.

2. The mechanism of the formation of communicative tolerance appears as a cognitive harmony. It manifests itself as a state of equilibrium between the interactions of metalanguage representations that are unfolding in an ordered trichotomy that is predetermined by expectation which is based on the knowledge that social media users possess and determines their attitude to the new information.

3. The process of formation of communicative tolerance and intolerance is based on a dynamic interaction scheme of metalanguage representations, which includes a frame of cognitive harmony. It consists of mental representations of social media users, mental representations of the messages that subscribers perceive on social

media and mental representations of comments posted by social media users during the process of perceiving those messages.

4. Tolerance exists as a form of interpersonal interaction that is characterized by a positive direction which is implemented with the set of cooperative strategies and tactics. Tolerance is defined by the desire to achieve mutual understanding, to implement coordinated cognitive and speech actions, to design a polite/friendly scenario of interpersonal interaction due to the alignment of axiological priorities. Communicative tolerance can be defined as the coordination of mental representations of experience (knowledge that the subject possesses) with mental representations of the perceived message found on social media, which leads the subject to an expression of a friendly attitude towards the received information.

5. At the cognitive level, communicative intolerance is defined as the coordination of mental representations of experience (knowledge that the subject possesses) with mental representations of the perceived message found on social media, which leads the subject to an expression of a hostile attitude towards the received information.

6. The process of interpretation on social media pages that are dedicated to mixed martial arts is reflected in the «Friend-Foe» opposition. The essence of tolerance is the readiness of a person to go beyond the limited circle of «friends». Tolerance includes two components: tolerance as a willingness to endure the influence of the «foes» to a certain limit, and also a willingness to let «foes» into an «inner circle» and establish interaction with them. The process of forming a group identity within the MMA community is built on the binary «Friend-Foe» opposition, which makes it directly opposite to the process of tolerance. Thus, the identity of MMA fan is also a source of intolerance. There are different groups within the MMA community in social media. Sports fans form smaller communities within social media pages, where they become «friends» for each other and «foes» for representatives of other mini-communities - fans of other fighters. These groups communicate on social media pages while using different markers that allow people to distinguish «friendly» and «opponent» groups. A person can change their group allegiance after receiving new information (such as watching new fight). Tolerance/intolerance, in turn, acts as a social arrangement within the three components: behavioral, emotional, and cognitive.

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**ФУНКЦИОНИРОВАНИЕ ПРЕДЛОГОВ В НЕМЕЦКОМ,  
ГОЛЛАНДСКОМ И РУССКОМ ЯЗЫКАХ (НА ПРИМЕРЕ  
ПРЕДЛОГОВ IN, AN И ВЕI)**

*В статье анализируется функционирование предлогов в немецком, голландском и русском языках. В нашем исследовании мы сравнили контексты употребления предлогов «in», «an» и*