



# REVISTA INCLUSIONES

CENCIA EN TIEMPOS DE CAMBIOS

Revista de Humanidades y Ciencias Sociales

Volumen 7 . Número Especial

Julio / Septiembre

2020

ISSN 0719-4706

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**REGIONAL IDENTIFICATION AND SELF-IDENTIFICATION OF THE RESIDENTS  
OF THE YENISEI SIBERIA REGION: THE LINGUOCULTURAL ASPECT**

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**Fecha de Recepción:** 11 de abril de 2020 – **Fecha Revisión:** 01 de mayo de 2020

**Fecha de Aceptación:** 23 de junio de 2020 – **Fecha de Publicación:** 01 de julio de 2020

**Abstract**

The relevance of the problem under investigation is caused by the growing process of globalization, which, except the positive results, includes the risks of leveling out the ethnic and territorial uniqueness. The identification of the verbal means of forming and representing the regional self-identification can contribute to the development of an effective image strategy of the region. The present paper aims to describe the verbal markers of regional identification and self-identification of the inhabitants of the Yenisei Siberia region in the linguistic and cultural aspect. The work uses the cultural approach to the analysis of the facts of the language. Contextual and intent analysis methods, as well as surveys allowed the authors of the paper to identify lexical and grammatical units essential for solving the problem of attributing an individual to a certain territorial community.

**Keywords**

Language markers — Pragmonyms — Toponyms — Territorial identity — Self-identification

**Para Citar este Artículo:**

Vanchukhina, Lubov I.; Galeeva, Nelly N.; Rogacheva, Anastasia M.; Rudneva, Yuliya R. y Shamonina, Tamara P. Regional identification and self-identification of the residents of the Yenisei Siberia region: the linguocultural aspect. *Revista Inclusiones* Vol: 7 num Especial (2020): 375-391.

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## Introduction

At present, the problem of identity is in the focus of attention of such humanities as sociology, philosophy, psychology, cultural studies, etc.<sup>1</sup>. The term "identity" was established in academic usage at the beginning of the 20th century. E. Erickson is considered to be the author of the concept of identity. He noted that "at one time it [identity] will refer to a conscious sense of individual identity; at another to an unconscious striving for a continuity of personal character; at third, as a maintenance of an inner solidarity with a group's ideals"<sup>2</sup>. I.S. Kon, transforming the concept of identity given by Erickson, defined it as "a set of human representations about one's identity in all the basic modalities - psychophysiological, social, and personal"<sup>3</sup>.

Numerous classifications of identity confirm the complexity and ambiguity of the phenomenon being studied. The most complete is the classification presented in the work of Ts.P. Korolenko, N.V. Dmitrieva, and E.N. Zagoruiko. In it, identity is classified according to:

- emotional self-acceptance (negative, positive);
- orientation (social, collective, group, personal, individual, self-identity, ego-identity);
- origin (externally conditioned, basic, acquired, primary or secondary, borrowed);
- the presence of crisis and identity units (achieved, "moratorium", premature, diffuse);
- the level of awareness (realized, unconscious);
- the object of identification (ecological, anthropological, psycho-logical);
- the obviousness of the attributes of identification (actual, virtual, real, ideal, desired);
- social conditioning (presented, unannounced);
- hierarchical status (central, peripheral, various subidentities);
- social adaptation (constructive, deconstructive, deviant, marginal);
- the strategy of overcoming the crisis of identity (biographical, participational, functional, segmented);
- thematic anthropological factor (cultural, gender, sexual, race, ethnic, national, territorial, professional, age, religious, confessional, etc.)<sup>4</sup>.

Such a heterogeneity of identity is partly explained by the bipolarity of the phenomenon itself, in which several opposite tendencies are combined: 1) the desire to stand out, single oneself out as someone unique, the desire to isolate oneself; 2) the desire to join the team, to find "one's own", to join someone or something. In general, finding an identity means finding oneself, finding one's unique place in a group of similar people. Recognizing the diversity and interrelation of identity types, it should be noted that social identity as a result of the identification process is characterized by a great number of pronounced verbal markers, which provides a rich material for linguistic research. However, social identity is heterogeneous and includes the following types: civilizational, cultural,

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<sup>1</sup> A. A. Isakova, "Pragmonyms of the modern Russian language as a constituent of the advertising discourse: linguistic-cognitive, semantic, structural-pragmatic characteristic" (Doctoral Dissertation in philology, Kazan Federal University, 2012); J. Edwards, *Language and Identity. An Introduction* (Cambridge: Cambridge University Press, 2009) y T. Omoniyi, "Hierarchy of Identities", *The Sociolinguistics of Identity*. London: Continuum (2006):11-33.

<sup>2</sup> E. Erickson, *Identity: Youth and crisis* (Moscow: Progress, 1996).

<sup>3</sup> I. S. Kon, *In search of yourself. Personality and self-awareness* (Moscow: Politiz-Dat, 1984), 336.

<sup>4</sup> Ts. P. Korolenko; N. V. Dmitrieva and E. N. Zagoruiko. *Identity, Development. Supersaturation. Escape* (Novosibirsk: National Pedagogical University, 2007).



national, religious, territorial, gender, political, and professional<sup>5</sup>. The present paper studies the issues related to the notion of territorial (or regional) identity. Territorial identity means "experienced and / or realized meanings of territorial communities system "(subjective socio-geographical reality) that form a "practical sense" and / or consciousness of the individual's territorial belonging"<sup>6</sup>. Simply put, regional identity is the thoughts and feelings of an individual concerning the region, which form his / her territorial attribution. E.V. Golovneva defines regional identity as "a form of collective identity, in which its carrier is capable of spatio-temporal identification, value, emotional, and regulatory association with the outside world"<sup>7</sup>. A.A. Anisimova and O.G. Echevskaya called territorial identity "a cultural phenomenon that reflects the interaction of global trends or local responses to them, a biographical project (the result not only of the reconceptualization of the territory and its borders, but also of the way of interaction with the territory, the history of the individual's residence on the territory and beyond its borders), a political project (in the broadest sense of the word), because it represents one of the types of "new solidarity", a way a community publicly declares about itself so that the society recognizes its uniqueness, cultural specificity, social and economic rights "<sup>8</sup>. M.P. Krylov defines regional identity as "a system of cultural relations associated with the concept of "a small motherland "<sup>9</sup>. V.N. Streletsky notes that "local / territorial community / regional / national self-consciousness very often forms, as it were, different "centres" of territorial identity" <sup>10</sup>.

The value component of regional identity largely correlates with the problem of perception of time and interpretation of the cultural past of the region. This component is not always verbalized and is often characterized by heterogeneity and "puzzle-like" nature, since the subjects of regional identity have different professional, age, and gender characteristics. The emotional component of territorial identity is based on stereotypical representations of the possible psycho-emotional behavior of the subject, his / her behavioral reactions, their speed and intensity.

The regulatory component is based on ways of behavior and represents specific behavioral responses in certain conditions in the region, ways of orientation on the given territory.

The main component of regional identity structure is the space-temporal, or cognitive, component, which is based on the so-called "geographical images", which, according to D.N. Zamyatin, are "stable spatial representations, which are formed in various spheres of culture as a result of any human activity (both at the private life and professional level)"<sup>11</sup>. Thus, the key to geographical images formation is both the natural landscape and the cultural features.

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<sup>5</sup> M. A. Lappo, *Self-identification: semantics, pragmatics, language resources* (Novosibirsk: NGPU, 2013).

<sup>6</sup> G. N. Shmatko and Yu. L. Kachanov, "Territorial identity as a subject of sociological research", *Sociological research* num 4 (1998):94-98.

<sup>7</sup> E. V. Golovneva, "Regional identity as a form of collective identity and its structure", *Labyrinth. Journal of Social and Humanitarian Studies* num 5 (2013): 42-50.

<sup>8</sup> A. A. Anisimova and O. G. Echevskaya, *Siberian identity: the prerequisites of formation, the contexts of actualization: Monograph* (Novosibirsk: NSU, 2012), 176.

<sup>9</sup> M. P. Krylov, "Regional Identity in the historical core of European Russia", *Sociocultural studies* num 3 (2005): 13-23.

<sup>10</sup> V. N. Streletsky, "Cultural regionalism: the essence of the concept, the problems of study and the system of indicators", *Pskov Regionological Journal* num 14 (2012): 9-21.

<sup>11</sup> D. N. Zamyatin, *Culture and space: modeling of geographic images* (Moscow: Sign, 2006).

The aim of the research is to identify the typical features of the manifestation of regional identification and self-identification in the discourse of the inhabitants of the Yenisei Siberia. The subject of research in the context of the chosen problem can be both separate multilevel language units and texts of different genres.

### Materials and methods

Language units that are semantically significant for identification and self-identification can be considered as so-called markers. Such are different types of onyms, pronominal deictics, dialectal lexemes, connotative vocabulary.

Onyms are most significant for territorial identification. The study of the onomastic space of the region makes it possible to identify meaningful verbalized units, symbols, and images reflecting the ethnic and mental features of a particular territory. The analysis of onomastic materials is carried within the anthropocentric approach, which at present has been established in the humanities focusing on the individual. In the course of analysis of onyms, the whole process of nomination can be traced: from the appearance of the image to its verbalization. Images that are used as the basis of the nomination are considered to be significant and most characteristic. All this helps to understand society through language, to draw conclusions about the importance of certain events and phenomena. In the process of the emergence of proper nouns "an important role is played by the identity function that allows the nominator to express traditional territorial, ethnic and intercultural values formed over a long historical period and reflecting the individual's knowledge of the world in which his / her national, cultural and interethnic experience is concentrated"<sup>12</sup>.

The specifics of the Siberian region is reflected in the hodonyms (*hodonym* - name of any linear object in the city, like avenue, street, line, lane, passage, boulevard or embankment) as a variety of the toponymic system of the Yenisei region.

Traditionally, the basis for the nomination are names of the rivers (Yenisei street – from the Yenisei River, Maklakovskaya street - from the Maklakovka River, Angarskaya street - from the Angara River, Taseyevsky Lane - from the Taseyev River), plants (Yelovaya street – from the Russian *ель*, fir-tree, Sosnovaya street – from *сосна*, pine-tree, Kedrovaya street – from *кедр*, cedar, Ryabinova street – from *рябина*, rowan-tree, Lesnaya street – from *лес*, forest, Khvoynaya street – from *хвойный*, coniferous), important personalities (Belinsky street – after Yefim Belinsky, a native of the Krasnoyarsk region, Hero of the Soviet Union, who repeated Alexander Matrosov's heroic deed; Abalakovskaya street - after Vitaliy M. Abalakov, Honored Master of Sports in mountaineering, native of the city of Eniseisk; Zalomov street - after Peter Andreevich Zalomov, active participant in the revolutionary movement in Russia, exiled in Yeniseysk; Portnyagin street - after Sergei Pavlovich Portygin, honorary railroad worker of Russia, resident of Lesosibirsk), geoclimatic features of the region (Sibirskaya Street – from Siberia; Snezhnaya street – from *снег*, snow; Tayozhnaya street – from taiga, Severny district – from *северный*, North).

Among the numerous onyms, the most significant in the current context are the onyms of the secondary nomination - the pragmonyms (from the Greek 'pragma', thing, goods + 'onyma', name). The term was proposed by Z. P. Komolova to designate a

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<sup>12</sup> A. A. Isakova, "Pragmonyms of the modern Russian language as a constituent of the advertising discourse: linguistic-cognitive, semantic, structural-pragmatic characteristic" (Doctoral Dissertation in philology, Kazan Federal University, 2012), 29.

trademark as an object of linguistic study<sup>13</sup>. T.A. Sobolev and A.V. Supernanskaya believe that these names stand on the verge between proper names and appellatives, calling them trademarks, or verbal trademarks<sup>14</sup>. There are other variants of this term, for example, "pragmat" or "pragmatonym". In the Dictionary of Russian Onomastic Terminology, N.V. Podolskaya means by this term the "name for denoting a class, a brand, a trademark"<sup>15</sup>. The present paper adheres to "pragmonym" as the most frequent term.

In the context of reflecting the regional uniqueness, the most representative groups of pragmonyms of the Yenisei Siberia are:

- names of business enterprises (*Бирюсинка, Тайга, Мана, Енисей, Ангара, Маклаковец, Бурмашка, Медведь, Север*);
- names of gardeners' partnerships (*Жарки, Лесник, Рябинушка*);
- names of pre-school educational institutions (*Сибирячок, Лесная сказка, Енисеюшка*);
- names of hotels (*Кедр, Енисей, Медведица*);
- names of garage cooperatives (*Енисей, Ангара*).
- names of construction companies and residential complexes (project company Angara Paper, Angara Forest Ltd, Angara Construction Group, Angara housing construction cooperatives, Sosnovy housing complexes (from the Russian *сосновый* – pine-tree), Yermak residential complexes (Yermak was a Cossack ataman who started the Russian conquest of Siberia), "Feathers." Note that the denotation of the last nomination is the rock called Feathers on the territory of "Stolby" reserve of the Krasnoyarsk region);
- names of sports and leisure centers (sports and recreation complexes "Yenisei", "Lesnoy" (from the Russian *лес* - forest), Ivan Yarygin sports palace (I.S.Yarygin, two-time Olympic champion, Krasnoyarsk resident), "Maklakovsky" culture center (from the Maklakovka river), "Angara" culture center ");
- the names of creative teams and sports teams, (Angarochka, Novoyeniseyskiye Zori, Krasnoyarsk State Dance Company of Siberia named after M.S. Godenko (Mikhail Semenovich Godenko was the head of the Krasnoyarsk State Dance Company of Siberia), the sports team "Yeniseyushka", women's volleyball clubs "Sibiryachka", "Yenisei");
- the names of newspapers (Lesosibirsk city newspaper Zarya Yeniseya (from the Russian *Заря Енисея* – Yenisei Sunrise), political newspaper of the Motygin sky district of the Krasnoyarsk region Angarsky rabochiy (from *Ангарский рабочий* – the Angara worker), socio-political newspaper of the city of Yeniseisk and Yenisei district Yeniseiskaya Pravda (Yenisei Truth));
- the names of the holidays ("Yenisei fish soup", "Maklakovskaya Sloboda", "Angara Mosaic", "Lesosibirsk Spring").

A kind of pragmonyms, the so-called choconyms, are an important marker of territorial self-identity. Traditionally, a choconym refers to the name of chocolate products. In the present paper, this term is used for the nomination of confectionery products in general. As a subject of study, the names of confectionery and pasta factory "Kraskon" (from the blending of the Russian *красноярский and кондитерский*), the largest producer of confectionery products and pasta in the Krasnoyarsk region, were chosen. "Kraskon" produces over 200 types of confectionery. The capacity of confectionery products production is 10 thousand tons per year.

<sup>13</sup> Z.P. Komolova, "Emotionality of Pragmonia", Actual problems of lexicology: In 2 volumes. Book 1 (1971): 65-67.

<sup>14</sup> T. A. Soboleva and A. V. Superanskaya, Trademarks (Moscow: Nauka, 1986).

<sup>15</sup> N. V. Podolskaya, Dictionary of Russian onomastic terminology (Moscow: Nauka, 1988).

Along with the quality, the name of the product is also significant on the promotion market. Often, the name of the product attracts the consumer and encourages the purchase. Most of choconyms include the onym *Kraskosha* ("Kraskosha, the captain of Aurora" (Aurora – the name of the Russian cruiser closely related with the history of the Great October Revolution of 1917), "Kraskosha on the Yenisei", "Kraskosha at the Ball", "Kraskosha's Dream", etc.) and its derivatives ("Kraskoshino Zagorje", "Kraskoshino", "Kraskoshino show", etc.). Proper noun Kraskosha is a fictitious name, formed by multiple motivation from the proper noun "Kraskon" and a common noun "dragon". The name of the factory "Kraskon" is, in its turn, formed by syllabic abbreviation of the word combination "Krasnoyarsk candy" (*красноярские конфеты*) and rhymes with the noun "dragon". Perhaps, this is why the derivatives of the abbreviation Kraskon repeat all the derivational models of the *dragon* lexeme (*дракоша – Краскоша, дракошино – Краскошино, дракончики – краскончики*) and are characterized by the same paradigmatic and syntagmatic relations (*Дракоша озорной – «Краскоша озорной», Дракоша – друг... – «Краскоша – друг белочки», Дракошино... – «Краскошино шоу», Дракоша любит... – «Краскоша любит загадки», etc.*).

Analyzing the names of chocolate sweets, which include the *Kraskosha* lexeme, from the point of view of syntagmatic relations, the following character features of this image can be revealed: Kraskosha is a provincial resident in the area *Kraskoshino* named after him (most likely, this toponym is formed on derivational analogy with the lexeme *Prostokvashino*) or in the area *Kraskoshino zagorje*. Kraskosha loves to travel: «*Краскоша на севере*», «*Краскоша в столице*», «*Краскоша на Енисее*». Kraskosha is open for communication («*Краскоша друг буревестника*», «*Краскоша друг белочки*», «*Краскоша с коровкой на лужайке*», «*Краскоша дарит букет роз*») and likes celebrations («*Краскошино торжество*», «*Краскошино шоу*», «*Краскоша на балу*»). Kraskosha is a merry fellow («*Краскоша озорной*», «*Краскоша забавный*», «*Краскоша заводной*», «*Краскоша любит загадки*»).

It is worth mentioning that the image of Kraskoshi is widely known and positively perceived by Siberians, which is confirmed by the results of a survey conducted among residents of Lesosibirsk. According to the survey, 87% of respondents could recollect the products of Kraskon factory easily. It is noteworthy that most of them gave the names of sweets, which include the *Kraskosha* onym. The question "What does the word Kraskosha associate with?" received the following answers: sweets, Krasnoyarsk sweets, delicious sweets, our sweets, a New Year gift, a dragon, Krasnoyarsk, a little dragon. The presence in the answers of such lexical units as *красноярские, Красноярск, наши* indicates that Kraskosha is a symbol, or the so-called "geographical image", which is associated with a certain territory.

The results of the survey suggest that the products of the Abakan confectionery factory are practically unknown to the residents of the city, despite the fact that due to the territorial proximity of the regions, many of the respondents regularly spend their holidays at the lakes of Khakassia. On the contrary, such trademarks of the central regions of Russia as "Rot Front", "Red October", "Yashkino", "Slavianka" are widely known to the inhabitants of the provincial Siberian city. Thus, it can be confidently asserted that from the point of view of marketing the fictitious character of Kraskosha has justified the branding strategy of the Krasnoyarsk confectionery factory.

Such choconyms as *Саянита* ("Sayanita") and *Саянале* ("Sayanale") are of interest for the research as well, as they represent the desire of confectioners, on the one hand, to

create a halo of sophistication (as in such brand names as *Italiano*, *Belisimo*, *Veneziano*, *Charm*, *Elite*) and, on the other hand, to retain the regional specifics. The affix morphemes in the *Sayanita* and *Sayanale* lexemes make a reference to something "overseas", European, foreign, as well as to foreign languages, but the semantic content is regionally and culturally marked: the root morpheme *-саян-* allows to include these names in a series of lexical units with the same root such as the Sayans (the Sayan mountains) and Sayan (adj.).

Another evidence of territorial marking is the marketing response of the "Kraskon" factory to the adoption in 2008 of amendments to the law on trademarks. The introduction of the law secures the right to use "old" names for the Moscow holding company "United Confectioners". All other producers of chocolate products had to either buy the license from the United Confectioners, or stop using the well-known "Soviet" choconyms like "Belochka", "Mishka na severe", "Avrora", "Krasnaya shapochka," etc. That was why "Uralconditer" produced sweets "Umelochka" in the usual wrapper of "Belochka" sweets. In this situation, Kraskon confectionery used the strategy of preserving the color of the chocolate wrapper and combining the already known names of sweets with regional images in choconyms. Thus, as a result of naming, there emerged such names as "Kraskosha na verblyude", "Kraskosha drug belochki", "Krasnoyarskaya ptichka", "Krasnoyarskoye tango", "Kraskosha kapitan Avrory", "Kraskosha drug burevestnika", "Sibirskaya krasavitsa v shapochke", "Kraskosha lyubit zagadki", "Kraskosha ve-cherkom", etc., which are a kind of allusion to the well-known Soviet trademarks "Kara-Kum", "Belochka", "Ptich'ye moloko", "Tango", "Avrora", "Burevestnik", "Krasnaya shapochka", "Zagadka", "Vecher".

It is worth noting that the cases of inclusion of the Siberian fauna representatives (such as bear, sable, fox, etc.) in the names of chocolate products have not been revealed, with the exception of a single case - a set of chocolate sweets "Pitomtsy Royeva ruch'ya" (Royev stream is a park of flora and fauna of the city of Krasnoyarsk).

During the analysis of the choconyms of "Kraskon" confectionery it was revealed that most often the toponymic images of the Krasnoyarsk Territory are used as the basis of the nomination.

1. The Sayans, a common name for two mountain systems in the south of Siberia within the territory of the following subjects of the Russian Federation: the Krasnoyarsk Territory, the Irkutsk Region, the Republics of Khakassia, Tyva, Buryatia, and the northern regions of Mongolia. (For example, "*Саянские росы*", "*Саянские поля*", "*Саянское лето*", "*Саянские озера*", "*Саянские жарки*," etc.).
2. Krasnoyarsk, one of the largest cities in Russia, the largest cultural, economic, industrial and educational center of Central and Eastern Siberia; administrative center of the Krasnoyarsk Territory. (For example, "*Красноярская птичка*", "*Красноярское танго*", "*Красноярские вечера*", "*Красноярские сюжеты*", "*Красноярский вальс*", "*Красноярские рассветы*", etc.).
3. Yenisei, one of the longest rivers in Russia, the fifth longest river in the world. (For example, "*Енисейские морозы*", "*Енисейские*").
4. Zagorje - the territory in the foothills of the Western Sayans ("*Краскошино загорье*", "*Красноярское загорье*").
5. Stolby Nature Sanctuary (Russian: заповедник «*Столбы*»), (in English, "The Pillars"), located on the north-western spurs of the Eastern Sayans, bordering the Central Siberian Plateau ("*Красноярские столбы*", "*Заповедные столбы*", etc.).

These nominations reflect specific, real geographical images, which are symbolic and recognizable. Thus,onyms, on the one hand, can be considered as verbal resources of expression and description of the regional identity process, while, on the other hand, can be a means of marking and constructing a territorial identity, creating the so-called image of the region<sup>16</sup>.

The use of such methods of analysis, as semantic and morphemic, helped the authors of the present paper to identify and describe onyms as linguistic units with a vivid regional flair. However, there is a group of lexemes, the territorial marking of which manifests itself only in the following contexts: regional and dialectal vocabulary, certain semantic groups, pronominal deictics, lexical units with the meaning of belonging. It is possible to examine the peculiarities of these units on the basis of schoolchildren's compositions.

In 2014, the Ministry of Education and Science of the Krasnoyarsk Territory organized a regional contest of compositions "My Krasnoyarsk Territory". 238 pupils of grades 5-10 took part in the contest. The texts of schoolchildren's compositions have a certain interest in terms of revealing their involvement with the destiny and history of the "small motherland"; symbolic places, events; the definition of stereotyped views on the Siberian territory, which can serve as an indicator of the regional identity development level.

The contest was held in several nominations, each being significant in the aspect of the problem of the present paper: "My Small Motherland", "The History of My Family", "My Countrymen", "The Beauty of Siberian Nature", "Poems about the Krasnoyarsk Territory". Contextual analysis, supplemented by elements of the intent analysis of schoolchildren's works, made it possible to reveal some regularities.

The use of the words of certain lexical-thematic groups and lexical units with evaluation semantics, makes it possible to reveal the features of the so-called regional image of the schoolchild's world, in which the space of Siberia is dynamic, full of various sounds, smells and colors.

Contrary to the stereotype that Siberia is white, snowy, vast expanses, in the works of schoolchildren white color is more often used to describe chamomile and dandelion fields, flowering bird cherry and thick fog (*"white-headed sister-daisies"*, *"white clouds of petals"*, *"white fragrant bird cherry"*, *"milky white mist envelops the river from bank to bank"*; *"the street is covered, like with a veil, with white fragrant bird cherry"*).

When describing the Krasnoyarsk Territory and its nature, the children use almost a full color palette, with the obviously dominating green: *"the green frame of the forest," "the beloved green homeland," "the green carpet," "the violet bellflowers are shaking in the wind, "the polar poppies raise the yellow poppy heads," the small nondescript bushes with the reddish leaves hung with blue or light-blue berries..."*; *"The city is putting on a white fur coat," " tundra will be coloured with the reddish balls," "scarlet cranberries - the spark of summer," "colorful windows," "snow seems even more white and bright, so that it hurts the eyes to look at it"; "the azure of the endless distances"; "Nature as a great artist mixes colors according to her own laws and is not at all afraid that many colors cannot even be determined."*

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<sup>16</sup> I. A. Slavkina; L. S. Shmul'skaya; S. V. Mamaeva and M. V. Vekkesser, "Verbal markers of regional identity (on the basis of modern Choconyms)", Contemporary studies of social problems: Periodical scientific publication num 3-2(27) (2016): 227-243.

When describing their “small motherland”, the authors of the compositions, often turn to a lexical-thematic group of words with the general meaning of “smell”: *“the intoxicating smell made one dizzy”, “breathed in the aroma typical for spruce and some secret ingredient of the forest itself”, “in the pine forest one plunges into a variety of smells: here is the sharp smell of last year’s spruce, and the spicy aroma of juicy greens, and the sweet smell of the pine resin heated up in the sun. Breathe in the healing air and feel how the life-giving force of the pine forest spreads through your body, “ different aromas attracted me to themselves ”; “ One feels dizzy because of the summer village smells all around, in the front garden of every house there are fragrant flower beds, in the forest it smells of heated bark and moss, strawberries and mushrooms, freshness and coolness come from the Yenisei”; “the warm smell of ripening fields”; “... and the smell is such that one wants to sip the air, like the icy water from a stream”; “strawberry flavor fills everything around”; “the first snow smells of fresh cucumber”; “the smell of little gluey leaves”; “there is a special autumn smell, as if nature added a handful of spices to the air”; “I took a deep breath of the aroma of freedom ...”.* It seems that the snow expanses should have no smell, but the air, in the view of schoolchildren, is filled with a whole spectrum of smells. The space of the Krasnoyarsk Territory is polyphonic: *“the foliage will rustle, the woodpecker will peck with a sharp beak, the mischievous squirrel will carry the crop of cedar cones to the ground, and there will be another million of different sounds,” “one can press the back against the trunk of the tree, embrace it firmly, put the ear to the bark and hear the life juices run from roots to the foliage,” “to experience the happiness that one can get from the rustling of leaves, the timid splash of fish in the lake,” “ the frosty air seems to be ringing,” “ in the morning silence the sounds of a waking life are faring: the timid bird echoes, a motor on an invisible boat in the fog”; “the joyful singing of birds echoes with the merry murmur of brooks, with the businesslike beeping of bees, with the crackling of bursting buds, all this merges into a spring life-affirming chorus”; “There seem to be tears on icicles so that one feels sorry for this creation of nature.”* The analysis of the compositions makes it possible to state that in their works the schoolchildren use the stable images firmly fixed in the minds of Russians. Thus, in their observations the participants of the contest describe: the vast expanses of land (*“The taiga, the taiga, without end and without edge ...”, “a vast and rich land, the name of which is Krasnoyarsk”, “some huge unique vastness,” “the sweep of surrounding fields,” “the bottomless depth of the sky ”, “Boundless distances” “a favourite corner in a small spot of the vast Krasnoyarsk Territory ”, “ My little homeland is the Angara River and the endless forests ”*); harsh climate (*“Fierce cold,” “beyond the Arctic Circle, where the frost is crackling, where the winds and blizzards are snowy...” , “the wind comes and shakes the snow blanket, the air mingles with snow, it seems thick and impenetrable”, “Taimyr is the territory of polar nights and permafrost”, “in my land the living conditions are extreme”, “Krasnoyarsk Territory means unusual northern nature, which is affectionate and severe, mysterious and changeable ”*); the richness of the territory (*“The ore capital of the Northern Territory warms the heart with the bright lights”; “I was lucky to be born in land with a very rich nature, rich in mineral resources, in the most beautiful part of our Motherland”*); the uniqueness of people, their strength and courage (*“The miners’ town has become a motherland for strong and courageous northerners”, “The North Yenisei people are a special, unique people, able to perform an everyday feat - to live in the Far North”; “We, like all real Siberians, are not afraid of difficulties and will not to retreat”; “They were the best people in the country: literate, intelligent, educated, gathered from all corners of our vast homeland, guilty without guilt”; “Despite adversities and hardships, people here live in joy”; “For a broad soul and stature, for kindness, hospitality, for the ability to lend a helping hand...” ; “They are people of special courage, endurance and strength”; “Siberian amiability and hospitality have long been well-known even beyond the borders of our homeland”; “Siberia is a special, unique part of Russia, rich not only in natural resources, but also talented, hard-working and simply kind*

people"); beautiful, majestic and powerful nature (*"High straight pine trees, magnificent cedar-boyars", "it is beautiful, versatile, and rich", "mighty spreading tree tops", "ship pines rest press with their fluffy crowns onto the bright blue sky", "the bark of pines seems to be the colour of honey, and its scales resemble the finest brushwood, they are so transparent and light," "age-old pines," "nature is an unsurpassed artist, so precise are the lines, so expressive the curves, so proportional the transitions of shades," "an amazing force of nature," "I was enraptured by a sense of delight and admiration for beauty and majesty of nature," "a land with a severe but unsurpassed nature," "the nature of Taimyr is so beautiful and rich that one's head goes around from such greatness", "I love my land, rich and luxurious in its greatness", "stately and mighty pines, proud cedars"*).

It is noteworthy that in several compositions the industrial cities of the Krasnoyarsk Territory act as the object of description, but for the characterization of olfactory sensations and sound impressions such lexemes are used that can equally characterize the natural space: *"...where else can you enjoy the fresh air, clear sky and green grass?", "A stupefying smell will make you feel dizzy and a smile will appear on your face," "it smells like a land not warmed by the sun, but only slightly caressed"; "Spicy smells are replaced by the smells of the leaves"; "Leaves whisper about something, whistle, mysteriously rustle," "listen to what the autumn says"; "The snowflakes were spinning, their melodic ringing could be heard", "watching the play of colors, it seems that you hear the northern lights sing"; "The morning silence is especially fascinating, as if a crystal vase is broken by a birdlike twitter: still quiet and sleepy, but well audible in the pre-dawn silence."* It is clear from the compositions of schoolchildren, that the strength of character and energy of Siberians comes precisely from this unusual combination of sounds, smells and colors: *"What a furry green covered the grateful earth! Breathe in deeper! You feel how a pure stream of air passes through you, filling you with natural energy!"; "So the life of the forest fills us gradually with love, teaches us to hear, see and understand!"*

It is interesting that the images of nature seem to be key and decisive in characterizing the cities of the Krasnoyarsk Territory (Norilsk, Krasnoyarska, Zelenogorsk, Lesosibirsk, Achinsk): *"Now, I think you are ready to see the most fabulous place in the city of Zelenogorsk - the forest! So, let's enter this fairy-tale temple"; "Mushrooms are sold in the city in baskets made of birch bark, buckets, small baskets, their caps up, and on the cut are droplets of mushroom juice, fresh, just from the forest; next there is cowberry with the unique taste and color, in buckets, jars, glasses, an without any package. It smells of forest, and this smell cannot be confused with anything! Cedar cones, nuts - a visiting card of Siberia, a treat and vitamins "; "For me there is nothing dearer than my city: where else can I enjoy the fresh air, green grass, and clear sky!"*

The method of categorizing reality and the formation of a regional image of the world, the so-called localization of space, is achieved in school compositions through the use of pronominal deictics. Most often, the role of deictic words is played by possessive and personal pronouns. Using this kind of pronominal words, the authors of the compositions think and feel themselves part of the territorial (local, regional, state) and spiritual community: *"The capital of Russia is Moscow, but I think that the heart of Russia is in our province, in our thick taiga." "I want to say some words about our reindeer herders"; "And how many strawberries we have in the summer! And how much grass we have! Not for nothing do the beekeepers come to us in the summer "; "We are praised for a broad soul and to stature, for kindness, hospitality, for the ability to lend a helping hand. I would like us to be praised for our master's prowess and stature, for our ability to save... "; "My fellow countrymen fought on the outskirts of Moscow, were killed near Leningrad and Smolensk. It*



*does not matter that they fought and died in different places, it is important that they saved their motherland, and hence our village"; "This is my house, my land, my homeland!"; "If every village is rich not only with natural beauty, but also with strong, hard-working, cheerful people, the whole of our country will be strong and mighty."*

Another marker of space localization is the use of such lexical units as *here, these, this*, turning objects and events from the category of general, to the category of concrete, observed simultaneously by both the author and the reader of the text: "here there are the Yenisei, the forest, and great sea water meadows (*laida*), and fresh water meadows," and it is here that my children and grandson will live, and the glorious names of Kokh and Vereshchagin will not disappear from the earth"; "My Krasnoyarsk Territory is like this."

Some grammatical constructions (in particular, the use of the 2<sup>nd</sup> person of the verb in the meaning of the 1<sup>st</sup> person) indicate the spiritual and territorial relationship of the author, the reader and all those who are related to the Siberian land: "And how much strawberries we have in summer! It has no equal neither in sweetness, nor in flavor! [You] bring a bucket of berries home, and the strawberry flavor immediately fills all around! "; "You feel how the pure flow of air passes through you, filling you with natural energy!".

The use of dialectal vocabulary can be considered a manifestation of regional identity: "His kegs, kvashonki (tubs for making sour products), baskets made of birch bark are in every house"; "Once there used to be a pimokat (a person who makes traditional Siberian felt boots, *pims*) in our village"; "There was a small, but cedar-rich kedrach (a group of cedar trees) on Shishkin Field for a long time." As V.P. Baskakova notes, similar language units can be considered to be "a representation of the regional consciousness of authors". In this case, one can speak of regional precedence as one of the stable ways of expressing key words of the regional semantic field<sup>17</sup>. It is interesting that in schoolchildren's compositions only the first universal dichotomy "native / alien" is represented. The meaning of the concept "native" is represented by various lexical means: "native land", "motherland", "dear fatherland", "native snow-covered land", "beloved city", "land of ancestors". The stable images of the geographical position, the features of the climate, historical events, metonymically referring to the Siberian land help to convey the meaning of the "native" concept as well: *the tundra, the taiga, forest, bear, cowberry, bilberry, deer, the northern glow, the polar night, snow, snowstorm, exile, severe climate, Siberian character*.

According to the students, the Krasnoyarsk Territory is famous not only due to Siberian nature, but also due to the people. Despite the fact that the territory of Siberia is inhabited by representatives of different nationalities (Tatars, Germans, Jews, Ukrainians, Poles, Chuvashes, Byelorussians, etc.), the schoolchildren who took part in the competition did not indicate the nationality of their fellow countrymen, who were the main characters of their compositions. Instead, the authors used to the nomination "Siberians". It is noteworthy that common people, representatives of different nationalities, often exiles, for whom the Krasnoyarsk Territory was not a native land, but became a homeland, "a grim but grateful land", became the heroes of the compositions in the nomination "My Countryman": "*Our roots are firmly entangled in this land, which feeds us, gives us strength, teaches us respect*"; "*Siberia has become a real home for my great-grandfather and his family*"; "*So my ancestors, being here by the will of fate, inscribed their pages in the history of the region, carrying a proud title - a Siberian.*"

<sup>17</sup> V. P. Baskakova, "Linguistic means of expressing the regional self-identification of authors in the text", Bulletin of Volgograd University. Series 2, Linguistics num 1 (15) (2012): 169-173.

It should be noted that as a result, through the selection and actualization of linguistic means, the authors associate themselves with the region. The system of linguistic means that ensures the regional identity of the authors of the compositions is viewed as a verbal code that "is a kind of activating factor in expressing the regional image of the world"<sup>18</sup>.

Using different language tools and actualizing some of them, the authors of the essays not always display their regional identity deliberately: they demonstrate the knowledge of key images and realities that represent the specific features of the Krasnoyarsk Territory, the desire to express the attitude to the Siberian land, to the cultural past of the region and the feeling of unity with fellow countrymen. This regularity is reflected in the journalistic texts of the regional print media. In recent years, the regional (local) has been understood mainly as the publications that appear in districts and cities of regional subordination, newspapers of small settlements within the authority of the municipal government.

During the analysis of the regional mass media texts, it was established that they "have certain features that reflect and form the territorial "uniqueness", which is typical of provincial newspapers as a whole and distinguishes them from the federal media"<sup>19</sup>.

Observation is the main source of information for provincial newspaper journalists. Experienced newsman sees the area, village or small town in all the details. He always knows what significant events (cultural and social) have occurred: *"Snow boom" is gaining momentum*, *"Christmas in Lesosibirsk" was held at the Novoyeniseisk House of Culture*, *"At the end of December, the finale of the youth creative festival "Art Square" was held at the Municipal House of Culture "Magistral". Participants of the festival demonstrated their skills in such areas as dance, music, fashion, photography, and cinema" (Zarya Yeniseya, No. 2, 2017)*. The correspondent himself is often a participant or an eyewitness of the events described: *"<...> And being in a hurry was not in vain! On the stage, the adventures of snowmen, songs, dances and, of course, the most important new-year characters were waiting for us. My son and I were delighted! (No. 1, 2017); In the Yenisei district, the "Yenisei Fish Soup" holiday was held. This most ambitious and with many a favorite cultural event began in a pouring rain."* This undoubtedly forms the content model of a provincial newspaper, its genre and language specifics.

The subjects of the articles differ from the point of view of locality: the stories cover the life of the neighboring regions and cities and enterprises located in these territories: *"Lesosibirsk port, an important transport junction of the Yenisei, celebrates the 40th anniversary of the founding of the enterprise "(№3,2015)" <...> A woman at the production enterprise. A way to success. There are a lot of women work at Lesosibirskiy woodworking complex No. 1. On acquaintance with some of them, I noticed how beautiful, sweet and charming they are "(No. 17, 2017)*.

In the texts of the regional mass media, the focus is on the specific socio-economic characteristics of the Siberian province. The journalist's knowledge of the population, its

<sup>18</sup> M. V. Vekkesser; S. V. Mamaeva; I. A. Slavkina and L. S. Shmul'skaya, "Manifestation of the regional self-identification of the author in the poetic discourse", Contemporary Studies of Social Problems: Periodical scientific publication num 3-2(27) (2016): 120-134.

<sup>19</sup> L. S. Shmul'skaya; I. A. Slavkina; S. V. Mamaeva and M. V. Vekkesser, "Reflection of self-identification in regional print media of mass information", Modern research of social problems. Periodical scientific publication Vol: 9 num 3 (2017): 96-113.

mentality, interests, and preferences make the newspaper irreplaceable for the residents: "Siberian tradition of mutual respect. On Sunday, January 22, the oldest mosque in the Krasnoyarsk Territory opened after the restoration in Yeniseysk" ("Zarya Yeniseya," No. 4, 2017); "Lesosibirsk: how it happened..." ("Zarya Yeniseya," No. 4, 2017); "The Health Train is coming" ("Zarya Yeniseya," №3, 2015), "In Kirsantievo. 14.07.2017"; "Representatives of the District Council continue to travel to the settlements of the district to collect information about the problems on the spot" ("Angarskiy Rabochiy," July 14, 2017). The heroes of reports and stories are ordinary people living in the neighbourhood: "Work and family are the harbors of fortune in the ocean of life. A teacher, head teacher of the secondary school No. 1, head of the education department, deputy head of the city of Lesosibirsk - this is the way of professional activity of Raisa Sergeevna Wirz, Honored Worker of Secondary Education of the Russian Federation" ("Zarya Yeniseya," No. 2, 2017); "The hero of today's story, house number 37, Pervomaiskaya Street in Razdolinsk settlement, has been very lucky as compared to the other five-story buildings. In apartment number 13 there lives a man of great positive energy Nadezhda Ivanovna Likhobabina: it was she who, with a group of active tenants, became the locomotive of a huge by local standards 80-apartment building, making quite an old house to live a full life" (Angarskiy Rabochiy, 07/07/2017). Thus, the functioning of a newspaper in a small provincial town, village or settlement imposes a "small-town" imprint on the newspaper stories.

It has been noted above that, on the one hand, mass media reflect and, on the other hand, form the territorial identity of the inhabitants. The markers of the self-identification process in the language of regional print media, as well as in the creative work of schoolchildren are pronominal deictics: "Our Champion" (Yeniseiskaya Pravda, September 8, 2016); regional onomasticon: "In June 2017, an interesting meeting was held in the Razdolinsky branch of the Yenisei Multiprofile Technical School. The students got acquainted with a person, who had saved more than one human life. Head of the Boqoliubovskoye motor transport center Viktor Shchetinin was awarded the Medal of the Ministry of Emergency Measures "For Merit" ("Angarskiy Rabochiy," July 14, 2017); regional and professional vocabulary: "Zimnik [winter road] will become safer" ("Eniseyskaya Pravda," July 14, 2017); "On the 67-69th km of the route, it is necessary to arrange a lezhnevka [a road made of logs], thus ensuring travel through the marshy area" ("Yeniseiskaya Pravda," July 14, 2017); "The upper zimnik was opened" ("Yeniseiskaya Pravda" from 24.11.2016); evaluation vocabulary: "Vesti [news] of the Golden Province" (a column of "Severo-Yeniseisky vestnik"), special lexical and grammar forms: "However, the whims of nature could not scare those who were ready to compete in the craft of cooking soup, and those who were ready to wait for the soup to enjoy it to the fullest on the shore of the most magnificent and mighty river in Russia - the Yenisei" ("Yeniseiskaya Pravda", July 14, 2017), expressiveness means of various kinds: "They talked about plans, visiting the native places, about how he is bored there, in Tajikistan, about the good Yenisei land, its boundless snows and wise and generous people, about how the Russian old people are honored on his land, how happy he would be to every guest from Siberia that had become his second home ..." ("Eniseiskaya Pravda," 14.07).

It should be noted that the regional mass media are promoting the idea of the province as source of Russia's revival. Sometimes this aspiration "turns into mythology, in which the center is opposed to a specific region"<sup>20</sup>, the latter acting as a place of order. The importance of the province for the fate of the whole of Russia is especially emphasized: "The

<sup>20</sup> N. A. Galaktionova, "Features of modern processes of regionalization and the formation of regional identity", Regionology, num 2 (2010).

*Krasnoyarsk Territory is a zone of stability* ("Novaya Zhizn," 1.01. 2016), *"Who feeds the country and the world: Krasnoyarsk agrarians are again the best in Siberia"* (Novaya Zhizn, February 15, 2016 ). Thanks to the media, various regional symbols are emerging and are being cultivated: *"Lesosibirsk - the forest capital of Russia"*, *"North-Yeniseisk - the golden vein of Russia"*, *"Siberian Taiga - the lungs of Russia"*.

It is interesting how the Siberians are portrayed in the local media, for example, in the story "Vorobyovy Gory" ("*Yeniseiskaya Pravda*" from 24.11.2016). The very structure of the story is based on the *center – Siberia* dichotomy, which was mentioned above. In the national image of the world, there exists a stereotypical image of the Siberian: it is a person who is interested in *"the harvest of berries and mushrooms, whether the sables are numerous in the taiga, whether there is fish in the Yenisei. It is top news in the right season, a lot is said about this and one might think that it is the only thing that people are interested in."* However, the main character of the story is a man of subtle nature, which is surprising for the author: *"Where has a simple guy from the Siberian province got such a desire to decorate the world around him?"* It is noteworthy that as an epigraph to the story a dialogue was selected from the well-known Russian animated film "The Big Ukh":

- In our forest there is a star, too.
- A star? In your swamp?
- In our swamp. Let's go.

For the designation of one reality, the contextual antonyms *forest – swamp* are used, which shows a typical discrepancy of the auto- and hetero-stereotypes. Traditionally it is believed that for Siberia the forest is the source of life, while the swamp means death and evil spirit. The very title of the article (the precedent text) "Vorobyovy Gory" is significant in relation to bipolarity. In the context of the newspaper story, Vorobyevy Gory is a Siberian landmark, named after its "creator", Andrei Vorobyev. The text reflects the perception of the land, which is made strong by "ordinary" people and the result of their "ordinary" labor, which turns a "swamp" into a "forest": *"His ideas are born like gooseberries on a bush <...> Yeah, it looks simple and plain, but the fruit is generous, fragrant and wholesome. These are the northern forests and swamps!"*

## Results

1. Territorial identity is defined as a form of collective identity, in which its carrier is capable of spatial-temporal identification, value, emotional, regulatory association with the outside world.
2. The verbal ways of manifesting identity include the localization of space through the use of pronominal deictics, regional onomastics, lexical units with the meaning of belonging, regional and dialect vocabulary, certain semantic groups of vocabulary.
3. The analysis of pragmonyms has revealed that the toponymic images of the Krasnoyarsk Territory (Sayany, Krasnoyarsk, Yenisei, Zagorje, Stolby) often serve as the basis of nomination. Pragmonyms, on the one hand, can be considered as verbal resources of expression and description of regional identity process, and, on the other hand, they can be a means of marking and constructing a territorial identity, creating a so-called image of the region.
4. The analysis of the schoolchildren's compositions makes it possible to assert that using different language tools and actualizing some of them, the pupils show their regional identity: they demonstrate the knowledge of key images and realities that represent the specific features of the Krasnoyarsk Territory, the desire to express their attitude to the

Siberian land, to the cultural past of the region and a sense of unity with fellow countrymen. Schoolchildren identify themselves primarily with a settler society, thus the priority in everyday life is given to a local identity and develops a vertical hierarchy of territorial identity, thereby consistently ranking itself as local (village, settlement, city), then to the regional (Krasnoyarsk Territory) and state (the Russian Federation) community.

5. The analysis of regional newspaper texts revealed certain features reflecting and forming the territorial "uniqueness", which is characteristic of provincial newspapers in general and distinguishes them from the federal media.

6. All the language markers enumerated in the present paper can simultaneously be viewed both as means of expression and as means of territorial identity formation.

7. The paper gives the characteristics of the constant features of the geocultural space, which makes the understanding of the territorial locus more profound due to the attention to the individual as a carrier of a certain type of culture using the territory not only practically but also comprehending it both semantically and symbolically.

8. Regional identification and self-identification process can be studied with the help of a comprehensive analysis of multilevel linguistic units.

## Discussion

The results obtained during the research make possible the further development of a mechanism for regulating the process of regional identification and self-identification, which in turn will contribute to the creation of an attractive image of the Yenisei region and the development of its branding strategy.

In the XXI century, Russia has become a participant in the process of globalization. "Unification" and "leveling" of the spiritual development of mankind is dangerous because of erasing of the ethnic stereotypes, norms and rules, destroying the traditional way of life worked out by ethnic groups during their historical development, and can lead to spiritual and moral degradation. Regional identification is a response to the mass consciousness of citizens subject to the influence of global unifications, to the threat of discrediting the positive historical experience of the citizens' "small motherland", their ethnic group, territorial group, etc., to which they appeal in the identities construction procedures.

The methods and logic of the study of the regional identification and self-identification process through the analysis of linguocultural markers can be extrapolated to the study of other types of identity (age, gender, confessional, etc.). In addition, it is possible to enhance the results by using the method of psycholinguistic experiment, as well as broaden the scope of the study by summarizing the materials of studying other territorial communities.

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