



EXPRESSION OF NATIONAL IDENTITY THROUGH SPEECH BEHAVIOR MODELS (MODERN RESEARCH TRENDS)

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Abstract. *The report examines the issue of identity, considered one of the most relevant problems of modern linguistics. It becomes evident that in a globalizing world, the narrowing scope of some national languages increases the urgency of studying national identity, as well as the linguistic expression of national and hybrid identities. Since English is the dominant language of the global world, the active use of two or more languages (English and the local language(s)) in many national discourses promotes the linguistic study of hybrid identity. This, in turn, provides material for considering the study of national speech behavior models in a new format aligned with the realities of language–thought relations. Speech behavior models characteristic of a given language may be lacunae for English; conversely, speech behavior typical of English may enter the national language corpus. In both cases, linguo-personological research allows tracking the dynamics and tendencies of ongoing processes.*

Keywords: *speech behavior models, concept of national identity, Azerbaijani language, English language, communicative gestalts.*

INTRODUCTION.

It is known that in the modern era, the process of globalization does not only affect terminological unification, but also leads to the replication of many concepts and concepts at the level of national language corps. In this sense, bilingual or multilingual language groups, which are included in the inevitable sphere of influence of globalization, are inevitably faced with the problem of hydroid identity. This is inevitable in the linguistic identity of those who carry this hybrid identity. It should be noted that although linguopersonology manifests itself as a platform of linguistic research, which became especially relevant in the late 20th and early 21st centuries, its roots go back to the research of V. von Humboldt and the research of the neo-Humboldt scientist L. Weisgerber. In the second half of the 20th century and towards the end of the century, in connection with the growing interest in the anthropocentric study of language, along with a number of new linguistic directions (linguopragmatics, psycholinguistics, etc.), the theory of linguistic identity was also formed [9]. The methods and methodology of linguopersonological research, as well as the research on research materials, give grounds to say that the descriptive method, the comparative method, the discourse analysis method, the experimental research method, the semantic field method, etc., are used here. As for the sources that constitute the object of linguopersonological research, as Y. Ivansova emphasizes, it consists of literary texts, epistolary genre materials (personal diaries, correspondence), public speeches, speeches, interviews with respondents or an object of experiment/observation, texts of speeches of the participants recorded/fixed in writing, as well as special linguistic-personological dictionaries, etc. (see [13]). It should also be noted that the verbalization of any concept of national identity is not just a set of specific lexical units and phraseologisms. This concept also encompasses entire communicative gestalts, speech behavior patterns, speech behavior patterns, and so on.

It is known that the gestalt approach applied in the study of the linguistic aspects of the communication process is a single, integrative approach that considers the participant of the communication process as a whole,



unites the physical and the psychological in a single "I" and tries to consider any process as part of a larger whole[12]. Communicative gestalt encompasses certain pattern expressions, as well as speech behavior patterns, in which these patterns and patterns reflect the communication codes of language carriers. For example, communicative gestalts, which are considered acceptable for Azerbaijani language speakers, include patterns dictated by their speech behavior patterns and regulating communication within society. As the most striking example of this, we can mention the phrases, "Bring goodness to your home / Bring joy to your home (in laconic variations: bring good, bring goodness)." These expressions were recorded in phraseological dictionaries and folklore dictionaries of the Azerbaijani language (e.g., [2; p. 31]).

These expressions embody one of the patterns of speech behavior dictated by the Azerbaijani mentality and directly characterizing national identity: according to the speech label of the Azerbaijani people, according to the models of speech behavior formed for centuries and millennia, these patterns should be addressed to the people who come to express their condolences to the bereaved family (when the latter leave the assembly). These stereotypes are shaped in accordance with the social dramaturgy of this local communication situation. The phrase "bring joy to your home" is expressed by a person who has lost a family member or a loved one, expressing the desire not to carry the burden of grief with them. Let's take a look at some examples: "yas məclisinə gəlib ... "Evinizə xeyir aparın, şadlıq aparın" deyənə axı, necə təsəlli verə bilərik?" [1] ; " Yas yerində işlənən "şadlıq aparın", "şadlıqda görüşək" tipli şablon ifadələr var." [4]. (Let's pay attention to the translation of the examples from Azerbaijani: "Coming to the Meeting ... "How can we be sure that you will be able to say 'Welcome to your home'?" [1] ; " And the Prophet (peace and blessings of Allaah be upon him) said, 'O Messenger of Allah, I am the Messenger of Allah (peace and blessings of Allah be upon him).' [4]). It seems that the semantic coding contained in these quotations is lacuna essence for a different cultural carrier, perhaps even absurd. Because, if a carrier of a foreign culture is not familiar with the relevant background knowledge, it can be regarded as nonsense, a-logism, for a person who has experienced a tragedy in his family to express his desire to bring goodness and happiness to the other party. However, anyone familiar with the Azerbaijani national mentality understands that behind this communicative gestalt lies the desire not to share pain and suffering.

Interestingly, in recent times, even in the sub-discourses of national discourse (especially in the media discourse), the irrationality of this phrase and its inconsistency with the situation have been criticized. Let's pay attention to the example: "Necə yəni şadlıq aparın? Ölünün yanından necə şadlıq aparmaq olar? Bu qədər həyasız olmaq təklif edilir?" [4]. ("What do you mean to be happy?" How can you rejoice in the presence of the dead? Is it possible to be so uncomfortable?" [4]). As can be seen from the quotation, the contradiction of the act of communication in terms of the situation is not only considered inadequacy, inappropriate, but even as cowardice.

It should also be noted that communicative gestalt is essentially different from words and phrases that express different personality identity in the process of communication. This difference is primarily due to the dependence of the former (communicative gestalts) to the situation, as well as to the belonging to the collective consciousness. Also, an important point that determines the difference is that individual identity is placed in the background in communicative gestalts, and on the contrary, the identities of collective (ethnic, social, and racial communities) play a leading role. It should be recalled that, as K. Martin clearly demonstrated in his experimental researches, in the same communication situation, different reactions of different people to the same event are conditioned precisely by the identity manifested in language/speech. The linguist points out that in a discursive environment that he describes – the five people at the bus stop near the campus of an educational institution – react differently:

“Passenger A: “That was rude”

Passenger B: “Bloody Hell”

Passenger C: “I am calling the bus company right now to report bus number 664.”

Passenger D: "¡ Ay, Dios Mío!" (tərcümədə: Oh my God)

Passenger E: “WTF” [8; s.1-2].



As can be clearly seen from the examples, it is the difference in the identity of the communication participants that played a decisive role in the way in which the same situation is viewed, in what format it is reacted to, and in which verbal inventory is directly used (the use of a verbal database). Expressions that are thought to be used locally by people who react emotionally in relation to the situation, i.e., the use of appropriate discursive environment such as communicative gestalt in view of the symphonic language identity of the people and society, are dictated by certain patterns of speech behavior. However, the situational communicative gestalts given in this example ("¡ Ay, Dios Mío!" (Translated as: Oh my God) WTF, Bloody Hell) is universal (phrases with theonymic components are distinguished by their high processing frequency in most developed languages). For example, see more about the phrases with the God component in the Russian language: [14]). However, the phrases in the example that we have quoted from the Azerbaijani-language text are precisely communicative gestalts, which are characteristic of the Azerbaijani language personality. This communicative gestalt can give the impression of an a-logical expression that is not considered useful for societies that are native speakers of English, Spanish, Russian, etc., and even, as we have already stated, has a lacuna essence.

Keep in mind that the emotional reactions of the individual are used to express the emotional reaction dictated by these situations in certain communicative situations. Phrases also reflect patterns of speech behavior dictated by cultural codes in certain situations. For example, it is a phrase used to say "ışığığa çıxasan" "you have to go out into the light" to someone who is turning on a light, and to say "su qədər ömrün olsun" "you have a life as much as water" to a person who is thirsty. It is interesting to note that, in such cases, phrases also act as communicative gestalts. It seems that such communicative gestalts and phrases can be attributed to the semantic sphere of the concept of the same name (the concept of national identity), since they embody the verbal code information of national identity.

For comparison, communicative gestalts, which are used in wedding ceremonial folklore in English-speaking societies, are similarly lacunal for Azerbaijani language speakers and are perceived in their initial semantic adequacy only thanks to the explanatory text.

"Something old,
something new,
something borrowed,
something blue,
and a sixpence in her shoe" [11].

This folklore text, which was first published in 1870, describes the ritual features of English wedding customs. According to this wedding custom, which originated in Victorian England and continues to this day, if the items listed were given to the bride on the wedding day, it could protect the young family from evil and bring good luck to the young family.

In fact, the objects reflected in this expression are used in the transverbal realization of wedding discourse (i.e., non-verbal, purely material-contextual realization). Only those who are familiar with the relevant background knowledge can decipher the meanings behind these symbolic expressions. Take, for example, "Something old" honors your life before saying "I do." [7]. As it turns out, the two expressions used here (Something old and I do) refer directly to communicators (units of communication) of a direct situational nature. And it is said that on the day of the wedding, the answer to the question posed at the church ceremony is symbolized. In other words, according to the meaning presented in the quote, it is emphasized that the old thing given to the bride serves to honor and commemorate her (the bride's) life until the wedding day. "Something new stands for hope and optimism for the future". [3]. Here, too, we see that something new symbolizes innovation, optimism, from a contextual point of view.

It should also be noted that in the modern era, due to the influence of globalization, cultural superstrates allow for the introduction of various concepts and understandings into the local linguistic environment. For example: "31 oktyabr İngilis dilində "Halloween", dilimizdə isə "Hellouin" adlanan balqabaqlar bayramıdır". [6]. ("October 31 is the pumpkin festival, which in English is called "Halloween", and in ours – "Hellouin" [6]).



In the modern era, the openness of local national discourses to English, the dominant language of globalization, and the new cultural symbols and codes adopted through this language, and even to certain forms of communication (communicative gestalts), leads to a certain cultural hybridity, and in some cases even hybrid identity: “Azərbaycanda "Hellouin" ekzotik və mübahisəli bayram sayılır” [6]. (“Halloween is considered an exotic and controversial holiday in Azerbaijan” [6]).

Conclusion. The point of hybrid identity can be found more often in literary texts authored by bilingual authors (see also [10]), in texts shared on social media by other groups of individuals with bilingual language identity, and so on. It should also be noted that in countries such as India, English as a second official language or one of the official languages has a high status. Although there are no manifestations of hybrid identity at such a deep level in the Azerbaijani linguistic environment, it is undeniable that certain cultural interventions are manifested at the level of lexical-semantic interventions. All this necessitates systematic and differential research, creating the necessity of studying the psycholinguistic and sociolinguistic aspects of hybrid language identity.

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