

THEORY AND INNOVATIONS OF SOCIOLOGY

DOI <https://doi.org/10.30525/2592-8813-2024-4-19>

SOCIOLOGICAL ASPECTS OF THE RESEARCH OF POLITICAL DISCOURSE

Kyzylgul Yasin Abbasova,

Doctor of Philosophy, Professor at the Department of Social Work,

Baku State University (Baku, Azerbaijan)

ORCID ID: 0000-0003-4938-5637

qabbasova1949@gmail.com

Abstract. Pragmatic aspects of discourse are the most developing basis of the language system of each active language in modern society. The complication of social relations directly affects the linguistic behavior of people, including the nature of the use of discourses. Research shows that the possibilities of political discourse are most often used. Analysis of the political discourse of the collapse of the Soviet Union and the formation of the post-Soviet space shows that people's consciousness was influenced from different positions: from the point of view of the defenders of Soviet ideology, from the point of view of the revival of the Azerbaijani national democratic intelligentsia, new national identity. An analysis of individual samples of the press, reflecting the new mentality of people, showed that the main content of the discourses here is the identification of new facts of distortion of the history of the country and the people, the definition of new cognitive directions for the formation of public opinion, the worldview of people in general. The process of socialization is underway, the formation of a new personality, with its own ideas about history and modernity. When creating and perceiving discourse, it is important to take into account such aspects of the pragmatic factor as national culture with its stereotypes and archetypes. In addition, new associations and connections in consciousness reflect the content of the discourse, and dynamism is determined precisely by the pragmatic aspects that shape the discourse itself. The conditions and circumstances of these aspects in the studied discourse samples are associated with the growing tension in Armenian-Azerbaijani relations, which ended in a long-term conflict, the military component of which ended only in the fall of 2020. As usual, the discourse is built on a certain concept.

Key words: discourse, concept, political stylistics, pragmatic analysis of discourse.

Introduction. The history of defining pragmatics as one of the foundations of discourse shows that “despite the abundance of interpretation options for this concept, all researchers invariably emphasize the role and influence of context on the perception and interpretation of statements by communicants. Context, or pragmatic context, includes both linguistic and extralinguistic components accompanying the communication situation: social, ethnic, biological characteristics of the participants in communication, their relationships, etc. Analysis of these components of the pragmatic context allows us to identify the features of the generation, existence and understanding of the meaning of linguistic units in discourse” (Pragmatic Aspects, 2006: 28).

In linguistics, discourse issues are traditionally considered at three levels: verbal-semantic, cognitive and pragmatic (Personality and Language, 2023: 5). The pragmatic level includes goals, motives, interests, attitudes and intentionality (Personality and Language, 2023: 5-6). From here, a direct connection with sociolinguistics and psycholinguistics can be seen. In general, such a connection should be assessed as natural, since a person, being a biosocial being, implements discourse in the unity of all his possibilities. From here, styles of speech are directly connected with discourse, that is, everything that reflects different spheres of life and aspects of a person's life. This includes academic, educational, political, artistic, religious, everyday styles, various slangs, and so on. In each period in the life of society, special layers of speech are formed on the basis of linguistic development, which form

unique discourses. As a result, they reflect a person's worldview as a whole and attitude to himself and the world. Here, a system of values, ideas about life and directly the tasks facing a person at the moment are involved. Therefore, it is sometimes difficult to understand the text of discourses related to previous eras. However, we see in them not only the person himself, the nature of his social connections, we can also judge the era itself. We should not forget that discourse can be formed under the influence of many factors associated with a specific person and era.

Another factor related to the pragmatic side of discourse is the structure and possibilities of the language itself. We should not forget about the processes occurring within the most modern languages. Most languages in the process of their development were enriched by dialects and adverbs. In turn, adverbs and dialects could develop due to the limited mobility of the population, the relatively autonomous existence and development of this community. Geographical conditions, that is, mountains, large distances, a relatively closed way of life associated with subsistence farming, landscape and climate made it possible to preserve and develop each dialect and adverb, which together formed the basic basis of the leading language. At the same time, the growing interaction of communities from different territories, but belonging to the same region, led to the limited use of dialects and adverbs, which today, for example, function better in Azerbaijan in certain regions (mountainous and other hard-to-reach areas), where such information is mainly kept by representatives of older generations. Samples of their discourses contain the originality of local dialects, reflecting the conditions and way of life of people. Such examples can be elements of oral folklore created by the people over the centuries. However, oral creativity, although it makes it possible to identify discourses, at the same time does not allow us to characterize their features, since they are not preserved in written sources. Thus, language, at the level of local development and originality, made it possible to form certain ideas about the world and about oneself. It is discourse that makes it possible to determine the various qualities of a person and his community of their ethnocultural origins. On the other hand, thanks to language, ethnic identity is formed as a whole. It is no coincidence that at the beginning of the 20th century, the prominent Turkish educator Ziya Gökalp called for taking all values from the West, with the exception of language, spiritual culture, including religion, which, in principle, constitutes the identity and self-awareness of the people (Hüseyn, 2022).

In general, speaking about the pragmatic aspects of modern discourse, we should pay attention to the following aspects that it contains: the psychological aspect, philosophical ideological prerequisites, ethnonational characteristics, social traits and characteristics, historical and cultural heritage.

It is in these areas that we are going to build our research.

The degree of research into the problem. The issues of dividing speech into coherent fragments, including at the level of discourse, were the subject of study by representatives of dialectics, rhetoric (Frans, 1999) logic, as the most ancient areas of the humanities (Aristotle Dionysius of Helicarnassus, etc.). Today it is believed that "linguistic discourse refers to the analysis of how certain linguistic features contribute to the interpretation of texts in various contexts. The main attention is paid to the structure and functions of language, while emphasizing that the meaning depends on the context and is influenced by the methods of transmission" (Linguistic Discourse, 2018). As this section of linguistics developed, discourse issues were closely examined in the sections of stylistics (Saleh Ahmed, 2019), general linguistics, socio- and psycholinguistics. Modern linguists pay close attention to the pragmatic aspects of discourse (Louis de Saussure, 2009), since they are directly related to everyday speech practice and affect the functioning of language as a system (Lichao, 2010). All this is important for the preservation of linguistic traditions, the formation of a speech culture and ethnic self-awareness of each native speaker.

The subject of the study in this article is the pragmatic aspect of the formation and implementation of discourse, in particular, in the Azerbaijani language. The purpose of the study is to determine the modern pragmatic foundations of discourse development, including in the Azerbaijani language.

Research methods – analysis of scientific and theoretical approaches in the study of the pragmatic context of the use of discourses within the framework of general linguistics, as well as consideration of some styles of speech through discourses in order to identify the use of pragmatics in modern linguistic conditions. To achieve the set task, we defined the conceptual basis of the study based on scientific and theoretical literature and then examined various pragmatic aspects of concepts in samples of Azerbaijani speech that form the basis of the discourse. For this, we used printed materials from the 20th – early 21st centuries.

Main content

Features of the development of the language environment as a pragmatic basis for discourse.

It is known that the basis of mass communications is information. In the public consciousness, information settles in the form of stereotypes, social norms, values and myths, through the transmission and assimilation of various signs; individuals and groups (interpersonal and group communication) can participate in these processes.

Let us also define the main directions of the development of public consciousness in modern conditions:

- National self-awareness (the concept of ethnogenesis, i.e. awareness of one's origins, which is reflected in the moral health and psychological balance of people);
- Historical consciousness (this is the concept of the need to study socio-historical problems on the basis of the necessary professional training, on the recognition of multivariance in the study of history);
- Mentality, or identity (the formation and development of new views and ideas about one's national identity, about the world around one);
- Economic consciousness (development of enterprise and individualism as the basis of a new economic consciousness);
- Political consciousness (awareness of new political realities and priorities about oneself and the world);
- Moral consciousness (a complex of moral ideas and values, constantly exposed to the influence of the social environment);
- Aesthetic consciousness (artistic exploration of the world in new images, their perception and development).

It should be noted that the civilizational conditions for the formation of these areas of consciousness development were not the most favorable: the information revolution, which stirred up material production, led to a change in political regimes in a number of countries of Central and Eastern Europe, to a softening of the political climate in the world and, at the same time, to the formation of multipolar international relations. Gradually, an increasing number of countries are embarking on the path of development of Western European civilization, i.e. are subject to globalization. Centrifugal tendencies in multinational states are strengthening, national self-consciousness in ethnic groups is receiving a new stimulus for development. Since about the 1960s, the problems of forming a civil society have come to the fore. This is evident from the pronounced need for self-affirmation in each citizen and individual. Flexibility of thinking, the desire to get rid of the rigidity of consciousness, old stereotypes, the increase in the number of contacts in communication – in economics, culture, politics – are characteristic features of modern times. There is a growing awareness of a single human history and culture, the danger of global threats on the one hand, and the desire to assert oneself, isolate oneself, preserve one's identity and uniqueness – on the other.

Now let us briefly dwell on the symbolic nature of mass communications; here we mean the forms of storing and expressing information. The most widespread and effective are the mass media (radio, television, print, Internet), followed by personal communication between people (conversations, meetings, conferences, symposiums, rituals, holidays, etc.). It is also necessary to name such sections

of culture as science, education, religion, literature, art (musical, visual, monumental, etc.). All this, taken together, forms the basis of mass communications; each of them has its own history of development and modern forms of expression, problems and prospects, is a solid basis for research. Over the past decades, each of the indicated symbolic systems, embedded in the general system of mass communications, has undergone significant changes in the direction of openness, tolerance, adaptability to any changes. All this has affected the features of public consciousness. Following the indicators of the active character and effectiveness of the life program, determined by psychologists [2, p. 63–64], which include the desires and aspirations of the individual, the ability to implement them and the sense of duty, we can say the following: fundamental changes in the political regime, forms of ownership, social structure have led to a significant change in the worldview and in it – socio-political, cultural-moral, professional ideas. The generation of people living in Azerbaijan today has faced many trials; they are akin to those that shook the world at the beginning of the twentieth century, when, on the crest of economic and political crises in Europe and throughout the world, leftist forces came to power in Russia, subsequently establishing an authoritarian regime under the auspices of communist ideology. A skillful combination of general state and national interests contributed to the creation of a superpower with a strong centralized government and developed economic structures, although there were not enough conditions for personal initiative and enterprise.

The ecosphere, which for many hundreds of years influenced man through the formation of his self-awareness, determining the leading features here (including the desire to understand the unity and development of the world), was replaced by the techno sphere; the latter narrowed the "area" of self-awareness to schematically designated sign systems of modern culture, weakly connected, but led and united by certain political ideals about the social structure. As a result, the centrifugal forces, the catalyst of which was the decline in the standard of living, the unresolved problems of the sphere of cultural and national development that had been accumulating for years, won: a number of hotbeds of national discord again made themselves known; the country fell apart, the newly emerged states are experiencing a crisis of revival, i.e. a transition period. All this gives rise to different, sometimes inadequate assessments of political events that affected the fates of millions of people. Among them, the most tragic concerns the aggression of Armenia on the territory of Azerbaijan. The occupation of Karabakh and a number of other territories of Azerbaijan, the mass expulsion of the Azerbaijani population from their native lands, the shooting of civilians in Baku (January 20, 1990) and Khojaly (February 26, 1992), gave rise to various moods in the minds of people. A new attitude to life and a reassessment of values were forming before our eyes. The level of self-esteem fluctuated from the lowest to the highest; defeatist sentiments were replaced by the highest patriotism and optimism. The formation of a mass society and its subsequent globalization took place against the background of the mutual influence of Eastern and Western spirituality, including at the philosophical level. The philosophical ideas of the West and the East, which arose independently of each other, having penetrated into the spiritual culture of their regions, determined (along with other spiritual factors) the direction of their development, the consequences of which we observe today. In the recent past, rationality, as the most important characteristic of thinking, could be revealed through various forms of social consciousness, including philosophical worldview, religion, moral ideas, etc.

Main features of the linguistic structure of the Azerbaijani language, influencing linguistic units. The system of the Azerbaijani language has been formed for a long time and today consists of a stable vocabulary, grammatical structure and lexical content. This language is part of the group of Turkic languages and has developed on the rich basis of numerous dialects and dialects in the territory of the country and neighboring countries where our relatives live. The Azerbaijani language was influenced by the languages of the peoples whose state formations have been a single whole with us for centuries. These are Arabic, Persian and Russian. In addition, today the influence of the Turkish language from a single family of Turkic languages, as well as the English language, is great.

Among the socio-political processes that have affected the development of the Azerbaijani language, the assimilation and use of its speakers, it is necessary to name the use of various types of writing. These are the Arabic alphabet, Cyrillic and Latin graphics. The history of the development of the language with the change of alphabets reflected all the complexities of the process. In addition, the general level of development of the population did not allow for the transition to universal literacy. As a result, the possibilities for the formation of a common literary language were significantly narrowed. On the other hand, this gave rise to the preservation of oral traditions in the transmission of linguistic information, including through oral folklore, reflected in customs and traditions and passed down from generation to generation. In order to study the modern pragmatic aspects of discourse in the Azerbaijani language, it is necessary to consider the mental aspects of the linguistic behavior of today's Azerbaijanis. The modern world is one, relations in society between countries, governments and social groups are based on mutual ties, which leads to interdependence, mutual influence and the growth of various social risks. In the history of the Azerbaijani people, there have been many contradictory and complex situations that led to migration, loss of natural habitat, various social advantages and the opportunity to preserve mentality. These are wars between countries, conflicts within the country between various socio-political groups, religious and ethnic clashes. All this had a direct impact on people's linguistic behavior, leading to the loss of vocabulary, and changes in discourse as a result of communication, which has rich possibilities for cognitive and verbal-semantic manifestation.

As a result, the linguistic picture of the world changed, the worldview changed, since the loss of the natural and social environment ended in various linguistic losses (figurativeness and metaphor, impoverishment of local dialects and accents), everything was replaced by new clichés and structures, since people already lived in a relatively alien linguistic environment. Thus, in historical time, there was an evolution of discourse in the Azerbaijani language for a certain part of its speakers. If you look at the changes in linguistic behavior, then, first of all, the changes at the cognitive level are striking, since information and communication technologies provide exceptionally great opportunities for each native speaker to choose means for discourse, and the principle of economy of language, harmony of sounds in language, the process of interference of languages function normally, while the composition of the lexicon, the life position of each person, value orientations, and so on change.

Comparison of discourses in journalism in recent years (late twentieth – first third of the XXI century). We did not take this period by chance. These years are associated with the transitional period of the country's life after the collapse of the USSR, aggravated by the Karabakh conflict and aggression from Armenia. The media (then without the Internet) reflected the feelings and moods of people, the political positions of individual social groups and the official attitudes of the authorities to the problem, both in Baku and in Moscow. As a result, a linguistic picture is formed that reflects the attitude of various social strata, the opposition and the authorities, the orientations, interests and emotional mood of people to the situation in the country. We see the reflection in the language of various features of people, their characteristics (group, individual and generally social). On this basis, we can judge the ideological position of people, their ability to reflect in discourse linguistic meanings, metaphor, their emotional mood and spiritual world. Let us consider the pragmatic aspect of political discourse in the Azerbaijani press in the last years preceding the collapse of the USSR. It should be noted that the discourse samples presented here belong to journalists, personnel of the state administration system, including party personnel, representatives of the foreign Azerbaijani diaspora, and scientists. The texts presented here, as will be seen below, relate to the history of the country and the Azerbaijani ethnic group, regional events, including those related to the territorial claims of Armenian nationalists, both in Armenia and abroad, that is, the Armenian diaspora.

Example 1

Cənubi Azərbaycan 1905–1911-ci illər Səttarxan inqilabının alovlarından keçdiyi bir şəraitdə Şimali Azərbaycan əsil milli intibah dövrünü keçirirdi. Bu intibah son nəticədə 1918-ci ildə Şərqdə ilk respublikanın – Azərbaycan Demokratik Cümhuriyyətinin yaranmasına gətirib çıxardı. İki ildən az ömür sürmüş və tarixi haqqı indi aşkarlıq işığında tanınan bu hökumətdə səkkiz partiya və Azərbaycanda yaşayan bütün xalqlar təmsil olunmuşdu. Az vaxtda bu hökuməti dünyanın 16 dövləti tanıdı (Southern Azerbaijan was experiencing the flames of the Sattarkhan Revolution of 1905–1911, while Northern Azerbaijan was experiencing a real national revival. This revival ultimately led to the establishment of the first republic in the East in 1918 – the Azerbaijan Democratic Republic. In this government, which lasted less than two years and whose historical right is now recognized in the light of glasnost, eight parties and all the peoples living in Azerbaijan were represented. In a short time, 16 countries of the world recognized this government) (Abdulayev, 1989).

The intertextual significance of this passage is that the history of Azerbaijan during the Soviet era was hushed up or distorted. On the wave of patriotism and the desire to reveal the truth hidden for centuries, a high interest was formed in the facts and events related to the people's desire for independence. This passage emphasizes two facts – the revolutionary movement for independence in Southern and Northern Azerbaijan. The special semantics of this discourse is that, along with the facts, a special mood is also formed here, expressed in the use of vivid metaphors and expressions.

Example 2

Əlbəttə, Azıx mağarası haqqında çox danışmaq, çox yazmaq olar. Bunun üçün də bizdə kifayət qədər material vardır. Lakin mən elə buradaca bir şeyi qeyd etməklə hələlik öz fikirlərimi yekunlaşdırmağı, öz qeydlərimə nöqtə qoymağı lazım bilirəm. İndi elmlə heç bir əlaqəsi olmayan yanlış yazı-pozularla tarixi saxtalaşdırmaq, torpağımızı özününküləşdirmək istəyənlət çoxdur. Son illər xalqımızın ünvanına yazılan iftiralar, böhtanlar da məhz bununla əlaqədardır. Gəlin acı da olsa bu həqiqəti unutmayaq. Bu günümüz, gələcəyimiz haqqında birlikdə fikirləşək (Of course, there is much to say and write about the Azykh Cave. We have enough material for this. However, I consider it necessary to conclude my thoughts by noting something right here, to put a period in my notes. Now there are many people who want to falsify history and take our land as their own with the help of false writings that have nothing to do with science. The slanders and libels written against our people in recent years are connected with this. Let us not forget this truth, even if it is bitter. Let us think together about our present and future) (Hüseynov, 1989).

In this passage, connected with historical facts, with archaeological finds on the territory of Karabakh, the idea is emphasized that the socio-cultural conditions for the development of history, ethnography, language, and other humanitarian spheres of the people's life were limited by the political regime, which artificially created conditions for the development of each nation in reality. The extraordinary interest in history, in the origin of an ethnic group, in individual facts, most often distorted by Soviet ideology and propaganda, often under pressure from corrupt officials and corrupt power structures, led to an appeal to various historical events and their interpretation. The ideas appropriated by the consumer of information through discourse are precisely determined by the socio-historical conditions of the development of society, the ideas and concepts that live in the consciousness of a person as a member of society. As a result, interactivity of interaction between communicants is achieved, the implementation of the purpose of pronouncing or writing a verbal passage as a discourse. It is important that the nature of the perception of the passage is directly related to its communicative design.

Example 3

Respublika rəhbərlərinin laqeydliyi üzündən 1979-cu ildə Ermənistanda azərbaycanlılar ümumi əhalinin 5,3 faizini, Azərbaycanda isə ermənilər əhalinin 7,9 faizini təşkil ediblər. Beləliklə, Azərbaycandakı ermənilərin sayı Ermənistandakı azərbaycanlıların sayına nisbətə 2,6 faiz çox

olub. Xəyanətin, hakimiyyət uğrunda mübarizənin, çəkişmələrin, unutmazlığın və biganəliyin nəticəsidir ki, Azərbaycanın 114 min kvadrat kilometr ərazisindən 27,4 min kvadratkilometrini ələ keçirib. 1988-1992-ci illərdəki hadisələr zamanı isə Dağlıq Qarabağ və onun ətrafındakı 10 rayonun 11,5 min kvadratkilometr sahəsi də işğal olunub. (Due to the indifference of the republic's leadership in 1979, Azerbaijanis in Armenia constituted 5.3 percent of the total population, while Armenians constituted 7.9 percent of the population in Azerbaijan. Thus, the number of Armenians in Azerbaijan exceeded the number of Azerbaijanis in Armenia by 2.6 percent. As a result of betrayal, power struggle, discord, forgetfulness and indifference, they captured 27.4 thousand square kilometers out of 114 thousand square kilometers of Azerbaijan. During the events of 1988–1992, 11.5 thousand square kilometers of Nagorno-Karabakh and 10 districts around it were occupied) (İsmayılov, 2001). From this excerpt, one can judge not only the socio-political situation in the country and the region, but also the stylistic and linguistic features of the development of speech and the possibilities of their application. From the given excerpts, one can judge what actions the government, its individual representatives, and individuals who influenced certain events were. The text is written in such a way that readers have many associations related to the stated fact. This is a school program for teaching children history, where these facts were distorted, public opinion was formed, people's consciousness was influenced in order to create a personality of a conformist, going with the flow, obedient to the authorities. Of course, we cannot judge their pronunciation in oral speech based on these excerpts. In this case, the discourse would be enriched with intonation, gesticulation, and perhaps would be accompanied by visual materials for persuasiveness. But even in this case, one can speak of a negative attitude towards those representatives of power who thought only of their own well-being.

Example 4

Referendum gəldikdə isə Ermənistan deputatlarına çatdırmaq istədik ki, referendum hələ 1923-cü ildə və o zaman Dağlıq Qarabağın həm erməni, həm də azərbaycanlı zəhmətkeşləri vilayətin Az.CCR-nin tərkibində saxlanması üçün yekdilliklə səs vermişdilər. Bir çox müasir alimlər və ideoloqlardan fərqli olaraq zəhmətkeşlər sadə və müdrik həyat məntiqini, təbii tarixilik hissini rəhbər tutmuşlar. Bu da rəsmi sənəddə öz əksini tapmışdır: “Kəndlilər müxtəriyyəti təklifini tam yekdilliklə qarşılamişlar... Kəndlilər özlərinin kütləvi qətnamələrində müxtəriyyəti və Sovet hakimiyyətini alğışlamışlar”. Bu sənədlər AK (b)P MK-ya Dağlıq Qarabağ Vilayət Partiya komitəsinin katibi Sero Manukyantsın imzası ilə göndərilən hesabatdan götürülmüşdür. (As for the referendum, I would like to inform the Armenian deputies that the referendum was held back in 1923, and then both the Armenian and Azerbaijani workers of Nagorno-Karabakh unanimously voted to keep the region within the Azerbaijan SSR. Unlike many modern scientists and ideologists, the workers were guided by the simple and wise logic of life, a sense of the natural flow of history. This is reflected in the official document: "The villagers welcomed the proposal for autonomy with complete unanimity... The villagers welcomed autonomy and Soviet power in their mass resolutions." These documents are taken from a report sent to the Central Committee of the AKP(b) signed by the secretary of the Nagorno-Karabakh regional committee of the party Sero Manukyants) (Quliyev, 1989).

Typical situations (frames) related to the history of the issue are used here. These are documents, historical facts and dates. What extralinguistic factors can be identified here? The socio-historical environment, public consciousness, and ideological background are directly related to the content of this discourse. Social conditioning is evident from the author's desire to tell the truth, and with historical justification. This discourse is intended for all social groups, and with different status and role opportunities. That is, it is assumed that this information reflects the aspirations and interests of the entire population of the country. We can consider these text units as discourses, since they are journalistic works, intended for a wide audience and contain the necessary linguistic features that contribute to the actualization of the ideas of these passages in the minds of readers in the necessary direction. The linguistic design here is such that it is acceptable in its full form precisely as a discourse. The

supporting concept here is autonomy, around which the design of the discourse is built. We should not forget about the socio-psychological factor – the mood of people depressed by the tragic events taking place in the territory of the Karabakh region and the areas adjacent to it. In all the cited passages one can see a special mentality and attitude associated with the formation of national self-awareness at a new level.

Example 5

Azərbaycan barəsindəki məlumatlar bununla bitmir. Dünyanın digər ensiklopedik nəşrlərində az da olsa Azərbaycan barədə məlumata rast gəlinir. Belə ki Azərbaycanın coğrafi sərhədi zaman-zaman dəyişdirilsə də Amerika elsiklopediyası (1829) onun sahəsini 106000 kvadrat kilometr, Britaniyanın (1768) isə 108000 kvadrat kilometr olduğunu yazmışlar. İllər keçdikcə Azərbaycan torpağından “bəxşilər” vertilmiş və onun sahəsi 86600 kvadrat kilometrə qədər kiçilmişdir. Görünür bu da torpağımıza göz dikənlərə tezə iştah vermişdir. Yəqin ki bu səbəbdən də Mehridən Gorusa (Zəngəzurun qədim mərkəzi) gedəndə Z. Balayan qədim Azərbaycanın bir parçası Zəngəzur torpağında olduğunu unudubmuş, bu ərazilərdə azərbaycanlıların bu ərazidə azərbaycanlıların əsrlərlə məskən salıb yaşadıkları Nüvədi, Əldərə, Maralzəmi, Tuğ, Vərtənəzurun Azərbaycan kəndləri olduğunu görməyib. Zəngəzur, Göyçə kimi doğma torpaqları vaxtı ilə “bəxşiş” etməklə qədim Azərbaycan adları da məhv edilmişdir. Çünki azərbaycanlılar didərgin salınıb qovulublar. (This is not the end of the information about Azerbaijan. There is little information about Azerbaijan in other encyclopedic publications of the world. Thus, although the geographical border of Azerbaijan changed from time to time, the American encyclopedia (1829) wrote that its area is 106,000 square kilometers, and the British (1768) – 108,000 square kilometers. Over the years, "donations" were made from the land of Azerbaijan and its area was reduced to 86.6 thousand square kilometers. Apparently, this awakened a new appetite in those who covet our land. Probably for this reason, heading from Mehri to Gorus (the ancient center of Zangezur), Z. Balayan forgot that part of ancient Azerbaijan is on the land of Zangezur, and did not see that there are Azerbaijani villages there Nuvedi, Aldara, Maralzami, Tug, Vartanezur, where Azerbaijanis lived for centuries. Ancient Azerbaijani names were also destroyed by "sacrifices" of native lands, such as Zangezur and Goycha. From here the Azerbaijanis were displaced and expelled) (Cabbarov, 1990).

This passage also shows the social component of the discourse. When reading this passage, a whole picture of the history of life, full of suffering and sacrifice, unfolds in the mind of the reader. After all, those who were displaced and expelled are precisely the participants in these events. The injustice of the events that are taking place kindles in the soul of each of them and every citizen of the country the desire to achieve truth, to achieve justice. As a result, this discourse can play the role of a guide in the world, in the formation of public opinion, and not only within the country, but also beyond its borders. A kind of identification of a person with the world with which they are introduced by the creator of the discourse occurs. A cognitive process is formed that forms one's own internal speech, understanding and attitude to the problem and to the world as a whole.

Conclusions. From the analysis of the concept of discourse, as well as specific examples of political discourse, we can conclude that discourse stimulates the cognitive process of not only the reproduction of the idea embedded in the discourse: pragmatic analysis of discourse indicates that a person actually perceives each discourse depending on the social environment, the metaphorical content of the text, and the ideological context. The content of the discourse, its stylistic content contributes to the creation of a special connection between each side of communication. As a result, a linguistic personality with special speech behavior is formed.

References:

1. Pragmatic Aspects of Political Discourse in the Media Edited by Anita Fetzer, Elda Weizman. *Journal of Pragmatics*. Volume 38, Issue 2, Pages 143–314 (February 2006).
2. Personality and Language: What Links Them? Retrieved from: <https://lingo-star.com/>
3. Multiple languages embody multiple personalities. Retrieved from: <https://knowledge-centre-interpretation.education.ec.europa.eu/>
4. Linguistic Discourse. Retrieved from: <https://www.sciencedirect.com/topics/social-sciences/linguistic-discourse>
5. Saleh Ahmed Saif Abdulmughni. Stylistics, Literary Criticism, Linguistics and Discourse Analysis. *International Journal of English Linguistics* 9(2):412. March 2019 DOI: 10.5539/ijel.v9n2p412
6. Hüseyin DAYI. The Inconsistency of Theories on Nation and the Real Content of the Concept of Turk. Retrieved from: <https://www.assam.org.tr/index.php/en/regions/islam-ulkeler>
7. Frans H. van Eemeren, Peter Houtlosser. (1999) Strategic Manoeuvring in Argumentative Discourse. November 1999, *Discourse Studies* 1(4):479-497 DOI: 10.1177/1461445699001004005
8. Louis de Saussure (2009) Pragmatic Issues In Discourse Analysis. Dec 4, 2009. *Critical Approaches to Discourse Analysis Across Disciplines* 1 (1): 179–195 (inaugural volume). Retrieved from: <https://www.slideshare.net/slideshow>
9. Lichao Song (2010) The Role of Context in Discourse Analysis. *Journal of Language Teaching and Research*, Vol. 1, No. 6, pp. 876–879, November 2010. doi: 10.4304/jltr.1.6.876-879
10. Abdulayev Mehman (1989) Ərəb mənəbləri Azərbaycan haqda. *Odlar yurdu*, № 5-6.
11. Hüseyinov Məmmədli (1989) Böhətanlar və həqiqətlər. *Ədəbiyyat və incəsənət*. 22 dekabr, 51.
12. İsmayılov İnqilab (2001) Ermənilərin soyqırım, repressiya və deportasiya siyasəti. *Azərbaycan*, 24 aprel 2001-ci il. Səh. 2.
13. Quliyev D. (1989) Həyat həqiqəti və təhlükəli oyun. *Kommunist*, 7 iyun 1989-cu il, s. 5.
14. Cabbarov Məhəmməd (1990) Azərbaycan dünya ensiklopediyalarında, *Yeni fikir*, 2 (9), 9 fevral 1990-cı il.