

REPUBLIC OF AZERBAIJAN

On the rights of the manuscript

ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

WAYS OF VERBALIZATION OF THE FRAME “PATRIOTISM” IN AMERICAN, RUSSIAN AND AZERBAIJANI DISCOURSES

Speciality: 5704.01 – Language theory

Field of science: Philology

Applicant: **Firangiz Shirin Mahmudova**

Baku – 2023


The work was performed at Department of Indian-European Languages at the Institute of Linguistics named after I.Nasimi of ANAS.

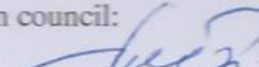
Scientific supervisor: **Doctor of Philological Sciences, professor**
Ilham Mikayil Tahirov


Official opponents: **Doctor of Philological Sciences,**
professor
Mayil Binnet Asgarov


Assoc. Prof. Doctor of Philological
Sciences
Sevinj Abbasgulu Maharramova

Assoc. Prof. doctor of Philosophy on
Philology
Mahabbat Nəcəf Asadova

The seal of the Azerbaijan National Academy of Sciences is circular, featuring a central emblem with a flame and a sun, surrounded by the text "AZERBAIJAN NATIONAL ACADEMY OF SCIENCES" and "AZERBAIJAN REPUBLIC".
Dissertation council ED 1.06 of the Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Institute of Linguistics named after Nasimi, Azerbaijan National Academy of Sciences.

Chairman of the
Dissertation council: Prof. Doctor of Philological Sciences
Nadir Balaoglan Mammadli

Scientific secretary of the
Dissertation council: Assoc. Prof. doctor of
Philosophy in Philology
Sevinj Yusif Mammadova

Chairman of the scientific
seminar: Assoc. Prof. Doctor of
Philological Sciences
Gulsum Israfil Huseynova

INTRODUCTION

The relevance and scope of the subject. The end of the past and the beginning of the present centuries have been marked by a peculiar reaction to the strictly formal methods of structural linguistics. It is difficult to say that this reaction was an absolutely new phenomenon in the history of language studies since Humboldt's idea of the indissoluble unity of language and the spirit of peoples has been known for almost 200 years. However, it seems necessary to clearly separate the ideas expressed by individual scientists and the formation of new scientific paradigms.

The analysis of theoretical literature shows that the interpretation of the tasks of cognitive linguistics formed several key conceptualizations including *concept*, *standard*, *stereotype mythology*, *culturology*, *gestalt*, *archetype*, and *precedent phenomena*. The term *frame* likewise occupies an important place among new linguistic terms. The term's actualization does not, by itself, mean much since it can be associated with the works of individual scientists. The actualization of a concept denoted by a term is always associated with the attention of the scientific world to certain phenomena. This is exactly what is happening with the term *frame* in the context of modern linguistics. In other words, we are faced not with increased frequency of term usage, but with increased attention to the facts of linguistic reality that are usually associated with this term. As for the term *frame* and the paradigm of extralinguistic phenomena associated with it, the important fact is their ambiguity. On the other hand, the term *frame* presupposes the systematization of basic concepts that define the national-linguistic picture of the world and, ultimately, the structure of the ethnopsycholinguistic phenomenon that is defined by the expression *national mentality*. Of course, a basic concept pertaining to this is "attitude to the native land, native culture".

The phenomenon of attitude to the native land is most clearly represented in the structure of the concept "patriotism". It should be noted that both the concept itself and its corresponding lexical unit,

which represents internationalism and goes back to the Latin *patria*, implements its content not in isolation, but in a certain system of lexemes and concepts. Consequently, *“the concept of ‘patriotism’ has to intersect with related concepts, such as ‘nationalism’ and ‘Nazism’. The usual ideas about the relationship of these concepts associate patriotism with a positive phenomenon, while the second can reveal ambivalence at the connotative level and the third is unambiguously negative.”*¹

While we see an increased study of frames in linguistics, the frame “patriotism” remains one of the key understudied terms in modern cognitive linguistics. The most intensive cognitive problems in the second half of the twentieth century were developed in Western Europe and the US. Here, first of all works by the following researchers are key: J. Lakoff, M. Minsky, Ch. Fillmore, E. McCormack, W. L. Chafe, J. Hintikka, J. Fauconnier, J. Miller, S. Anderson, D. Lightfoot, M. Johnson, R. Shepard, D. Harman, S. Reed and other representatives of Anglo-American linguistic cognitivism. In Russia, cognitive problems are represented by a number of key works by E. S. Kubryakova, Y. S. Stepanov, V. Z. Demyankova, I. A. Sternin, Z. D. Popova, N. N. Boldyreva, A. A. Zalevskaya, V. V. Krasnykh, V. A. Maslova, N. A. Kulchitskaya. If we consider the formation of cognitive representations in a wider time period, it should be noted that the modern understanding of such a fundamental concept of cognitive linguistics as a “concept” goes back to the works of the Russian philosopher S. A. Askoldov. In Azerbaijan, it is represented by a number of works by such linguists as A. A. Rajabli, F. Y. Veysalli, A. A. Abdulaev, M. B. Askerov, A. Y. Mammadov,. It should likewise be noted that the frame “patriotism” has not been studied in the aggregate on the material of American, Russian, and Azerbaijani discourses. In this case, we can only talk about the degree of development of cognitive problems in general. This is, however, extremely important, since it not only reflects the cultural tradition in the language, but also allows us to

¹ Dunbar, G. Towards a cognitive analysis of polysemy, ambiguity, and vagueness // Cognitive Linguistics, – 2001. vol.12. issue 1, – p.12.

draw conclusions about the development strategy of “patriotic” discourse in the USA, Russia, and Azerbaijan. All of this determines the relevance of the research topic.

The object and subject of the study. The object of the study is the patriotic discourse of the United States, Russia, and Azerbaijan.

The subject of the research is the study of the structure and content of the “patriotic” frame in American, Russian, and Azerbaijani discourses.

The purpose and objectives of the study. The purpose of this research is to define, describe and systematize the structural and semantic types of verbal configurations that allow us to judge the nature of the frame “patriotism” in American, Russian, and Azerbaijani discourses.

To achieve the main goal of the study, the focus was on the following **specific tasks**:

1. to determine the theoretical prerequisites and principles of the study of the frame “patriotism” in American, Russian, and Azerbaijani discourses;

2. to reveal the elements of structuring the “patriotism” frame in the materials of American (USA), Russian and Azerbaijani sources;

3. to determine the appropriate verbal types of the frame “patriotism” for these discourses;

4. to systematize the detected configuration types;

5. to summarize the theoretical results of the study.

Methods of research. Descriptive, distributive, component analysis and transformation were the used methods for the research.

Main provisions put out for defense:

1. The frame occupies an intermediate position between the phenomena that are in the focus of cognitive linguistics and, contrary to the established tradition, is correlated not by the concept, but by the conceptual sphere.

2. Studied at the textual level, the frame and nonverbal components are represented exclusively at the verbal level. Therefore, frame analysis is based on the study of ways of

representation, not of referencing, as texts are considered to have no real correspondence of verbal to non-verbal means.

3. The frame “patriotism” occupies an exceptional place in the structure of American, Russian, and Azerbaijani mentality and creates an independent discourse in all three cultures.

4. A characteristic feature of this frame is its ideological heterogeneity. Just as the concepts of “patriotism”, “nationalism”, “Nazism”, “racism” and “fascism” differ in languages, the corresponding discourses are similarly differentiated depending on historical, cultural, and political motivations. As a result, both the “patriotism” frame itself and the discourse created by it acquire a special pathos and style. Thus, great-power notes are still heard in Russian patriotic discourse today, while American discourse reveals the consciousness of the predominance of Western civilization, and the corresponding discourse in Azerbaijan demonstrates the importance of self-determination, independence, and territorial integrity.

The scientific novelty of the research consists, first of all, in furthering to the analysis and thereby actualizing the hitherto insufficiently studied discourse of the frame of patriotism through the study of cultural and culturological material of great linguistic, political, philosophical, sociological and ethnopsychological value.

In the current study, the methods of verbalization of the frame “patriotism” are compared on the material of the mentioned languages and discourses.

The theoretical and practical significance of the research is connected with the analysis and systematization of the frame discourse of modern linguistics, the description and systematization of verbal structures in which the frame “patriotism” is presented, the theoretical interpretation of similarities and differences found in the identified models, the systematization of the study results, as well as the formulation of brief conclusions.

The practical value of the research lies in the possibility of using both its findings and results in future studies on related topics, as well as in the preparation of general and special courses in semantics, semasiology, onomasiology, cognitive linguistics, and

discourse analysis, taught at universities in Azerbaijan. The results of the research can likewise be used in broader works, influencing the solution of culturological, ethnopsychological and philosophical issues.

Approbation and application of the research. Certain aspects of the research and the results achieved were reflected in articles and abstracts presented at international conferences both in the Republic of Azerbaijan and abroad, as well as published in various journals.

Name of the organization in which the dissertation work is performed. The work was performed at Department of Indian-European Languages at the Institute of Linguistics named after I.Nasimi of ANAS.

The volume of the structural sections of dissertation separately and the general volume with the sign. The dissertation consists of an introduction, 3 (three) chapters, conclusion, references. The introductory part of the dissertation is 7 pages, Chapter I- 40 pages, Chapter II- 34 pages, Chapter III- 44 pages, Conclusion-4 pages, References- 12 pages. The total volume of 144 pages is 226,597 characters.

THE MAIN CONTENT OF THE RESEARCH

In the “**Introduction**” the relevance of the topic is substantiated, the research scope indicated, the goals and objectives of the research, methods and techniques determined, the scientific novelty, theoretical and practical significance of the work interpreted, the main provisions for defense noted, and information about the approbation, structure and volume of the research is given.

The first chapter of the dissertation, entitled “**The general concept of frames as cognitive models of discourse organization**”, consists of three sub-chapters. In **the first sub-chapter**, entitled “**The concept of ‘frame’ in linguistics**”, it is noted that the term *frame* is one of the most popular in modern linguistics.

Along with such notions as “concept”, “stereotype”, “standard”, “archetype”, “culturology” and so on, the concept that comes after the term *frame* mainly defines the “worldview” of

cognitivists. In many cases, the notions “frame” and “concept” are considered to be close to each other, and there are even cases when one is replaced by another. It is true that consensus does not always coincide, sometimes they are viewed as notions that are interrelated to each other in genus-species relations.²

Different components can be distinguished in the frame structure, and each of them is important in the perception of such events. It is possible to distinguish three points or three constants that determine the essence of the frame. The first is directly related to the arsenal of tools used by the addresser for the adequate perception of the proposed information by the addressee. The second is related to the perspective of communication and possible options for developing dialogue, while the third is directly related to stereotypes of thinking and behavior.

This first approach to understanding the essence of the frame also makes it possible to distinguish between linguistic and speech phenomena.

Defining the boundaries of a frame at the linguistic level primarily excludes paralinguistic elements. As for the actual linguistic means, they are quite natural and predictable, and therefore countable.

Moreover, if the boundaries of the frame are seen as invariable, the frame is systemic in nature: if a frame as a linguistic phenomenon includes all means of expressing meaning, then these means should also cover the entire language system.

In the second approach, the most important indicator of the perspective of communication is the development strategy. Since a frame is a linguistic, invariable system, all its fragments are in principle predictable. The communicative situation thereby unfolds in strict accordance with the frame structure. Moreover, in speech as in any communicative situation, not all elements or components of the frame structure are necessarily required. Let us therefore only

² Karasik, V.I. Model personality as a linguocultural concept // Materials of the III International Conference "Philology and Culture", –Tambov: Part 2. – 2001, –p. 100.

consider one of the basic rules of pragmatics: “*Speech practice precludes the use of additional means when the maximum communication effect is achieved*”.³

In contrast to the first approach to understanding the structure of the frame, the second approach is commonly used, making its development more predictable. As predictability makes expectation relevant, in this case the frame acts as a cultural or historical-cultural phenomenon.

It is known that a frame includes all means that are related to a given “theme” at the level of established associations, with typical communicative situations. However, the essence of the problem is that the frame covers not only verbal but also non-verbal means at the mental and linguistic level. For example, if a frame is associated with a certain set of gestures, then these gestures themselves cannot be of a mental nature. At the mental level, descriptions of gestures and any other actions associated with linguistic means – words, phraseological and paremiological units – are of a mental nature. Thus, the frame is structured as an exclusively mental phenomenon, which we judge depending on the nature of verbalization. It is for this reason that the frame is related to the natural language and actively participates in the structuring of the national-linguistic picture of the world.

The second sub-chapter of the first chapter is entitled “**Frame as a special structural – meaningful type of concept.**” It is noted that in the cognitive discourse of modern linguistics, the notion of “frame” correlates with the notion of “concept”. It is considered that this new notion of the concept, which is currently widely used, coincides with the works of the Russian philosopher A. A. Askoldov, who lived at the beginning of the nineteenth century. In his work, Askoldov notes that “*scientists have been interested in the nature of*

³ Vezhbitskaya, A. Comparison of cultures through vocabulary and pragmatics / A. Vezhbitskaya. – Moscow: Languages of Slavic culture, – 2001. – p. 27.

*concepts for a long time, but for some reason this question remains open”.*⁴

By definition, a concept expresses the content of a notion. If this is really so, then there should be not anything unknown in the concept for us. The content of a notion or concept consists of essential features of related “things” that are combined into a single logical class. That is why the concept is a logical category. Askoldov himself points out that the concept in medieval terminology corresponds to the “universal”. A. A. Rajabli gives the following explanation of the notion and concept: *“If a ‘notion’ is a set of perceived important characteristics of an object, then a ‘concept’ is a nationally-specific mental structure, its meaningful plan is the entire set of knowledge about a given object, and its plan of expression is a set of language tools”.*⁵

Regardless of who uses the terms *concept* and *notion*, and how they are used, these two terms are correlative. Moreover, the terms of the entire paradigm that characterize the modern discourse about concepts and conceptual content are correlative. The distinction between word and concept is, however, problematic. For example, when talking about certain concepts, we tend to call them words, and therefore in our mind’s concepts are associated with lexemes. Both are mental in nature. Let us remember that F. de Saussure considered language to be an entirely mental phenomenon. Speaking about the structure of the sign and differentiating the signifier and the signified, de Saussure pointed out that *“both the signifier and the signified are ideal entities.”* At the same time, he added that, *“the signified has a more ideal character than the signifier”.*⁶

For de Saussure, the form of the word is not a sound series, but an acoustic image of a sound series, or a sound complex. Consequently, the form in the language also has an ideal character. It

⁴ Askoldov, S.A. Concept and word // – Leningrad: Russian speech. New series, – 1928. № 2, – p. 28.

⁵ Rajabli, A.A. Cognitive linguistics. Science and education. / A.Rajabli. – Baku: – 2021. – p.75.

⁶ Molotkov, A.I. Fundamentals of phraseology of the Russian language / A.I. Molotkov. – Moscow: Science, – 1977. – p. 99.

is possible to agree or disagree with this provision from de Saussure's theory. Russian linguists such as V. V. Vinogradov, S. D. Katsnelson, and others, did not recognize the entirely ideal nature of the language. This rejection was especially characteristic in Soviet times, which can be explained by ideological considerations.

It is important that the form of a word is materially expressed, even if this kind of expression is manifested not in language, but in speech. The word is presented empirically even in speech.

There is also a lack of consideration of the categorical features of the word in Azerbaijani linguistics. For example, the famous Azerbaijani linguist G. Mirzayev considers word combinations such as *to inform*, *to wish*, *to do work*, etc. not as word combinations, but words. At the same time, it also proceeds from the semantic correspondence factor. For example, *to inform* is the same as *informing*, *to wish* – *wishing*, *to do work* – *doing work*.⁷ In this regard, the given phrases differ from ordinary free phrases in stability, which, of course, is motivated by a high degree of semantic fusion of components. However, even lexicalization in the sense that phraseologists used to consider, is not observed here. Mirzayev himself acknowledges this and therefore does not classify them within phraseology. The bottom line is that the components of these phrases retain semantic independence.

The third sub-chapter of the first chapter is entitled “**The frame as an organizing component of discourse**”. In this sub-chapter, it is noted that with the development of modern culture, especially in its characterizing sphere of, for example, mass communications, it is extremely difficult to establish the boundaries of discourses. One can cite many examples in almost any discourse relevant to modern civilized society that clarifies the relativity and conventionality of our ideas about them. If we talk about political discourse, the concepts “‘*ideology*’, ‘*power*’, ‘*patriotism*’, ‘*social differentiation*’ and ‘*gender factor*’ are widely manifested. *The dominance of these concepts is natural and obvious because they*

⁷ Mirzayev, H. Verb in the Azerbaijani language / H. Mirzayev. – Baku: Maarif, - 1986. – p.20.

reflect various processes in society and are closely related to each other. Ideology, for example, being the main concept of social differentiation, is closely interrelated with patriotism”.⁸

The discourse of patriotism is no exception in this respect. “Love for the motherland” is as ancient concept as the motherland itself. Therefore, it is quite legitimate to talk about a historically formed patriotic discourse. Of course, the problem can be formulated as linguistic, literary, cultural, philosophical, historical or a variety of other directions, relevant in various aspects. In this case, it will be necessary to speak of the type of patriotic discourse and the stages of development of the corresponding discursive practice, i.e., about discourses as formations.

One more feature should be noted in this regard: any discourse or discursive practice as a relatively strict organization is built on a system of contiguous and priority concepts for a given discourse. For example, the priority concept of patriotic discourse is the concept of “patriotism”, which is quite legitimate.

Speaking about the Azerbaijani patriotic discourse and the frame of patriotism, it is necessary to consider the Pan-Turkism factor, on the one hand, and the Ottoman-Azerbaijani unity or symbiosis, on the other. The origins of Azerbaijani patriotism are nationalists, who formed the ideology of the late nineteenth-early twentieth centuries. In this regard, various texts that organize the patriotic discourse of the beginning of the last century are of interest. One of the most significant texts of this kind is M. A. Rasulzade’s book “Azerbaijani poet Nizami”.⁹ While it is interesting in many ways, we are primarily interested in the problems it poses of Azerbaijani patriotism. In this aspect, the title of the book is significant: firstly, considering the use of the designation itself – the name of *Azerbaijan*; secondly, the announcement of Nizami as an Azerbaijani poet.

⁸ Mammadov, A. Metaphors in the American and Russian political discourse // RASK, – 2010. №31. – p. 75.

⁹ Rasulzade, M.A. Azerbaijani poet Nizami / M,Rasulzade. – Baku: Azerbaijan State Publishing House, – 1991. – 232 p.

Disputes about Nizami's origin continue to this day. Azerbaijanis quite legitimately consider the great poet an Azerbaijani and an Azerbaijani poet. Based on the language of his works, Persians, the Persians present Nizami as a Persian poet. In the preface of the book Rasulzade writes the following: *"Few people know that 'this magnificent tomb' is the eternal bed of a great poet who rears the head of Azerbaijan, as well as the whole East. Perhaps no one knows that this poet is also a great Azerbaijani poet at the same time. Considering that the new Azerbaijan, which had entered the period of national awakening, was not mature enough to master Nizami properly and wrote in Persian, it considered out of national duty to think about him"*.¹⁰

This very fact makes it possible to comprehend not only the oeuvre of the great Azerbaijani poet, but also many other problems in Azerbaijani patriotism.

Thus, the frame "patriotism" in modern Azerbaijani language involves the analysis of a variety of texts that implement completely different ideologies. By itself, the concept of "patriotism" does not say anything, since it represents "love for the motherland" in the most abstract way. Specifically, what should be understood by "love for the motherland" is realized only in discursive practices. Consequently, the frame as a linguistic and mental unit is more specific than a concept. Moreover, the concept only gives impetus to discursive practice, while the frame specifically organizes it.

The second chapter of the dissertation is entitled **"The frame 'patriotism' as the basis of national identity in American discourse"**. The chapter consists of two sub-chapters, with the first sub-chapter being entitled **"Analyses of the cognitive features of the concept 'patriotism' based on the statements of famous people"**. In this sub-chapter, the analysis begins with the interpretation of the epigraphs included in Eric Sass's book "History of the United States", which rather accurately characterizes Americans. In other words, these epigraphs are not given by chance,

¹⁰ Rasulzade, M.A. Azerbaijani poet Nizami / M. Rasulzade. –Baku: Azerbaijan State Publishing House, – 1991. – p.30.

but precisely because Americans, both the author of the book and his readers believe in the validity of these estimates. For example, the first epigraph is taken from O. von Bismarck's words: "*There is Providence that protects idiots, drunkards, children and the United States of America*".¹¹ Despite the presence of comedy in this statement, it is quite serious. In addition, at the explicit level, it contains a positive connotation, although it is actually negative. Literally, Bismarck says that Providence protects idiots, drunks, children, and the United States. The idea of connotation is created by the paradigm of the concepts the statement uses. As none of these concepts is accidental, together they actualize one cognitive feature: "unreasonableness", "lack of consciousness", "insanity". By themselves, these concepts cannot be considered equivalent and are not, but the concept of "insanity" unites them. Despite the fact that all four concepts are characterized by equality within the paradigm, they need to be differentiated, since the phrase presents a hidden comparison. So, the United States is actually the subject of comparison, while idiots, drunks and children are the object of comparison. In other words, at the implicit level here, the United States is compared and actually identified with idiots, drunkards, and children. Of the three objects of comparison, two are characterized by a sharply negative connotation, one is unambiguously positive. At the same time, the positive connotation of the concept of "children", however, includes one questionable feature, namely "leniency", which is assumed in relation to children, since they are unreasonable. Thus, the unambiguously positive concept of "children" also reveals a negative cognitive trait.

The following epigraph from W. Churchill, which is also flattering to American self-consciousness, feeds a sense of national pride, but from the point of view of connotation is just as paradoxical, ironic and with a comic tinge: "*You can always count*

¹¹ Sass, E. History of the United States. Mental floss / E.Sass. – New York: HarperCollins Publishers, – 2010. Introduction.

on Americans to do the right thing... after they've tried everything else".¹²

W.Churchill seems to be laughing at the Americans and even accusing them of being narrow-minded, but in fact, of course, his words flatter their national pride. A high assessment is discursively expressed: "*You can always count on the Americans to do everything right.*" In the context, it is not at all important to indicate that before doing the right thing, they will try everything. This is, of course, ridiculous, but the epigraph is not given so that people know that Americans usually have to try all the wrong options. Churchill seems to be saying that Americans are stupid. However, this is just a stylistic device. In fact, Churchill claims that Americans *always, all the time, do the right thing*. Context analysis shows that the key element of the "patriotism" frame here is not even doing the right thing, but always doing it. Thus, another key concept of American identity and patriotic discourse is the belief that "*we always do everything right.*"

The following epigraph in a slightly different plane actually repeats W.Churchill's thought. The statement comes from the famous American writer and artist E. E. Cummings: "*America makes prodigious mistakes. America has colossal faults, but one thing cannot be denied: America is always on the move. She may be going to Hell, of course, but she isn't standing still*".¹³

The focus of this discourse is the thought of movement. Movement is declared, according to the logic of the statement, to have the highest value. It is interesting that implicit or at least discursively not expressed information is built on two levels. At the initial level, the value of movement, action is affirmed. This is not stated directly, but the discourse is built in such a way that the addressee himself comes to this: Americans do everything badly, make a lot of mistakes, they are moving to hell, but *they do not stand still*. This is the rhema of the utterance, which in the value aspect

¹² Sass, E. History of the United States. Mental floss / E.Sass. – New York: Harper Collins Publishers, – 2010. – Introduction.

¹³ Ibid.

constitutes the culmination. Placed at the end, this information completes the statement.

It is discursively argued that Americans are a patriotic people. The author does not reason but gives figures: 72%. But at the same time, it is characteristic how he explains patriotism, i.e., 72% of Americans said that the United States is the best nation in the world. Two circumstances draw attention to themselves. Firstly, the identification of the country and the state with the nation, i.e., not the Americans are the best nation, but the USA. Let's say this is a metonymy, and we mean Americans. Secondly, patriotism is associated not with love of the motherland, but with narcissism. In other words, it turns out that to love the motherland means to believe that "our nation is the best in the world."

The second sub-chapter of the second chapter is "Verbalization of the frame 'patriotism' in American discourse". In this sub-chapter, various aspects of American patriotism are carefully analyzed and the components of the elements of the patriotism frame are identified. These are, first of all, ideas about "independence", "differences", "territory", "rights", "law", "patronage", "power", etc. It is also noted that the frame "patriotism" in American discourse goes beyond the usual notions of love for the motherland and covers the concept of "nationalism". In the words of George Marshall: "*America has chosen to be, in many respects to many purposes, a nation*".¹⁴ In other words, since "*America has chosen a nation for itself in many ways*" proclaiming oneself a nation was a political step of historical importance. Thus, the American idea of the reality of the American nation is based on a deep historical, cultural, and historical-political foundation. Eric Sass writes: "*The fact that it was a conscious choice actually strengthened the new national identity, forever linking 'American-ness' with the ideals of freedom and liberty*",¹⁵ introducing important concepts such as

¹⁴ Sass, E. History of the United States. Mental floss. Introduction / E.Sass. – New York: Harper Collins Publishers, – 2010. – Introduction

¹⁵ Ibid

“Americanism”, “freedom”, “independence” into the frame of “American patriotism”.

Speaking about the frame “American patriotism”, it is impossible to ignore the problem of slavery. Slavery was a structural part of the American economy with many Americans living and profiting off slavery, especially in the South. However, the American democracy’s core principle of freedom and morality denied this phenomenon, considering it impossible and impermissible in a civilized society. As for the civility of society, this is one of the cornerstones of the American mentality. E. Sass writes the about this: *“With growing cohesion came a greater sense of national unity – but the feeling of pride inspired by this new American identity couldn’t cover up the deepening divide over slavery”*.¹⁶

In other words, the attitude towards slavery is directly dependent on the growth of national consciousness, a sense of national unity. In itself, this sense of national unity in a country with a mixed racial population is a unique historical phenomenon. It is clear that the patriotic consciousness of Americans is formed on the basis of the denial of slavery.

The attitude of Americans to the territorial integrity of the country is interesting. It is clear that patriotism is unthinkable without a sense of territory. Concepts such as “motherland”, “fatherland”, first of all, distinguish the cognitive feature “ancestral land”. Consequently, patriotism is based on this cognitive trait. For Americans, territorial integrity is a relatively conventional concept since this country had no territory at all. If we consider the War of Independence as the starting point, then the English colonies, which gained independence as a result of this war, should be considered American territories proper. However, an analysis of historical events suggests that American patriotism definitely makes itself felt when it comes to any territories that, according to Americans, may have something to do with the US. In this regard, Eric Sass writes: *“Ludicrous though it was, the incident touched a raw, patriotic nerve*

¹⁶ Sass, E. History of the United States. Mental floss. Introduction / E.Sass. – New York: Harper Collins Publishers, – 2010. – Introduction – p.72.

in the United States".¹⁷ That is, the addressee himself, who, of course, is an American patriot, assesses the situation as ridiculous. At the same time, he declares that, despite all the curiosities of the situation, it stirred up the patriotic feelings of Americans. Of course, today we can treat this fact as a historical curiosity, one of many that can only be laughed at. However, a deep analysis of the discourse reveals its gravity.

Some of the statements of the presidents are also significant in the formation of the patriotic frame of the United States. Consider, for example, the address of John F. Kennedy: "*And so, my fellow Americans, ask not what your country can do for you; ask what you can do for your country*".¹⁸ The President, addressing the people, urges to show the patriotic spirit and feel responsibility for the future of the nation.

However, the American patriotic discourse goes beyond the concept of "love for the motherland" and covers such concepts of the paradigm as "nationalism" and "chauvinism". For example, E. R. Piriyev, as a result of a detailed analysis of the semantic field "America", also identifies the following concepts: "mighty America", "the only superpower", "world sheriff", "unique universal nation", "true democracy", and so on.¹⁹

The analysis showed that the "patriotism" itself in the structure of the "American patriotism" frame and in patriotic discourse is directly related to America and Americans. The frame includes specific elements such as "unity of the nation", "freedom", "independence", "national exclusivity", "weapons", "honesty", "decency", "responsibility for the country", "conscientiousness", "patronage of trade", "national interest", "dissimilarity", "greatness"; in other words, "love of the motherland", is not an abstract concept for Americans. This love for the nation in the picture of the world

¹⁷ Sass E. History of the United States. Mental floss. Introduction / E.Sass. – New York: Harper Collins Publishers, – 2010. –p.88.

¹⁸ Ibid., –p.406.

¹⁹ Piriev, E.R. Semantic field "America" in Azerbaijani and Russian languages / E.R Piriev. – Baku: The world of books, – 2005. – p. 253

that characterizes the American mentality is realized in specific configurations and organizes certain conceptual fields.

The third chapter of the dissertation is entitled “**The structure and ways of expressing the frame ‘patriotism’ in Russian and Azerbaijani patriotic discourses**”. The chapter consists of two sub-chapters. **The first sub-chapter of the third chapter** is entitled “**Verbalization of the frame ‘patriotism’ in Russian discourse**”.

In this sub-chapter, the formation of the frame structure begins with the analysis of the Ancient Russian patriotic work, “The Word about Igor’s Regiment”, and the introductory article by D. S. Likhachev,²⁰ as a result of which such elements as “Russian land”, “property”, “wild Cumans”, etc. were revealed. In this sub-chapter, various kinds of literature are analyzed from official Soviet works to those by white émigrés, the borderline nature of the Russian frame “patriotism” is revealed, which is absolutely unambiguously associated with chauvinism and nationalism. An example is the article by G. P. Fedotov, “Will Russia exist?”, which notes that for patriots who were in exile in the Soviet years, the existence of Russia is connected exclusively with its existence within the borders of the Russian Empire.

Consequently, when Fedotov asks about the existence of Russia, he means the great country that he left. In this sense, the author’s arguments about the destruction of the country’s name are highly symptomatic. He writes: “*Many do not see the danger, do not believe in it. I can point out the symptoms. The most disturbing – mystically significant – is the oblivion of the name of Russia. Everyone knows that the four letters of the USSR covering her do not contain a hint of her name, that this state formation is conceivable in any part of the world*”.²¹ The significance of such reasoning lies in the fact that G.P. Fedotov admits a conscious stretch here.

²⁰ The word about Igor's regiment: / Moscow: khudojestvennaya literatura, –1983. – 222 p.

²¹ About Russia and Russian philosophical culture. Philosophers of the Russian post-October in abroad: N.A. Berdyaev et al. / Compiled by: M.A. Maslin. – Moscow: Science, – 1990. – p. 450.

The frame “Russian patriotism” is characterized by the consciousness of some charity rendered by the great people to the small: Russian patriotic consciousness is formed on the belief that the Russian people did not conquer and oppress small nations, but, on the contrary, showed them mercy, educated, and instilled in them the rudiments of culture. Along with this, which is quite natural, Fedotov is offended by the ingratitude of these small peoples. It is quite obvious that these two interrelated feelings still excite the Russian patriotic consciousness and constitute an essential fragment of patriotic discourse. It is advisable to pay attention to the stylistics and lexical and semantic means used by the author. For example, G. P. Fedotov combines in one category concepts as “disease”, “separatism”, “intelligence”, “semi-intelligence”, “small nation”, etc. Let us pay attention to one very characteristic section of the article: *“One can dismiss these symptoms, seeing in them only new diseases of intellectual thought – besides, they have not penetrated into Russia. But no one will deny the threatening significance of separatism, tearing apart the body of Russia. During the eleven years of the revolution, dozens of national consciousnesses were born, developed, and strengthened in her relaxed body. Some of them have already acquired formidable power. Each small nation, half-savage yesterday, singles out the cadres of the semi-intelligentsia, who is already driving its Russian teachers away from themselves”*.²²

Attention is drawn to the reduced style and generally reduced ratings of all non-Russian. The word *narodets* (minorities) has characteristic peculiarities. In Russian patriotic discourse, there is an essential background information behind this word. In this context, the well-known slogan “chase with a hat” is especially significant. This slogan has always been relevant at the beginning of any Russian wars. It is clear that behind it stands the Russian consciousness of its own, primarily physical, dominance over other peoples. This is the consciousness and self-consciousness of a large people. Fedotov, on

²²About Russia and Russian philosophical culture. Philosophers of the Russian post-October in abroad: N.A. Berdyaev et al. / Compiled by: M.A. Maslin. – Moscow: Science, – 1990. – p. 451.

the contrary, says with resentment that Russians are a minority. There are few Russians, but even being in the minority, they were able to “civilize” most other peoples.

The analysis allows us to identify the following elements that make up the core of the “Russian patriotism” frame. Based on the texts considered, these are “pure”, “Christianity”, “third Rome”, “patron saint of all Slavs”, “Orthodoxy”, “special mission”, “opposition to the East”, “opposition to the steppe”, “opposition to Islam”, “union”, “great suffering”, “opposition to Jews”, “Russia is an object for aggression”, “all enemies”, “everyone wants to divide Russia”, “Russian people – God-bearers”, “Caucasus”, “Ukraine”, “Aryan heritage”, “all peoples are ungrateful”, “Russia has the right to everything”, etc.

The second sub-chapter of the third chapter is entitled “**The verbalization of the frame ‘patriotism’ in Azerbaijani discourse**”. This sub-chapter examines the origins and evolution of Azerbaijani patriotism. The Azerbaijani patriotic discourse began to take shape at the end of the nineteenth century. Many works are devoted to this period of Azerbaijani history and the history of patriotism. Moreover, its formation is directly related to attempts to acquire “own face” against the background of the separation from pan-Turkism. For example, L. O. Vezirova points out that “*Based on the book ‘Autonomy of Azerbaijan’, it can be argued that even in the most turbulent period of his life and activity, Yusif Vezir was far from the all-Turanian ideology, he was always inspired by the idea of national independence*”.²³ The following remark indicates that Azerbaijani patriotism characterized the thinking not only of Chemenzeminli, but also of all Musavatists: “*The Musavatist demands for autonomy were very soon replaced by the demand for independence*”.²⁴

It is this period of activity of the Musavatist party that represents a special stage in the history of Azerbaijan. Since the Musavatists, on the one hand, realized the uniqueness of the

²³ Vezirova, L. Yusif Vazir Chamanzaminli's publicism / L.Vazirova. – Baku: Nargiz-P, – 2003. – p.135

²⁴ Ibid., – p.136.

Azerbaijani people in the unity of its spiritual and material history and, on the other hand, realized the need to gain national sovereignty, the socio-political discourse they created can be characterized as the beginning of Azerbaijani patriotic discourse.

Speaking about the frame “patriotism”, it is necessary to briefly dwell on the national liberation movement of Azerbaijanis in South Azerbaijan, which has not yet completely lost its nostalgic feelings. G. M. Hasanov’s “Iranian Diary (1944-1946)” is indicative here. According to the this book and to historical data, it can be assumed that the frame “patriotism” in South Azerbaijan includes not only the events of the twentieth century, but also centuries-old history. Even if we talk about the twentieth century, we need to mention the events of the constitutional revolution at the beginning of the century, as well as the activities of Sattarkhan. The very name of this freedom fighter and human rights activist becomes one of the key signs in the space of the patriotic frame. Thus, the frame “patriotism” includes elements not only of a purely national or national liberation movement, but also political factors.

Here we should mention another point related to frames in general and the “patriotism” frame in particular. This is related to the flag. The expression of one of the most prominent personalities in the history of Azerbaijan at the beginning of the twentieth century, M. A. Rasulzade, “*A flag raised once will never come down again*”,²⁵ which once became the slogan of the Azerbaijani independence movement and today is one of the slogans sounding in the spirit of patriotism. It is difficult to define the genre of such statements, but it is clear that this is not a blank slogan.

Accordingly, the concept of “patriotism” in the worldview of the Azerbaijani people is verbalized by such lexemes and phrases as the *constitution, human rights, the rights of the nation, native language, flag, respect*, etc., are the elements of the frame.

There is no doubt that at the present stage the frame “patriotism” was formed and supplemented in the speeches and

²⁵ Rasulzade, M.A. The Republic of Azerbaijan / M. Rasulzade. – Baku: Elm, – 1990. – 116 p.

actions of the national leader of the Azerbaijani people, Heydar Aliyev. His point of view that our language should be called *Azerbaijani*, not *Turkic*, was based on the idea of national dignity. In all the considered fragments of his speeches, the concept of “dignity” is implemented first of all. Today, many of them have become catch phrases. For example, *“I am proud that I am Azerbaijani.”* *“Every Azerbaijani should be proud of his nationality”*²⁶ and many others. This sub-chapter analyzes the frame expressed in the corresponding elements, such as “independence”, “tradition”, “national”, “statehood”, “alien”, “1918”, “development”, “responsibility”, “achievement”, “Azerbaijan Democratic Republic”, “struggle”, “January 20”, “territorial integrity”, and so on.

At the current stage of historical development, the appeals of the President of the Republic of Azerbaijan Ilham Aliyev during the 44-day Patriotic War, which enriched the patriotic frame, played an unconditional role in the development of the “patriotism” frame: *“This war has shown the whole world how great the Azerbaijani people are - an invincible people, an iron-willed people, a victorious people, our victorious army! We are proud of our people, our army!”*, *“I am happy that we are returning to our motherland, our native Karabakh, to Shusha, the crown of our Karabakh, and we will live in these lands forever! After that, no one will be able to move us from those lands! “The phrase ‘Karabakh is Azerbaijan!’ was already a symbol of our victory ...”, “ We are a great nation! We are a proud people! We are an invincible people!”*²⁷

The analysis of this material revealed a number of fundamental elements that made up the structure of the “patriotism” frame, such as, “territorial integrity”, “iron fist”, “martyr”, “Shusha”, “Khari bulbul”, “November 8”, “historical victory”, and others. Undoubtedly, the contribution of H. Aliyev and I. Aliyev to the patriotic discourse should be the subject of a separate study.

²⁶ Aliyev, H.A. Our independence is eternal: speeches, statements, letters, interviews. The first book: June, –1993 – May, –1994 / H.A. Aliyev. – Baku: Azerneshr, – 1997. – 612 p.

²⁷ Aliyev, I.H. The way to victory: speeches, interviews, tweets / I.H. Aliyev. - Baku: Law Publishing House, – 2020. – p.50.

The “**Conclusion**” summarizes the findings of the research process. In terms of the main results of the dissertation, the following can be noted:

1. Both terms, “notion” and “concept”, were used as a designation of the same logical and intellectual category. Consequently, the term concept did not differ from the term notion. However, under concept it is necessary to understand a mental unit corresponding to the ideas of a people, an ethno-linguistic collective, about a particular phenomenon of reality and constituting an essential fragment of the picture of the world, sitting in the language of this people, and determining its psychological appearance. Since the concept characterizes the collective thinking of native speakers, it is revealed to us in the structure of language units, which is called verbalization.

2. A frame differs from a concept in that it contains all aspects of the situation in question. The analysis shows that the difference between the frame and the concept is that it includes not only what can be verbalized in one way or another, but also contextual details, i.e., the extra-verbal environment of speech. It is important for the linguist to judge both the concept and the frame according to the text.

3. Patriotic discourse and the frame “patriotism” fully correspond to the history of the countries whose languages formed its object. This allows us to conclude that the frame “patriotism” has a historical and cultural character. The linguistic study of the frame captures only its components and at the same time explains their linguistic meanings in the context of ethnic or national thinking. If linguistic research does not go beyond its own tasks and methods of analysis, then it is unlikely to be able to explain the very presence of certain concepts in the frame structure.

4. The concept of “magnitude” occupies a special place in the structure of the American frame “patriotism”. The patriotic consciousness of Americans is essentially structured around the idea that everything American is “more” and “better”. It should be noted that it is the concept of “magnitude” in the structure of the American frame “patriotism” that blurs the boundaries between “patriotism” and “chauvinism”. American patriotic discourse in the post-Soviet

period has clearly demonstrated the amorphousness of the “patriotism” frame and the objective contiguity of the concept of “patriotism” with the concepts of “great-power chauvinism” and “nationalism”. If the key cognitive feature of the concept of “nationalism” is the multiplier “exclusivity”, then it was the self-consciousness of the exclusivity of America and Americans that formed the priority element of the American worldview.

5. The Russian or Russian frame “patriotism” in the twentieth century was formed around the idea of “the destruction of great Russia by the Bolsheviks.” The modern political discourse of Russia differentiates the concepts of “Russia, “Russian” and “Russians”. Moreover, there is a tendency to replace the concept of “Russian” with the concept of “Russia” and, accordingly, the concept of “Russian person” with the concept of “Russians”. The ideological motive of such a replacement is the desire to unite all the peoples living in Russia around the idea of “Great Russia”. Thus, “Russian patriotism” is replaced by “Russia patriotism”. Against the background of this trend, Russian patriotism itself is increasingly reminiscent of nationalism. The study has shown that in modern Russia there are hundreds of nationalist and Nazi organizations, whose patriotic discourse is openly racist and chauvinistic in nature.

6. In the Soviet years, the frame “Russian patriotism” was replaced by the frame “Soviet patriotism”. However, the stability of such standards as the “great Russian people” and “elder brother” clearly indicate a new stage in the formation of Russian patriotic consciousness. As in the nineteenth century, when the Russian émigré community played an exceptional role in the development of Russian patriotic consciousness and, accordingly, the formation of the Russian frame of “patriotism”, patriotic discourse is focused on the formation of a consciousness of the exclusivity of all things Russian. Thus, the Russian patriotic idea was initially combined with ideas about the world role of Russia and the Russian people.

7. The study showed that Russian philology played a special role in the formation of the “patriotism” frame in the twentieth century. Philological works devoted to the “Word about Igor’s Regiment” as well as the way it was perceived and written about in

Russian as well as non-Russian philology, played an exceptional role in the formation of the “patriotism” frame. In particular, O. Suleymanov’s book “Az and I” was of great importance in the last quarter of the last century. The reaction of Russian philologists to Suleymanov’s book largely contributed to the formation of the character of Russian patriotism and, in particular, the “patriotism” frame.

8. In a comprehensive understanding, patriotic discourse in Azerbaijan begins to form in line with the all-Russian liberation movement at the end of the nineteenth century. Perhaps this chronology is approximate, but it corresponds to socio-political and historical-cultural phenomena. As the study showed, firstly, there was a process of separation of the Azerbaijani self-consciousness from the general Arab-Muslim consciousness, and secondly, the desire to create its own national state was gaining intensity. Against this background, the distinction between Azerbaijani and common Turkic patriotism, stimulated by the works of Ismail bey Gaspraly, Akhmed bey Agayev, Yusuf Akchur and their associates, is not so significant.

Azerbaijani patriotism itself and, accordingly, the frame “patriotism” is formed adequately to the political events – the creation of the first Azerbaijani democratic Republic of 1918-1920. The works of M. A. Rasolzade played a special role in the formation of the Azerbaijani patriotic discourse. The most important element in the structure of the frame “patriotism” was the very concept of “Azerbaijan” in books such as “Modern History of Azerbaijan” and “Azerbaijani poet Nizami”, among others.

9. During the Soviet years, patriotic discourse and, accordingly, the frame “patriotism” merged with the frame “Soviet patriotism”. Like Russian patriotism, Azerbaijani patriotism goes to hidden working conditions and emigration. At the end of the last century, the Musavat discourse is reviving, which is already secondary in nature and does not arouse interest either from the point of view of politics, or from the point of view of historical and cultural realities. The initiator of a truly patriotic discourse in the new post-Soviet era is the national leader of the Azerbaijani people H. A. Aliyev. It is in his

speeches that the idea of “Azerbaijanism” is formed – the fundamental idea of modern Azerbaijan, which manifests its significance at various levels.

10. The conducted research has broad prospects. Each of the aspects touched upon in the work may well become the object of a special and separate study. A systematic and comprehensive study of the frame “patriotism” involves, on the one hand, analyzing it in a single paradigm with the frames “Nazism”, “nationalism”, “fascism”, “chauvinism”, on the other hand, attracting the maximum possible volume of texts. Thus, the terms *nəpşuomuzm*, *vətənpərvərlik*, and *patriotism* turn out to only be conventional designations of a number of related phenomena. Only a scrupulous study of frames can help to concretize the conventions of the facts of the socio-political and historical-cultural order. Consequently, only linguistic analysis will make it possible to correctly assess the facts of cultural history and organize new discursive practices aimed at the formation of public consciousness.

The main content of the research was reflected in the following publications of the author:

1. Фрейм «патриотизм» в русском дискурсе // Gənc tədqiqatçıların II Beynəlxalq elmi konfransı, – Bakı: – 2014, – s.358-361.

2. Неоднозначность фрейма «патриотизм» в современном английском языке // – Bakı: Filologiya məsələləri, – 2015. № 6, – s.36-39.

3. О вербализации фрейма «патриотизм» в американском дискурсе // – Bakı: Azərbaycanca xarici dillər, – 2016. № 3(33), – s.15-20.

4. О дифференциации понятий «фрейм» и «концепт» в современном языкознании // – Bakı: Filologiya məsələləri, – 2016. № 9, – s.104-111.

5. The Frame as a Special Type of Structural and Substantive Concept // Theory and Practice in Language Studies, – 2016. vol. 6, №11, – pp. 2087–2091.

6. О вербализации фрейма «патриотизм» в русском

дискурсе // – Bakı: Filologiya məsələləri, – 2017. № 14, – s.230-236.

7. Роль Гейдара Алиева в формировании фрейма «патриотизм» в современном азербайджанском дискурсе // – Bakı: Tağıyev oxuları, – 2017. № 2, – s. 86-90.

8. M.Ə.Rəsulzadə və H.M.Həsənovun əsərlərində “Azərbaycan vətənpərvərliyi” freyminin verbalizasiyası // – Bakı: Tədqiqlər, – 2017. № 5, – s. 96-105.

9. Концепт «патриотизм» в речах Гейдара Алиева как элемент формирования современного патриотического дискурса // Ümummilli lider Heydər Əliyevin Azərbaycanca hakimiyyətə gəlməsinin 50 illiyinə həsr olunan “Davamlı inkişaf və humanitar elmlərin aktual problemləri” mövzusunda respublika konfransı, – Bakı: – 24 oktyabr– 2019, – s.79-81.

10. Фреймы как когнитивные модели национально-языковой картины мира // Материалы 21-ой международной научно-практической конференции “Advances in Science and Technology”, – Москва: – 15 декабрь –2019, – с.63-65.

11. Prezidentin çıxışlarında vətənpərvərlik hissinin tərənnümü // – Bakı: Filologiya məsələləri, – 2023. № 1, – s.64-70.

The defense of the dissertation will be held on 14 november 2023 at 11⁰⁰ at the meeting of the ED 1.06 Dissertation Council operating under the Institute of Linguistics named after Nasimi of the Azerbaijan National Academy of Sciences.

Address: Institute of Linguistics named after Nasimi of the ANAS, fifth floor, AZ 1143, H.Javid avn., 115, Baku

The dissertation is available in the library of the Institute of Linguistics named after Nasimi of the Azerbaijan National Academy of Sciences.

Electronic versions of the dissertation and abstract are posted on the official website of the Institute of Linguistics named after Nasimi of the Azerbaijan National Academy of Sciences.

The abstract was sent to the necessary addresses on the 7 july 2023.

Signed for print: 03.07.2023
Paper format: 60x84 16\¹
Volume: 42 494
Number of hard copies: 20