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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

EXPRESSION OF IMPLICIT MEANING IN CROSS-CULTURAL COMMUNICATION IN THE ENGLISH AND AZERBAIJANI LANGUAGES

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INTRODUCTION

Relevance and the degree of research. The study of cross-cultural communication has recently become one of the most important issues. People are more likely to communicate with people from other languages and cultures and to have relations on a regular basis. These relations occur for various reasons: short-term visits of the tourists to another country, students' going abroad to study, business contacts, migration of the people to new territories due to certain social and political events, and so on. On this occasion, people of different languages and cultures communicate with each other verbally and non-verbally, and as a result, alongside with different languages, different cultures become integrated. In this communication, people use different tools, and these tools can be understood differently depending on the culture or language people belong to. In this case, the concepts of implicit and explicit meanings arise. It is not hard to understand words or phrases with explicit meanings. However, implicit words and expressions need to be studied separately. This dissertation is actual in terms of identifying differences in cross-cultural communication, the impact of implicit meaning in communication and the analysis of possible misunderstandings, the study of lexical, grammatical, graphical (verbal), as well as non-verbal means of implicit meaning.

Implicit meaning, cross-cultural communication, and lexical units have been investigated by various scientists in English. Here includes Edward Taylor, Edward Holl, George Yule, etc. In the Azerbaijani language, Masmakhanim Gaziyeva, Nigar Valiyeva, Elmar Abdulrahimov, Fikret Jahangirov, Azad Mammadov, Fakhraddin Veysalli and other linguists have written a number of important works on language, culture and pragmatics. However, the implicit meaning of cross-cultural communication has never been comparatively studied from a linguistic and non-linguistic point of view in the English and Azerbaijani languages.

Object and subject of the research. The implicit meaning in the English and Azerbaijani Languages constitutes the object of the dissertation; and the expression of the implicit meaning in cross-

cultural communication in English and Azerbaijani by linguistic and non-linguistic means comprises the subject-matter of the research work.

Aims and objectives of the research. The main aim of the research work is to study the linguistic and non-linguistic means of expressing implicit meaning in the English and Azerbaijani languages. The following tasks have been set to achieve the intended goal:

– to analyze the principles and theories on language and culture, as well as their action;

– to determine the implicit meaning the in English and Azerbaijani languages and to study its effect on communication;

– to analyze the important pragmatic factors in cross-cultural communication in the English and Azerbaijani languages;

– to identify the circumstances under which implicit meaning in cross-cultural communication can lead to pragmatic failure and the language units that may lead to misunderstanding;

– to study the role of implicit metaphor as a lexical unit in expressing the implicit meaning;

– to study the ways of usage of implicit negation in the English and Azerbaijani languages in cross-cultural communication and the role they play in comprehension while communicating;

– to study graphical means as one of the ways of expressing implicit meaning and to identify implicit meanings of such means;

– to reveal the effect of non-verbal means such as gestures, facial expressions, eye contact and posture in communication, as well as the identical or different meanings of non-verbal means in English and Azerbaijani, depending on the culture;

– to approach silence from a non-verbal point of view and study the implicit meaning silence expresses in communication.

Research methods. The methodological basis of the dissertation comprises comparative-typological, comparative-contrastive, structural-semantic analysis, linguistic-contextual analysis methods.

The main provisions of the defense:

– Language and culture are complex concepts, they cannot exist separately, and their interrelationship manifests itself in communication.

– Cross-cultural communication can be explicit (overt) and implicit (covert). Such communication has linguistic and non-linguistic means of expression at word, sentence and discourse level in compared languages.

– Implicit metaphor has different types and characteristics in the English and Azerbaijani languages and adds various shades to the communication, especially to cross-cultural communication.

– In compared languages, the category of negation can be used implicitly.

– Abbreviations, emojis and mathematical symbols can be considered as graphical i.e. linguistic means of expressing the implicit meaning in modern written communication.

– Non-verbal means (hand gestures, facial expressions, posture) are among the means of expressing the implicit meaning and can be considered as an integral part of cross-cultural communication.

– By treating silence as a speech act, it is possible to determine how important role it plays in communication. In this respect, silence becomes one of the means of expressing implicit meaning in non-verbal communication.

Scientific novelty of the research. For the first-time implicit meaning is studied in English and Azerbaijani using the achievements of pragmatics and linguo-culturology, the linguistic and non-linguistic means of expressing implicit meaning are compared, the inconsistencies are analyzed, and the differences are revealed.

Theoretical and practical significance of the research. The theoretical significance of the research consists of the developing the methods for studying the implicit meaning in the English and Azerbaijani languages. Likewise, the comparative study of the implicit meaning in the English and Azerbaijani languages is of theoretical importance.

The research can be used during lectures and seminars in a number of higher education institutions. In addition, the research work can be considered useful in writing various monographs, books, dissertations and term papers.

Approbation and application. The main results of the research are reflected in the author's reports in national and international scientific conferences, as well as articles and theses published in prestigious scientific journals in Azerbaijan and abroad.

Name of the organization where the dissertation work has been performed. The work was performed at the Department of Lexicology and Stylistics of the English Language – 1 of Azerbaijan University of Languages.

The total volume of the dissertation with a sign including a separate volume of the structural units of the dissertation. The dissertation consists of an introduction, 3 chapters, a conclusion, a list of used literature and an appendix. The introductory part of the dissertation is 4 pages, 6157 characters, chapter I is 63 pages, 112649 characters, chapter II is 31 pages, 55051 characters, chapter III is 34 pages, 61726 characters, conclusion is 4 pages, 6666 characters. The total volume of the dissertation is 242249 characters, excluding the list of references used.

THE MAIN CONTENT OF THE RESEARCH

The introduction of the dissertation highlights the relevance of the topic, defines the goals and objectives of the research, specifies the provisions to be defended, notes the scientific novelty, theoretical and practical significance of the work, provides information on its approbation and structure.

The first chapter of the dissertation is called **"Pragmatics of Cross-cultural Communication"** and consist 5 paragraphs and 2 sub-paragraphs. The first paragraph of this chapter entitled *"Theoretical views on the relationship between culture and communication"* clarifies the terms language, culture, and communication; discusses the views of various linguists on language

and culture, as well as different approaches to culture and communication. The term "cross-cultural communication" was coined in the United States in the mid XX century. In 1954, the book by E.Hall and D.Trager entitled "Culture as Communication" was published. For the first time, the term cross-cultural communication was used in this book. In his works, Hall not only proved the connection between culture and communication, but also drew the attention of scholars to not only the importance of studying cultures as a whole, but also their individual systems of behavior. In the 70s and 80s, departments of "cross-cultural communication" were established in the universities of some West European countries.

The definition of culture coined by the English scholar Edward Taylor is noteworthy: *"Culture as a whole includes knowledge, art, law, traditions and all other abilities and customs acquired by a man."*[1]

There are two approaches in XX century science investigating culture – evolutionary and relativistic.

One of the most popular approaches to culture in modern days is the approach of E.T.Hall. He suggests dividing cultures into *high-context and low-context cultures*, depending on the way they use space. [2] *High-context* cultures are characterized by the density of social relations (status and reputation permeate all spheres of life). Countries with *low-content* cultures not only separate private and public life, but also consider each area of life separately.

One of the most common models of communication belongs to the American researcher and political scientist Harold Lasswell: *"Who says what to whom in which channel with what effect?"*[3]

Another model of communication is the SPEAKING model of the American linguist, anthropologist and folklorist Del Haymes.

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[1] Taylor, E.B. Primitive culture: Researches into the development of mythology, philosophy, religion, art and custom. / E.B.Taylor. – London: John Murray, – v. 1. –1920. – 973 p.

[2] Hall, E.T. The Hidden Dimension. Garden City. / E.T.Hall. – New York: Doubleday, – 1996. – 217 p.

[3] https://www. theory.org/lasswells-model/

This model consists of *setting and scene, participants, goal, target, ends, act sequence, key, instrumentalities, norms, and genres.*[4]

The second paragraph of this chapter is entitled ***"Pragmatic Meaning and Communication"*** and highlights the pragmatic (implicit) meaning and its impact on communication. Pragmatics is a Greek word, pragmatos – means *"work, action."* In modern times, the term pragmatics was used by the American philosopher Charles Sanders Pierce and he studied it as a branch of semiotics. Pragmatics deals with the relationship between linguistic forms and those who use them. According to the German philosopher Rudolf Carnap, pragmatics studies the language.[5]

Both semantics and pragmatics explore meaning. However, it is necessary to distinguish between the meanings studied by these two fields. In pragmatics, meaning is studied in relation to the speaker; while in semantics, meaning is explored in relation to expressions existing in the language, regardless of who speaks and listens in different situations. According to the English linguist Jeffrey Leech, pragmatics learns meaning in relation to speech situations.[6]

Implicit meaning can also be expressed through anaphoric reference. When speaking or writing, something or someone is repeatedly referred to. The expressions used in this case are called anaphoric expressions. Here the initial expression is called antecedent, and the subsequent expressions are called anaphora. For example, in English, *"Miss Havisham was as safe and well as I left her. I looked in the room where I had left her ..."*[7] In this example, Ms. Havisham is an antecedent, and pronoun *her* is anaphora.

[4] Hymes, D. SPEAKING Model: [Electronic resource]. URL: https://www.scribd.com/document/331077418/Hymes-SPEAKING-Model-Wikipedia

[5] Carnap, R. Introduction to semantics / R.Carnap. – Harvard University Press, – 1942. – 263 p.

[6] Leech, G. The pragmatics of politeness. / G.Leech. – Oxford University Press, – 2014. – p.6.

[7] Dickens, Ch.J. Great expectations / Ch.J.Dickens. – Oxford: Oxford University Press, – 1998. – p.397

"Hatəmxan ağa, mənim qəsdim bu idi ki, Şahbaz bəyi Parijə aparıb, əvvələn, özüm onun tərbiyəsinə müvəcceh olum..." [8]

Sometimes a cataphora, which is the exact opposite of an anaphora, is also used. Thus, first the pronouns and then the name of the thing or person referred to. This can lead to misunderstandings among the audience. For example, "*I never knew until just now - when you put your arms around me. And I never expected to marry you, Martin, not until just now.*"[9] In the example given, the pronoun "you" is a cataphora. The name of the person to whom this pronoun refers is mentioned later.

In pragmatics, there is also the notion so called *zero anaphora or ellipsis,* in which the notions are not expressed in clear linguistic forms, but the listener can draw mental conclusions based on the context or existing knowledge. For example, *"...as Jane had received directions to open all that came for him in his absence, she accordingly read..."* [10] *"Səhər mən hekayəni qəzetə apardım. Redaktor oxudu və dedi..."*[11]

The first sub-paragraph of paragraph II of Chapter I examines the role of presupposition and implicatures in conveying implicit meaning. Elmar Abdulrahimov describes the presupposition as follows: *"Information that is not directly mentioned in the communication, but is understood as an integral part of the listener, is called presupposition. Presupposition is a extra-linguistic factor on which the speaker relies to express his or her opinion. The presupposition does not apply to words and phrases, but to the participants of the communication process."*[12]

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[8] Axundzadə, M.F. Əsərləri: [3 cilddə] / M.F.Axundzadə. – Bakı: Şərq-Qərb, – I c. – 2005. – s.52

[9] London, J.G.Ch. Matin Eden. / J.G.Ch.London. – The Floating Press, – 2009. – s.298

[10] Austen, J. Pride and Prejudice. / J.Austen. – Wordsworth Editions, – 1992. – p.198

[11] Anar. Əsərlər, hekayələr, povestlər: [2 cilddə] / Anar. – Bakı, – I c. – 2003. – s.514

[12] Əbdülrəhimov, E. Linqvistik Praqmatika / E.Əbdülrəhimov. – Bakı: Elm və Təhsil, – 2014. – s.69.

As a means of expressing implicit meaning, presupposition refers to the relationship between two propositions. For example, *Lala's phone is new*. We can draw out two entailments from the given example:

a) The speaker and the listener know Lala;

b) Lala has bought a phone;

c) Lala can afford a phone.

In pragmatics, the conclusion that the listener draws is called entailment. Entailment is illustrated by ||- in pragmatics. Such an approach can be applied not only to statements that are in affirmative, but also to statements that are in negative, which is called *constancy under negation* in pragmatics. But does such an approach always justify itself? To answer this question, let's use the sentence *Lala is single* in negative:

Lala is not single (p)

a) Lala is married (q1);

b) Lala has reached maturity (q2).

It is clear from the examples that the first logical conclusion (q1) derived from Lala's statement that *she is not single* has changed. Hence, the law of *constancy under negation* is not always true for all the statements.

Implicatures. Implicatures can be considered as one of the means of transmitting implicit meaning. The main provisions of speech implicatures were put forward by the English linguist Paul Grice. The word "implicature" is derived from the word "implicate", which means the implicit transmission of meaning or intention. Thus, inference helps to understand the intention of the speaker, which is not expressed in words. For example:

A: Did you see Tural yesterday?

B: Tural has been ill for several days.

It can be concluded that B could not have met Tural yesterday because he was ill. In pragmatics, such kind of implicatures are called *generalized conversational implicatures*.[13]

One of the types of implicatures is called scalar implicature. Abdulrahimov writes: "*Many speech implicatures are defined on the*

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[13] Yule, G. Pragmatics. / G.Yule. – Oxford University Press, – 1996. – p.41.

scale of values and, as a result, are evaluated as scalar implicatures. In this case, the listener's task is to try to understand what the speaker is saying by choosing from a set of words.''[14]

In the second sub-paragraph of paragraph II of Chapter I, *indirect speech acts* are discussed as a means of expressing implicit meaning. It is known that actions performed through speech are called speech acts.[15] Speech acts in English and Azerbaijani are more common in apologies, compliments, suggestions, requests, and promises. The theory of speech acts was founded in mid 50s of the XX century by English theorist John Austin. His lectures delivered at Harvard University were posthumously published in his book called "How to do things with words" . The theory of speech acts was later studied by John Seale. Like Austin, John Seale said it was impossible to explain the meaning of speech acts out of the context. Austin distinguishes three types of speech acts: *locutionary, illocutionary, and perlocutionary.*[16] The locutionary act involves the correct and meaningful use of language units in speech. The illocutionary act includes statements that have a certain conversational force, such as an offer, promise, warning, order, and so on. Austin notes that we also perform perlocutionary acts through speech, that is, persuading, forcing, surprising, misleading, etc. The perlocutionary act manifests itself as the result of the illocutionary act.

According to the structure, the speech acts fall into three main types - declarative, interrogative, imperative and have three functions - statement, question and command/request. If there is a direct connection between the structure and function of speech acts, it will be called *a direct speech act*. Otherwise, that is, if the structure and function of the speech acts do not coincide, then it will be called *an indirect speech act.*[17] If the sentence *It is raining outside* denotes statement, it is a direct speech event. But if the speaker offers or

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[14]Əbdülrəhimov, E. Linqvistik Praqmatika / E.Əbdülrəhimov. – Bakı: Elm və Təhsil, – 2014. – s. 92.
[15] Yule, G. Pragmatics. / G.Yule. – Oxford University Press, – 1996. – p.47.
[16] Austin, J.L. How to do things with words / J.L. Austin. – Oxford: The Clarendon press, – 1962. – p.101.
[17] Yule, G. Pragmatics. / G.Yule. – Oxford University Press, – 1996. – p.54.

orders to take an umbrella or wear thick clothes, then we will deal with an indirect speech act.

Indirect speech acts can be considered implicit because they do not express a direct meaning. Searle sees this as *"the indirect execution of one speech act by another."*[18]

Performatives. Implicit performatives, or as Austin puts it, *primary performatives* are understood only in context, otherwise misunderstandings may arise. [19] For example: *Will you go?* Depending on the context, it can be understood as a question, suggestion, or even a command that requires a yes/no answer: *I hereby suggest that you should go.*

George Yule points out that explicit and implicit performatives do not have the same power. Explicit performatives have a more serious impact.[20]

The third paragraph of Chapter I is called ***"Essential Pragmatic Factors of the Cross-cultural Communication."*** This paragraph examines socio-cultural, socio-pragmatic and pragma-linguistic factors.

1) Communication at the socio-cultural level is influenced by various pragmatic factors, such as time, space, politeness, ability to address, listen, etc. includes. Time is one of the main factors influencing cross-cultural communication. Edward Hall proposed to divide cultures into monochronous and polychronous cultures, depending on the utilization of time.

Time deixis can also be attributed here. "Deixis" is a word of Greek origin meaning *"to sign, to show."* A deixis can be expressed by pronouns, adverbs, and other grammatical units. In English: *Last month we got a letter from him. He wrote: "I am healthy now."* In Azerbaijani: *Keçən ay biz ondan məktub aldıq. O yazırdı: mən indi sağlamam.* In the given examples, the adverb *"now"* does not refer to the time the letter was received.

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[18] Falkova, E.Q. Cross-cultural communication in basic concepts and definitions / E.Q.Falkova. – Saint Petersburg: SPbQU, – 2007. – p.183.

[19] Austin, J.L. How to do things with words / J.L.Austin. – Oxford: The Clarendon press, – 1962. – p.69.

[20] Yule, G. Pragmatics. / G.Yule. – Oxford University Press, – 1996. – p.52.

Distance. One of the main pragmatic factors in cross-cultural communication is distance. The concept of distance here refers to the relative distance between the speaker and the listener, the writer and the reader. In *"The Hidden Dimension",* Edward Hall describes the social distance for Americans as follows[21]: 1. Public distance - 12-25 feet (3 m). 2. Social distance (4-12 feet / 1.5–3 m). 3. Individual distance (1.5-4 feet / 0.5 m – 1.5 m). 4. Intimate distance (<1.5 feet / <0.5 m).

Politeness. Politeness is expressed in English and Azerbaijani by various means. For example, *excuse me, sorry, please, thank you, bağışlayın, buyurun, təşəkkür edirəm, zəhmət olmasa, alqış*, etc. For example: "Excuse me, ladies and gentleman," said the sergeant…*"[22]* "*Bağışlayın, bir məqalə yazmışam, mümkün olarsa...*"[23]

The English expert Jeffrey Leech distinguishes between *positive and negative politeness.[24]* Positive politeness is related to a person's positive personality, which means that the speaker and the listener have the same goal and want the same thing. Leech emphasizes negative politeness because it aims to reduce and mitigate the causes of resentment.[25] Negative politeness is related to a person's negative image. He may even apologize for taking up too much time or disturbing the listener.

Forms of address. The way we address others plays an important role in building and maintaining social relationships with people. One of such forms of address is deixis. In general, it is possible to refer to different people through personal pronouns.[26]

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[21] Hall, E.T. The Hidden Dimension. Garden City. – New York: Doubleday, – 1996, – p.114-125.

[22] Dickens, Ch.J. Great expectations / Ch.J.Dickens. – Oxford: Oxford University Press, – 1998. – p.30

[23] Cabbarlı, C. Əsərləri / C.Cabbarlı. – Bakı: Şərq-Qərb, – I cild. – 2005. – s.19

[24] Leech, G. The pragmatics of politeness. / G.Leech. – Oxford University Press, – 2014. – p.11.

[25] Suleymanova, V.M. Privative verbs and their semantico-stylistic characteristics: / Abstract of the dissertation for the degree of Doctor of Philosophy / – Baku, 2012. – p.14.

[26] Levinson, S.C. Pragmatics./ S.C.Levinson. – Cambridge University Press, – 1983. – p.175.

George Yule distinguishes between inclusive and *exclusive "we"*. An exclusive "we" refers to the speaker and those around him, except for the listener, and an inclusive *"we"* refers to the speaker and the listener.

It is also possible to refer to words that express kinship in different cultures. For example, in English mother, *father, grandfather, grandmother, aunt, uncle, sister, brother, sister-in-low, mother-in-low; mom, dad, bro, grandpa, grandma, granny, auntie,* etc. in the diminutive sense. In Azerbaijani *əmi, xala, dayı, bacı, qardaş, qayın, baldız, qayınana, qayınata*; *qaqa, qaqash, day-day, anajan, atajan,* etc. In English, such forms of address are used before personal names, however, in Azerbaijani after the first names.

Ability to listen. Another important factor in cross-cultural communication is the ability of the parties to listen during communication, which varies from culture to culture. Deborah Tannen, a linguist at Georgetown University, says in a study in New York that locals are more willing to listen. For example, *wow, no, yeah, no kidding!* Such expressions were indications that they were listening attentively. In California, the use of such expressions interfered with the speaker and even led him to deviate from the topic several times. Vocal signals are called backchannel signals in pragmatics.[27] For example, *uh-uh, yeah, mmm* and so on.

2) Socio-pragmatic level (social status of the language). Here includes social status, rank, age, family relationships, occupational hierarchy, transactional status (e.g. physician-patient relationships), race and affinity, and so on.

Differences between people affect their communication and attitudes. For example, when communicating with children, adults are more likely to use words and expressions with cherishing or diminutive meaning. For example: *What is Little Lilly doing here? Balaca Aydan burda nə edir?*

3) Pragma-linguistic level. This level puts a major importance on how the speaker treats with the language, how the choice is made in social communication, and the impact of the choice of the language on the listener. We understand what is being said based on

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[27] Yule, G. Pragmatics. – Oxford University Press, – 1996, – p.75.

our background knowledge. It is also important to understand and use speech acts that is functional units in communication.

Austin defines three felicity conditions for speech acts: *1) General conditions.* Participants understand the language concepts used in communication and their use in appropriate contexts. *2) Context conditions.* Context that promises or threatens refers to the future. This means that the action will take place in the future. *3) Preparatory conditions.* The preparatory conditions for the request are: a) the action will be performed by the speaker; b) the listener is able to control the action. *4) Sincerity conditions.* In a speech act denoting invitation, the speaker invites the listener to do something sincerely. *5) Essential conditions*. The speaker undertakes to do what is promised. When we fail to follow the felicity conditions, we face *misfires.*

The fourth paragraph of Chapter I is entitled ***"Pragmatic Failure in Cross-cultural Communication."*** The linguistic competence of the speaker consists of the grammatical competence (abstract knowledge of intonation, phonology, syntax and semantics) and pragmatic competence (effective use of the language to achieve a certain goal and the correct understanding of the language within the context).[28] The lack of these two competences results in pragmatic failure.

Fang Chie talks about three levels of pragmatic failure:[29]

1) Word level. At the word level, the different meanings of words denoting animals and colors in different cultures are explored. For example, in Western cultures, *"dog"* means loyalty, trust, courage; while in Azerbaijani culture, the word has negative connotations.

2) Sentence level. Pragmatic failure at this level occurs when a foreign language is not lexically and grammatically used in a correct way. For example, in English, the expression *I'm afraid* can also be

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[28] Hymes, D. On communicative competence / D.Hymes. ed. J.B.Pride & D.Holmes. Sociolinguistics. Harmondsworth: Penguin, – 1972. – p. 281.

[29] Fang, J.A. Study on pragmatic failure in cross-cultural communication [Electronic Resource] // Sino-US English Teaching, – 2010. 7(12), – p. 43. URL: https://archive.org/stream/ERIC_ED514800/ERIC_ED514800_djvu.txt

used in exchange for an apology. This is not a direct apology. However, depending on the context, an apology can be understood as:

"Can you speak Chinese?"
"I'm afraid not."

In the Azerbaijani language, *I am afraid* that it works in the sense of an apology, as in English: *"Qarın qardaş, bağışlayın, duzu necə, az deyil ki, qorxuram şit ola".[30]*

3) Discourse level. American linguist Ronald Langacker notes that discourse reflects the world created by the subject.[31] *"Not only words, phrases and sentences, but also the text has a certain meaning within the context."[32]* The context consists of cohesion and coherence, which also help to understand the text. If a person understands the meaning of the text, then he/she can make a connection between the text and the units of cohesion/coherence.

The analysis of telephone conversation on discourse level. Telephone conversation is an integral part of our public and private life. It is known that telephone conversations also take place through certain texts. Discourse analysts have focused on the similarities and differences between telephone and face-to-face conversations and conducted researches in this area. Structurally, a telephone conversation begins, develops, and ends with templates.

Openings are compact and brief. [33] In both English and Azerbaijani cultures, a person who receives the call begins the conversation. Telephone conversations begin with a greeting. Greeting someone on the phone is different from greeting someone you meet by chance or meeting people we work with on a daily basis. Because during a telephone conversation, you always talk about a certain topic after greeting.

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[30] Elçin. Seçilmiş əsərləri / Elçin. – Bakı: Çinar-Çap nəşriyyatı, – 2005. – s.483
[31] Langacker, R.W. Discourse in Cognitive Grammar // Cognitive Linguistics, – 2001. 12(2), – p. 145.
[32] Mammadov, A. Studies in text and discourse. [I edition] / A.Mammadov. – Cambridge Scholars Publishing, – 2018. – p. 34.
[33] Schegloff, E.A. The routine as achievement // Human Studies, – 1986. 9, – p.112.

During communication, the speaker and the listener take turns while speaking, which is called turn-taking. Harvey Sacks, Emanuel Schegloff and Gail Jefferson introduced the turn-taking model. According to this model, it is possible to determine how the parties take floor during the conversation. This model consists of two components: [34] *1) Turn-constructional component* - this includes words, expressions or sentences; *2) Turn allocation component* - this allows the speaker to start the conversation. This can occur implicitly and explicitly. Implicit can be any gesture against the listener, and explicit can be the name of the listener.[35]

Backchannel signals during the telephone conversation. Backchannel signals are sounds or gestures made by the listener during communication that interrupt the speaker, but do not try to take floor. The listener uses background signals to indicate that he/she is listening. For example, *hmm, mmm, oh, yeah, My God, never, yes, that's right* and so on.

We consider silence as a backchannel signal. However, in this case, the silence will be implicit, not explicit, as mentioned above.

The fifth paragraph of Chapter I is entitled ***"Greetings in Cross-cultural Communication"***. Human communication begins with greetings. So greetings are universal, whether verbal or non-verbal. However, both verbal and non-verbal greetings can lead to misunderstandings between people from different cultures. Because greetings vary in form and content in different cultures depending on the situation. For example, greetings in English: *hi, hello, good morning, good day, good night*; Greetings in Azerbaijani: *good morning, good time, good evening, etc.* can be used depending on the situation. However, purely greeting words *(for example: hi, hello, salam, ciao, etc.)* of such kinds do not exist in many cultures. In these cultures, different verbal greetings are used during different times of the day.

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[34] Ellis, A. The psychology of language and communication / A.Ellis, G.Beattie. – New York: Guilford, – 1986. – p.175-176.
[35] Marijke, E. An analysis of turn-taking in English telephone conversations: [Electronic resource] // Term Paper, – 2013. – 28 p. URL: https://www.grin.com/document/231502

The first paragraph of Chapter II entitled **"Linguistic Expression of Implicit Meaning in Cross-cultural Communication in English and Azerbaijani"** deals with the ***"Metaphor as a lexical means of expressing implicit meaning."*** Metaphor is derived from the Greek word "metaphor" and is a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in the place of another to suggest likeness or analogy between them. [36] Metaphor is traditionally considered a stylistic tool. In the traditional approach, metaphor is mainly explored in poetry, here one concept is replaced by another. For example, in the sentence *"Juliet is the sun"*,[37] the word *the Sun* is used in a metaphorical sense.

In a book "Metaphors we live by", written by George Lakoff and Mark Johnson in 1980 a new approach to metaphor was born. Lakoff and Johnson's approach to the metaphor is as follows: *"Metaphors are matter of thought and not merely of language, but of experience..."[38]*

The difference between implicit metaphors and other metaphors is that they do not make a clear comparison. As the name suggests, implicit metaphors imply a secret comparison or only a reference to what is being compared. It is up to the listener or reader to understand what is being compared, in this case a person's cognitive and linguistic abilities, as well as cultural background knowledge are activated.

Metaphors, as well as implicit metaphors, are mostly used in fiction and poetry. Implicit metaphors can be grouped as follows: implicit metaphors comparing humans with animals; implicit metaphors comparing people with natural phenomena; implicit metaphors comparing people with inanimate objects; implicit metaphors comparing two inanimate objects; implicit metaphors

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[36] Orujov, A. Monolingual dictionary of the Azerbaijani Language [4 vol.] / A.Orucov, B.Abdullayev, N.Rahimzadeh. – Baku: East-West, – vol. 3. – 2006. – p.308.

[37] Shakespeare, W. Romeo and Julliet. / W.Shakespeare. – Wordsworth Editions, – 2000. – p.58

[38] Lakoff, G., Johnson, M. Metaphors we live by. – Chicago: University of Chicago Press, – 2003, – p.3.

comparing inanimate objects with animals; implicit metaphors comparing inanimate objects with natural phenomena; implicit metaphors transferring of human characteristics to other living or non-living things (*personification*).

For example: In English: *"Why didn't you kill him?" she hissed out, putting her haggard face quite close to her".*[39] In this example, *to hiss* is the sound snakes make, but the girl's voice is compared to the sound of a snake. The name of the snake is not explicitly mentioned. In the example, another analogy can also be observed, which is *haggard face*. The word *haggard* means *wild, untamed, savage,* and so on in English. It is possible to see once again that in the sentence the woman is compared with an untamed snake in an implicit sense.

In Azerbaijani: *"Artıq onun al yanaqları saralmış dodaqlarının rəngi qaçmışdı".*[40] In the given example, cheeks and lips of the girl is implicitly compared with a leaf or a flower.

The second paragraph of Chapter II discusses the ***"Role of grammatical negation in expressing implicit meaning."*** Negation in philosophy refers to the connection between the stages and condition of two developing objects, which are ultimately related. The term was introduced by the German philosopher George Wilhelm Frederick in the XVIII century.

The first sub-paragraph of this paragraph is entitled *"Double Negation in English and Azerbaijani."* Although it is not accepted to use two negations within one sentence in English, such cases are common in modern English. In this case, two words denoting negation are used within one sentence and transform the meaning of the sentence into affirmative. It was Robert Lowth who denied the use of double negation in English grammar in his book "A Brief Introduction to the Grammar of the English Language" written in

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[39] Wilde, O. The Picture of Dorian Gray. / O.Wilde. – Oxford University Press, – 1998. – p.152

[40] Cabbarlı, C. Əsərləri / C.Cabbarlı. – Bakı: Şərq-Qərb, – I cild. – 2005. – s.300

1762.[41] O.Jespersen mistakenly attributes the inadequacy of a single negation in a sentence to the weakness of language.

Double negation occurs in the following ways:

a) by the negative particle "not" and the affixes *-ir, -in, -non, -un, -less,* etc. For example, *The new disease was not non-infectious = The new disease was infectious.*

b) by the word in negative and the words with negative meaning *(hardly, barely, seldom, rarely). For example, Tom wasn't rarely present at openings = Tom was usually present at openings.* In the given examples, the double negation indicates an implicit affirmation.

Sometimes double negation does not always express affirmation. Double negation aims to reinforce meaning. *Don't tell me anything = Don't tell me anything*[42] and so on.

In the Azerbaijani language, double negation has the following means of expression:

The conjunctions *nə, nə də, nə də ki* and the suffixes *-ma -ma;* negative pronouns *and* the word *deyil;* negative pronouns and the conjunctions *nə, nə də, nə də ki;* the conjunctions *nə, nə də, nə də ki* and homogeneous predicates; the words *əsla, qətiyyən, dünyasında, ömründə* and negative suffixes *-ma -ma;* the affixes *-siz (-siz, -suz, -süz)* and the word *deyil, etc.:*[43] *"İkincisi, indi bu mülk nə mənimdi, nə də Böyük bəyin, xalqındı, məktəb eləyəcəyik buranı".*[44] *"Onun varlığı, heç kimə, heç nəyə gərək deyildi".*[45] *"Nino haqsız deyildi".*[46]

Unlike in English, it is possible to use triple negation within a sentence in Azerbaijani. This is possible through the particle heç;

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[41] Lowth, R. A Short introduction to English grammar. / R.Lowth. – London J.Hughs, – 1762. – p.126.

[42] Your Dictionary staff. Examples of Double Negatives: From Sentences to Lyrics: [Electronic resource]. URL:
https://examples.yourdictionary.com/examples-of-double negatives.html

[43] Abdullayev, S.Ə. Müasir alman və Azərbaycan dillərində inkarlıq kateqoriyası / S.Ə.Abdullayev. – Bakı: Maarif, – 1998. – s.109

[44] Elçin. Seçilmiş əsərləri / Elçin. – Bakı: Çinar-Çap nəşriyyatı, – 2005. – s.287

[45] Anar. Əsərlər, hekayələr, povestlər: [2 cilddə] / Anar. – Bakı, – I c. – 2003. – s.248

[46] Səid, Q. Əli və Nino / Q.Səid. – Bakı: Şərq-Qərb, – 2006. – s.66

pronouns and adverbs derived by the particle *heç*, negative suffixes -*siz (-sız, -suz, -süz)* and -*ma, -mə*. For example, *"Nemət heç bir dəfə də olsun Sürəyyanı, ya qızlarını səliqəsiz görməmişdi."*[47]

The second sub-paragraph of Paragraph II entitled *"Grammatical means of expressing implicit negation"* in English and Azerbaijani. It should be noted that negative words and sentences can express implicit affirmation just as the affirmative words can denote implicit negation depending on the context. For example: *"Of course he likes it," said Lord Henry. "Who wouldn't like it?"*[48] *= everybody would. Kim sevməzdi ki? (= hamı sevərdi).*

Implicit expression of negation is also possible through pronouns and adverbs. For example, the indefinite pronouns *few and little* in English correspond to indefinite numerals *bir az, bir qədər, azca, az* in the Azerbaijani language. On the other hand, if the adverb *seldom*, the pronouns *few and little,* are used with explicit negative particle *not* then it will indicate affirmation, not negation. For example: *"For, while he fascinated many, there were not a few who distrusted him."*[49]

Also, in English the conjunctions like *though, although, notwithstanding, yet, but;* connecting adverbs *however, nevertheless, nonetheless; In the Azerbaijani language,* conjunctions like *amma, ancaq, lakin, fəqət, yaxud, ya…ya da* can denote both explicit and implicit negation. For example: *"She knew him very little then, and now, although they had been married for two years, she knew him but little more."*[50]

Modal verbs in English are also capable of expressing implicit negation. In this case, the modal verbs *could, might, should, ought to + perfect infinitive* are used. These modal verbs imply that no action has taken place and are therefore understood as reproach or criticism.

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[47] Anar. Əsərlər, hekayələr, povestlər: [2 cilddə] / Anar. – Bakı, – I c. – 2003. –s.28
[48] Wilde, O. The Picture of Dorian Gray. / O.Wilde. – Oxford University Press, – 1998. – p.24
[49] Ibid, – p.112
[50] Maugham, S.W. Painted Veil. / S.W.Maugham. – W.Heinemann, – 1934. – p.41

For example: *"Yes, Basil could have saved him. But it was too late now."[51]*

In the Azerbaijani language, such cases are realized through the suffixes –*mali*[2], the particle *gərək*, the verbs *bilmək, bacarmaq,* and the word *idi*. In this case, the implicit non-performance of the action occurs in the past. For example: *Hər halda mən də gərək çadra geyəydim (=geyməmişəm).*

In English, the Oblique Moods also has the ability to express the meaning of the implicit negation. This can be seen in the Subjunctive and the Conditional mood. For example, in conditional clauses: *If it were only the other way! (= It is not the other way).*

In the Azerbaijani language, this can be observed through the imperative, indicative, obligatory, desiderative, optative, conditional moods. For example: *"Əlbəttə, hələ iki il bundan irəli gərək sənə toy olaydı (=toy olmamışdı), əgər Şərəfnisə çox uşaq olmasaydı" [52] (=uşaq idi).*

Paragraph III of Chapter II is entitled ***"The Role of Graphical Means in Expressing Implicit Meaning."*** Various symbols as graphical means can serve to convey implicit meaning. These symbols are used in written communication. Messaging on social communication platforms such as email, Twitter, Facebook, etc. is called "texting", which is a combination of the words "text" + "messaging."

English linguist David Crystal attributes text messages sent over the Internet to textemes. He also adds e-mail and SMS (Short Message Service).[53]

Based on the notes of David Crystal, the graphical means can be classified as follows:

1) Abbreviations;
2) Acronyms;

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[51] Wilde, O. The Picture of Dorian Gray. / O.Wilde. – Oxford University Press, – 1998. – p.96

[52] Axundzadə, M.F. Əsərləri: [3 cilddə] / M.F.Axundzadə. – Bakı: Şərq-Qərb, – I c. – 2005. – s.48

[53] Crystal, D. Language and the Internet / D.Crystal. – UK: Cambridge University Press, – 2001. – p.228.

3) Emoji;

4) Mathematical symbols.

Abbreviations can be divided into two main groups: a) abbreviations consisting of the combination of the first letters of words; b) abbreviations consisting of the letters and numbers or c) abbreviations consisting of only numbers. For example: *ASAP - as soon as possible, GR8 - great, 2 - to or too and so on.*

In addition, sometimes vowel sounds are omitted and only consonant sounds are written. For example: *bby - baby, etc.*

Such cases can also be found in written communication in the Azerbaijani language. For example: *1 şey – bir şey, slm – salam* and so on.

If abbreviations are read as words, they are called acronyms. For example: *HAND, KISS, etc.* Although graphical abbreviations and acronyms may seem simple at first glance, they may be confusing for other language bearers.

Abbreviations can have more than one meaning. For example, the acronym *LOL* can mean *laughing out loud or lots of love.*

Emoji. Emojis are graphical pictograms and are widely used on SMS, e-mail and other social media platforms. It is known that before the invention of the writing, people used different pictograms (ideographic or symbolic) to express their thoughts and to communicate.

In 1948, "Popular Mechanics" proposed the creation of keyboard art.[54] In an interview with the New York Times, Vladimir Nabokov, a Russian and American writer, poet, translator, and entomologist, suggested that emotions can be transmitted through topographic stenography in 1969.[55]

It is believed that Scott Falman, a computer scientist, used emoticons in 1982. However, the text complied with emoticons was

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[54] Carlsson, A. Future potentials for ASCII art: [Electronic Resource] / A.Carlsson, B.A.Miller. – 2012. – 10 p. URL:

https://www.academia.edu/5300620/Future_Potentials_for_ASCII_art

[55] Nabokow, V. Interview with the New York Times, – 1969, April 1. URL: www.lib.ru/NABOKOW/Inter11. txt_Ascii.txt

believed to have disappeared and was only discovered by Jeff Baird twenty years later.

Emojis also reflect cultures. Just as it is possible to express facial expressions through emojis, it is also possible to express gestures that people use during face-to-face conversations. For example: 😊😌 - smile shyly, ✋ - stop, etc.

Mathematical symbols. It is also possible to communicate implicitly by using various mathematical symbols in writing. For example, *I love you but you love me √ or I love you x2*, or it is possible to implicitly convey feelings or thoughts using symbols such as *I luv U x2.* In the first example, saying that you love me under the square root indicates the lack of love, and in the second example, it means that you love me twice as much. It is possible to use words with mathematical symbols such as *tez² (often), gec² (gec-gec)* in written communication in the Azerbaijani language, as well.

Chapter III is entitled **"Non-linguistic Expression of Implicit Meaning in Cross-cultural Communication in English and Azerbaijani."** Non-linguistic means play as an important role in communication as linguistic means do. Researchers claim that non-linguistic means covers 65% of the communication.[56]

In the dissertation, we approached the kinesics and silence from a non-linguistic aspect, revealing similar and different features.

The first paragraph of Chapter III is entitled *"Expression of Implicit Meaning by Kinesics."* Kinesics means *"movement"* and studies gestures, posture, facial expressions and eye contact. Gestures are body signals and can have different meanings depending on the culture.

Gestures. Gestures are present in all cultures and may have the same or different meanings depending on these cultures. Each of the gestures has an implicit meaning, and only those belonging to the same cultural background can understand the hidden meaning behind these gestures. For example, raising the thumb up means *"excellent, good"* in English and Azerbaijani, and pointing down means

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[56] Burgoon, J.K. Nonverbal communication: The unspoken dialogue / J.K.Burgoon, D.B.Buller, W.G.Woodall, – Harper & Raw Publishers Inc., – 1989. – p.221.

"bad." However, if a person standing on the side of the road raises his thumb, he intends to stop the car.

Facial expressions. Facial expression is the movement of the facial muscles. No matter how much we try to hide our face, it reveals our feelings and emotions. In his book "Expression of Emotions in Man and Animals" (1872) the English naturalist, geologist, and biologist Charles Darwin wrote that mammals express emotions through their faces.[57]

Let's take a look at some meanings of facial expressions in English and Azerbaijani. For example: *the sparkle in the eyes, the smile, the open mouth, the formation of small wrinkles around the eyes - happiness, joy, etc.*

Eyes. Eye contact has different meanings in different cultures, which can cause difficulties in intercultural communication. Note that a person receives 80% of information about the world through the eyes. [58] Russian psychologist Alfred Yarbus writes: *"When looking at a person's face, the observer usually pays close attention to the eyes, lips, and nose. He/she just takes a glance at the rest of his/her face..."[59]*

In Azerbaijani culture, direct eye contact is avoided as much as possible when communicating with strangers. Among acquaintances, direct eye contact may prevail. This is perceived as a sign of interest, listening, and trust both in English and American cultures.

Posture. Posture is the position and movement of the human body during communication. It is very difficult to control one's posture during communication. Postures can convey different meanings: whether people listen while communicating, their status, whether they like each other or not and so on. Bowing is considered one of the postures. Historically, in English and Azerbaijani cultures, bowing has been developed in the sense of "respect and obedience."

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[57] Darwin, Ch. The expression of the emotions in man and animals / Ch. Darwin, P.Prodger, – Oxford University Press, – 1998. – p.326.

[58] Кузнечов, И.Н. Мимика и жесты: Секреты общения / И.Н.Кузнечов. – Минск, – 2007. – p.14.

[59] Yarbus, A.L. Eye movements while perceiving complex objects. A textbook on feeling and perception / A.L.Yarbus. – Moscow. – 1975. – 78 p.

It is known that in the past, the lower classes bowed to the rulers. In particular, when the grooms invited the ladies to dance, they would bow their heads and extend their right legs backwards and their left hands forward. In modern culture, bowing is considered as a sign of "respect and esteem." For example, when visiting the graves of martyrs or prominent people, we bow in front of their graves or monuments as a sign of respect. In addition, actors or performers on stage bow to the audience, which means "gratitude." In this case, along with the head, the body is also bent 90% from the abdomen.

The second paragraph of Chapter III is called ***"Silence as a means of expressing implicit meaning"***. We live in a world full of sounds, and we perceive this world through sounds. The ancient Greek philosopher Plato in 450 b.c. said: *"Wise men speak because they have words to speak; but fools speak because they have something to say."*[60] But is it right to speak for the sake of saying something? Great Azerbaijani poet Nizami Ganjavi once said: *"Although words have a charm like water, sometimes many words are invaluable like a brick."*

The earliest studies of silence were conducted by Keis Basso (1970; 1990) in the Western Apache and Atabascan languages spoken in Southwest America.

Professor Dean Barnlund notes that silence should be considered as a speech act.[61] For example, a mother asks her son: *"Have you done your homework?"* If he keeps silence when asked, it can be taken as a negative answer. In this case, silence can be considered as a speech act serving communication.

Silence can be used in English and Azerbaijani in a wide range of contexts and in different senses. Silence can also be found in literary works. Consider examples of silence from the literature in English and Azerbaijani: Silence as a sign of respect, mourning, consent, disagreement, avoiding confrontation, being cultured and polite, lack of interest, shyness or unwillingness to express feelings

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[60] Fisher, M.G. The power of silence as a means of communication // – United Kingdom: The Association for Perioperative Practice, – 2016. 26 (11), – p.234.
[61] Barnlund, D.C. Interpersonal comunication: Survey and studies / D.C.Barnlund. – Boston: Houghton Miflin Co., – 1968. – p.530.

openly, talking about sensitive topics, resentment, inappropriacy to speak, giving right to speak to the others deliberately, listening or understanding, not to aggravate the situation during disputes, fear, meditation or evaluation, hesitation, tolerance, refusal to speak, and surprise. For example: *"He was in the living room and heard himself calling. He did not answer. A minute of silence and then knocked on the door."[62] "– Salaməleyküm. – Bunu da mühüm işlər müstəntiqi dedi. Və İmaş yenə də başını tərpətdi, yəni ki, əleyküməssalam… – Əgər bu gün danışmaq fikriniz yoxdursa, mən gedim."[63]*

In the dissertation, we decided to classify the meaning of silence as positive and negative, because one of the positive or negative aspects is also prominent in the neutral sense of silence.

"The speech act consists of two parts: what is said and what is not said. The first part consists of what is being said, and the second part is of silence."[64] Just as the verbal communication, silence can be called a speech act because it serves the communication. If we consider the silence as a locution, then the different meanings used in different contexts can be called an illocutive act, and its effect on the listener can be called a perlocution.

Silence does not always mean communication. Just as not all sounds create speech, not all types of the silence make sense. This can be called a non-communicative type of silence.

The investigations on the comparative-typological research work "Expression of Implicit Meaning in Cross-cultural Communication in the English and Azerbaijani languages" allows us to draw the following **conclusions**:

1. The dissertation analyzes the principles and theories of language and culture, as well as their relationship, and determines that the interest in studying the relationship between language and culture began in the XX century. With the exception of some aboriginal cultures, in modern times it is very difficult to find a culture that does not influence and benefit from each other. It is such

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[62] Maugham, S.W. Painted Veil. / S.W.Maugham. – W. Heinemann, – 1934. – p.155

[63] Elçin. Seçilmiş əsərləri / Elçin. – Bakı: Çinar-Çap nəşriyyatı, – 2005. – s.217

[64] Jaworski, A. The power of silence. / A.Jaworski. – Sage, – 1993. – p.30.

intercultural relations that promote the individual formation of different cultures and are expressed in the language through communication.

2. After involving implicit or pragmatic meaning in comparative research in English and Azerbaijani, it was determined that the implicit meaning is the meaning that the participants do not express clearly in words. While communicating, implicit meaning can be decoded by an entailment. In this case, participants belonging the same or different cultures (speakers and listeners, writers and readers) must have the same cultural and linguistic background in order to decode the information and understand what is meant.

3. Important pragmatic factors in cross-cultural communication in English and Azerbaijani languages were analyzed and three types were identified: socio-cultural, socio-pragmatic and pragma-linguistic. Pragmatic factors, such as forms of address, courtesy, dexterity, distance between parties, and the use of speech acts in different languages are irreplaceable in the perception of communication depending on cultural affiliation in compared languages.

4. Cases of pragmatic failure implicit meaning can lead to misunderstanding in cross-cultural communication have been studied and it has been concluded that pragmatic failure can occur at three levels. These include word, sentence and discourse levels.

a) At the word level, words conveying colors and animals in English and Azerbaijani have been investigated and it has become clear that both languages have different words with different connotations to denote different colors and animals. Although these words are understandable at first glance, in English and Azerbaijani cultures, color and animal names can have additional meanings in addition to their original meanings. However, it is possible to conclude that such additional meanings are perceived differently by people belonging to different cultures, leading to pragmatic failure.

b) Research has shown that pragmatic failure at the sentence level occurs when language is lexically and grammatically misused. In this case, in order to achieve the pragmatic goal, it is necessary to make sure that the sentences or word combinations comply with the

internal rules of the language. This is because compared languages may contain grammatically and lexically incorrect expressions or sentences, resulting in semantic misunderstandings and incomprehensibility of pragmatic intent.

c) Research on discourse-level has focused on telephone conversation. It became clear that telephone conversations in compared languages, i.e. in English and Azerbaijani, have the same structure. The receiver is usually the first to speak. The caller only says whom he/she called or the purpose of the call after the greetings. In a telephone conversation, the differences between English and Azerbaijani are reflected only in the templates.

5. After involving implicit metaphor in researches, several types of the implicit metaphor were clarified in the English and Azerbaijani languages. When we investigate different types of the implicit metaphor, it becomes clear that, unlike traditional metaphors, the names of a person, thing, or a concept alike are not explicitly mentioned, but remains obscure. Only a few characteristics of them are compared and according to these characteristics, likeness of a person, object or a concept is predicted.

6. In English and Azerbaijani, negation has morphological, lexical and grammatical means of expression. However, not all of these means are explicit. After studying the implicit negation, it can be concluded that in the English and Azerbaijani languages, the implicit negation can be expressed both by individual words and oblique moods, forms of the infinitive, tense forms, and modal verbs. Although implicit negation is more common in compared languages in written communication, it is also possible to use it in oral communication.

7. Graphical means are an integral part of modern written communication. After studying the graphical means in the dissertation, they were grouped as abbreviations, acronyms, emojis and math symbols. Such graphical means are implicit in nature, it is not clear at first glance what they mean. As a result of studies, abbreviations and acronyms used in the compared languages were grouped according to their types and their meanings were identified.

As emojis have become an integral part of a modern written communication, their meanings have been investigated in the research work. It became clear that not all the meanings of emojis were comprehensible. Especially people of different cultures use such emojis in different sense.

Math symbols, like emojis, are implicit and reflect the creative ability of the communication participants. To ensure involvement of these symbols in communication and to understand their meanings, it is necessary to be aware of the meanings of these mathematical symbols. All of these graphical means serve the same purpose, which is to economize time and space.

8. Non-linguistic means are used alongside with the linguistic means of communication and are as effective in conveying meaning. Gestures, facial expressions, eye contact and posture as non-linguistic means of communication were studied in the dissertation work, the same and different features of these means were revealed in the English and Azerbaijani languages. Differences are more evident in the meanings of gestures, i.e. gestures can have different meanings depending on the culture.

9. Although the silence between the parties is considered meaningless, in the dissertation the silence is studied as a speech act and it is revealed that it can have certain meanings as well as other linguistic and non-linguistic means used in the communication. During the research, various types and meanings of silence in oral and written communication have also been touched upon, and nineteen cases of usage have been identified.

The main results of the research work are reflected in the following articles and theses of the author:
1. Symbolic expression of implicit meaning in cross-cultural communication // XVII Semiotics Conference. – Tbilisi: XVII Semiotic Scientific Journal. Ilia State University, – 2017, – p.144-148.
2. Mədəniyyətlərarası ünsiyyətdə nəzakətlilik və müraciət formaları sosial-mədəni faktorlar kimi // Molla Pənah Vaqifin anadan olmasının 300 illik yubileyinə həsr olunmuş

“M.P.Vaqif və müasirlik” mövzusunda Respublika elmi konfransı. – Bakı: Bakı Dövlət Universiteti, – 7 dekabr, – 2017, – s.489-492.

3. Three Layers of Pragmatic Failure Across Languages and Cultures // – Canada: International Journal of English Linguistics, – 2018. 8 (6), – p. 256-264.

4. İngilis və Azərbaycan dillərində implisit inkarlığın qrammatik vasitələrlə ifadəsi // – Bakı: AMEA, M.Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2018. №12, – s.170-177.

5. Mədəniyyət və ünsiyyətin qarşılıqlı əlaqəsinə dair // – Bakı: Azərbaycan Dillər Universiteti, Dil və Ədəbiyyat, – 2018. IX cild, № 3-4, – s. 48-51.

6. Cultural aspects of implicit and explicit negation in teaching the English Language // Xarici Dillərin Tədrisinin Aktual Problemləri. Respublika Elmi-Praktik Konfransı, – Bakı: ADU, – 6-7 dekabr, – 2018, s. 159-160.

7. İngilis və Azərbaycan dillərində mədəniyyətlərarası ünsiyyət zamanı jestlərin ifadə etdiyi implisit məna // Doktorant və gənc tədqiqatçıların XXII Respublika elmi konfransı. – Bakı: Azərbaycan Dövlət Pedaqoji Universiteti, – 22-23 noyabr, – 2018, II cild, – s.271-273.

8. Молчание как средство невербальной коммуникации // – Горно-Алтайск: Мир Науки, Культуры, Образования, – 2019. Февраль: №1 (74), – с.472-475.

9. Müasir yazılı ünsiyyətdə emojilərin rolu və mənaları // – Bakı: Azərbaycanda Xarici Dillər, –2019. № 2, –s.210-214.

10. İngilis və Azərbaycan dillərində bəzi jestlərin implisit mənası // – Bakı: Humanitar Elmlərin Öyrənilməsinin Aktual Problemləri, – 2019. № 1, – s.125-128.

11. The role of graphical abbreviations and acronyms in modern written communication // Ümummilli lider Heydər Əliyevin anadan olmasının 96-cı ildönümünə həsr edilmiş “İnsan inkişafı. Dünyaya inteqrasiya” mövzusunda II Beynəlxalq Elmi Konfransı. – Bakı: Azərbaycan Memarlıq və İnşaat Universiteti, 26 aprel, – 2019, –s.278-282.

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