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THE ROLE OF PRONOUNS IN CREATING A PSYCHOLOGICAL PORTRAIT OF AN IMAGE THROUGH PSYCHOLINGUISTIC ANALYSIS (BASED ON ROVSHAN ABDULLAOGLU'S PSYCHOLOGICAL NOVEL "THERE IS NO ONE IN THIS CITY")

All people have the ability to adapt to different life circumstances. But everyone adapts to the conditions not in the same way, but in a unique way. Some people easily adapt to any situation, even in non-standard difficult situations, they leave the past and focus on the future, move forward, develop, experience spiritual satisfaction; while some are focused on the past and act within a limited framework – within the framework of fears, prohibitions, permissions, obligations, strict rules, and lead themselves to moral collapse. Such differences in adaptation are the result of complications and successes caused by certain developed and underdeveloped abilities in the human psyche that help and hinder overcoming obstacles. The manifestation of the situation formed by these abilities is revealed in the form of feeling, behavior, emotion, thought, speech, which are indicators of the inner world of a person. A psycholinguistic analysis was conducted on the basis of speech, which is one of the forms of manifestation mentioned in the article, i.e. on the basis of language units that create the psychological portrait of the character in the speech, attention was paid to the pronouns from the language units that create the psychological portrait of the character. The existence of consciousness closes the possibilities of a person's unlimited development. Therefore, the development of consciousness leads to greater demarcation of the individual. And supremacy is not surrendering to consciousness, but breaking the boundaries created by consciousness. This means the emergence of mental health. As the psyche is not only made up of consciousness, mental health is formed as a result of the evolution of the psyche in a person. Mental processes provide health and disease just as they provide human existence and life. Thus, a person without a psyche is not an individual, and an individual who cares about his consciousness is an individual with a mental disorder. An individual who can control his consciousness and develop pre-consciousness is an individual who has gained mental health.

Keywords: *psycholinguistic analysis, psychological portrait, mental health, psyche, speech, language, thinking, consciousness, pronoun.*

Problem statement. One of the factors underlying the development of psycholinguistics in both psychological and linguistic directions is the speech process. In other words, many factors play a role in the process of creating a psychological portrait of a person: speech, behavior, emotions that are a manifestation of feelings, clothing style, etc. And all these factors are reflections of the thoughts in the human psyche. That is, thoughts are revealed through clothing, speech, emotion, and behavior. The fact that thoughts are revealed through speech, which is a part of language, and that speech is the product of thinking filtered from the psyche and feelings, makes it necessary to study the relationship between speech and psychic systems. When we approach the issue from this aspect, we can say that the study of the relationship between speech and mental systems is one of the most urgent issues of the day.

The purpose of the research is to reveal the broad functionality of language units that have the power to analyze the psyche in the speech of the characters in the psychological novel in the field of psycholinguistics, which is a field that needs extensive research, and to highlight their linguistic nature, which justifies their role in the analysis of the psyche.

Presentation of the main material. The connection of the human psyche with language is the research object of psycholinguistics. The task of this field is to study and describe the psychological processes involved when people make speech. In

his research in this direction, Dr.Prof. F.Y. Veysalli comments on the issue in this way: "As a result of psychologists' observation of human language behavior, it becomes clear that these observations are the factors that stimulate the development of psycholinguistics by identifying both practical and scientific-theoretical problems, inculcating correct speaking habits, determining verbal and non-verbal communication" [12, p. 11–12].

On the issue of studying this system Doctor of Science T.Hajiyeva, approaching from the prism of the relationship between language and consciousness, sees these relations as the research object of linguistics and philosophy and defends the idea of the necessity of studying the relations between language and consciousness in the unity of these sciences in order to obtain scientifically reliable conclusions, says that this scientific direction is the field of mentalinguistics, born from the unity of philosophy and linguistics: "Accuracy of speech should be understood as the appropriateness of environment, thinking and speech. Creating the naturalness, liveliness, character of the artistic language requires the ability of the wordsmith to convey the speech of different people who are children of different environments, with different levels, character, knowledge, and outlook as an expression of their thinking. It should be within the scope of an individual's social, scientific, domestic, political and finally poetic thinking. Accurately giving this insight in a literary text while maintaining mental and linguistic balance and clarity requires the writer and poet to be familiar with special skills, psychological, sociological, logical and linguistic knowledge" [5, p. 1162–1163].

As an example of the approach of the author, who accepts the idea that language is a real practical consciousness as an undeniable scientific fact, the traumatic speeches of psychologically victimized figures mentioned in the article can be shown. Why exactly traumatic speeches are shown as an example? Because when the issue of the manifestation of thoughts in speech is approached from a psychological aspect (within the framework of the IDDO program), such a fact emerges that thinking can be conscious as well as emotional. And approaching issues with conscious thinking hinders human development and the ability to recover from traumas. Because, according to the IDDO theory: "It is not his consciousness, but the ability to control his consciousness that makes a person superior among living beings. That is, they are subconscious processes. In short, they are algorithms that provide infinity. So, consciousness is present in all living things, so it is there to limit the development

trend of living things. In order to have mental and physiological health, it is important to develop the ability to let go of consciousness and to ensure that feelings are considered. If we can apply this algorithm correctly, it will be possible to cure all incurable diseases and ensure the transition to unimaginable infinite stages of development" [10]. Analyzing both approaches, one can come to a common conclusion that one of the sources of the compatibility of thinking and speech is consciousness, and consciousness is just a part of the human psyche. Just as the psyche is not only conscious, thinking is not only conscious, but can also be a feeling. And our conscious or emotional approach to issues determines our quality of life. Expression possibilities of pronouns in the process of creating a psychological portrait of the character. In the article, pronouns from language units that revive the psychological state of the characters who approach problems with different thinking were involved in the research, and real psychological portraits of the characters were revived against the background of the expressive possibilities and functionality of this part of speech.

Pronouns, as a category distinguished from other parts of speech by their originality due to their syntactic function, have a number of functions: "Through pronouns, either general and vague information is given about a person, thing, sign, or they are only indicated, or to be clear for the speaker. They are asked a question and it is considered necessary to clarify a fact, event and sign that is unknown to the person who is actually speaking" [9, p. 135].

As you can see, the function of the pronoun is multifaceted. Along with expressing uncertainty, it also has the power to clarify uncertainty, make the general concrete, generalize the concrete, and turn the question into a negation. The function of the pronoun that we have highlighted in our research is the function of summarizing things, events, persons, and quantities by summarizing things, events, persons, and quantities by using them instead of words denoting names and actions as a ready-made template, along with the mentioned functions. Pronouns with their generalization function coded negative beliefs, unreasonable negative automatic thoughts in the psyche after traumatic events; and conversely, generalizing words loaded with negative connotations have the power to express positive beliefs of people with different philosophies of life. We can see clear examples of this in Rovshan Abdullaoghlu's psychological novel "There is no one in this city" in the speech of characters who see life from different perspectives. One of these characters is Helen:

*" – Atana görə, **bütün** olanlarda yalnız mən günahkaram. Qonşumuz Con Smitə deyib ki, guya **hər şeyin** səbəbkarı mənəm. Təsəvvür edirsən? Bu kişilər həmişə belədirlər...Daha **heç nə** bilmirəm, **heç nə** düşünmək belə istəmirəm, **hamıya** etimadım itib"* [1, p. 72–73].

Confused in the whirlwind of her own feelings and not knowing what she wants, Helen regrets the mistakes she made after voluntarily entering under the burden of a marriage she didn't want to accept and ruining her life thinking she was living a life she didn't want. Not being able to see that the events that he considers as negative events actually bring good, she sees her son Willy as an "uninvited guest" rather than as a gift sent to him by fate, and treats him indifferently and without love. He abdicates responsibility for what he has experienced and blames it on his wife Brandon. Even in the example of Brandon, he accuses all men collectively under one quality.

The plural suffix "*lər*" in the word *"kişilər"* in Helen's speech and the indefinite pronoun **"hamı"** in the sentence *"hamıya etimadım itib"* are indicators of the negative coding formed in her psyche about men. As we mentioned, the generalizing function of the pronoun **"hamı"**, which is a manifestation of trauma in speech, which is a consequence of coded thinking, is revealed against the background of uniting all men under a common quality, expressing them as parts of a whole.

The negative pronoun **"heç nə"** in the sentence *"Daha heç nə bilmirəm, heç nə düşünmək istəmirəm"* is an indicator of Helen's denial of bitter realities and disappointment, and surrendering to difficulties with mental and emotional exhaustion. The pronoun **"heç nə"** here summarizes all skills and desires, denying their existence; it means its absence, its unreal.

A similar situation is observed in Helen's husband Brandon's opinion about Helen. The fact that Brandon blames Helen for "**hər şey**" and says that Helen is the cause of "**bütün**" is also an expression of anger and resentment that Brandon has become tired of trying to fix their previously good relationship. Brendon, like Helen, chooses the easiest way – not to fight to get out of the difficulties he faces, but to abdicate responsibility and blame the other party.

The generalizing functions of the definite pronoun "**bütün**" and the indefinite pronoun "**hər şey**" that he uses in his speech are manifested in summarizing and expressing all negative events in one word. G.Sh. Kazimov also gave a detailed explanation of this function of pronouns: "The words **hər** and **bütün** set a quantitative limit on the concepts it belongs to. In fact, the meaning requirement of both words is the same: each of the things of the same gender meant by each word individually, but in fact, as it is meant in the collective case, the whole word covers the whole in which each individual is included in another way. In this respect, each word has the same semantics as each other" [9, p. 156].

The power of pronouns to create a traumatic psychological portrait, as well as the atmosphere of Brandon and Helen's failed relationship of their son Willy – exhausted due to bitter memories, mental blows, helpless, tired, indifferent, closed in his inner world because he does not have a purpose in his life, a valued occupation, we also see in the speech of the character who cannot escape from the captivity of the past: *"Hə... Milad bayramı yaxınlaşır. Çoxdandır ki, bu bayram mənim üçün **heç bir** məna kəsb etmir. Uşaqlığımda olan xoş həyəcandan **heç bir** əsər-əlamət qalmayıb...Nifrət edirəm bu hissə, – tanış hissləri yenidən keçirməkdən bir bezginlik ifadəsi idi bu sözlər, – həyat elə bil yerindəcə donub. **Heç nə** hiss etmirəm, kütləşmişəm, beynim quruyub. Mən varam, həm də sanki yoxam...**Hər şey** o qədər bəsit və yeknəsəqdir ki..."* [1, p. 33–34].

Separated examples in the text **(heç bir, heç nə, hər şey)** are words that create a traumatic psychological portrait of the character of Willy, who is unable to approach the situation, persons, and events in reality individually, does not distinguish the particular from the general, and allows one or more negative events to take over his whole life. If we pay attention to the thoughts of an old man in the same state of mind sitting next to him in the park, we can see an example of how people on the same wavelength are drawn to each other by the gravitational force of the universe: *"– Bu şəhərdə **kimsə** yoxdur! İnsanlarla dolu kimi görsənir, ancaq başını çiyninə qoyub ağlayacağın **biri** yoxdur. Səni anlayacaq, yıxılanda əl uzadıb yerdən qaldıracaq **biri** yoxdur. Bu şəhərdə milyonlarla insanın içində sən təksən, kimsəsiz və gözəgörünməz! **Bütün** şəhərlər də elə bu cürdür. Ölkələr də **elə** şəhərlərdən təşkil olunmayıbmı? Deməli, **bütün** bu dünyada tək-tənhasan."* [1, p. 157].

The old man's traumas are equating "**hamı**" to "**kimsə**" (**heç kim**ə) with the negative pronoun "**kimsə**" and ignoring "**hamı**", that is, generalizing "**hamı**" under the name "**kimsə**"; with the indefinite pronoun "**biri**", and again, in the same way, assuming that there is no "**heç kəs**", seeing "**hamı**" as a whole under the name of "**kimsə/ heç kim**", making the non-specific person **("biri")** concrete and making it a whole. It manifests itself in the moment of its generalization **("heç kim")**. At

285

this point, the concretizing function of the pronoun is revealed.

All of the mentioned characters are victim psychological people who complain about their fate and luck, talk about their misfortunes and powerlessness in the face of difficult situations, loneliness, and do not want to take responsibility for the negative events they experienced. People with a victim mentality want to control others by pretending to be victims. "*Nə* günahım var idi?", "*Niyə* elə mənim başıma gəlməli idi?", "Çox bədbəxt adamam", "Bəxtim olsaydı...", "Mənim də taleyim qismətim belə imiş" and so on. Such sentences are the active base of the speech of people with a victim mentality.

"Nə günahım var idi?" – The interrogative pronoun *"nə"* in the sentence expresses the content of *"heç bir"* in the context and means negation, i.e. *"heç bir günahım yox idi"*. Here, the function of the pronoun to turn a question into a negation is revealed, which in turn expresses the character's ability to avoid responsibility and blame the environment by building a defensive wall for himself.

"Niyə elə mənim başıma gəlməli idi?" the beauty of *"niyə"* in the sentence also has the power to create a traumatic psychological portrait of people who throw their traumas and pains inside, not behind them, who cannot get rid of the slavery of the past, who are drowned in questions and *"niyə"*.

Those who grow up with parents who constantly accuse the people around them, who are kneaded from childhood with ideas such as "həyat ədalətsizdir", "taleyə lənət olsun", they constantly complain when they reach the age of adulthood and enter the role of victim, or if children are instilled with the feeling that they are not strong, if they are not trusted, over time, children will accept their powerlessness and be afraid to make choices, make decisions, avoid responsibility and burden others, leave the choices to others, and under these feelings, they will be crushed and enter the role of a victim, looking for a savior. In the speech of Willy, who grew up with childhood traumas, we find traumatic and lamenting descriptions of what he experienced.

The quality of life of the psychologically victimized characters is determined by their conscious thinking. Because conscious thinking limits a person's creative thinking in order to get out of the difficult situation he is in, prevents him from seeing the wisdom of what he has experienced. Another character in the work is Visam, the grandson of the judge who endured the most difficult trials of life and survived the trials, lived a very painful and turbulent life, suffered from lung cancer, killed his own son, and could not save his

father from suffering and his family from destruction. Despite the hardships Visam experienced, he looked at the events with a different philosophy of life, tried to understand what happened, to see the meaning hidden behind it. He was a cheerful, humorous person, there was never any sadness on his face. Although he was sick, he gave love of life and spiritual stimulation to all patients, even the hospital staff. Even if his body was captured by the hand of death, the enthusiasm of life in his eyes did not leave him even for a moment. If we pay attention to the pronouns that are the object of research in Visam's speech, we can see the difference in meaning loaded on the pronouns that express negative beliefs in previous speeches and the pronouns that express positive beliefs in Visam's speech: *"Hər birimiz həyatımızı səhifələsək, baş verən hadisələrə diqqət etsək, sonra da bütün bu hadisələri bir-biri ilə uzlaşdırsaq, o zaman onların hamısının qarşılıqlı və möhkəm rabitəsini, hikmətini görərik. Başımıza gələcək hadisələr hər birimiz üçün xüsusi olaraq seçilib. Bu zaman insanın bütün qabiliyyətləri, bacarığı, gücü, gələcəyi və əsas da hadisələrin insana faydası nəzərə alınır. Bütün bu işlər insanın maddi və mənəvi yüksəlişi üçündür. Bu ilahi təqdir insanın tərəqqisi üçündür; tənəzzülü və çətinliklər içində əziyyət çəkməsi üçün deyil* [1, p. 130].

The pronouns *"hər birimiz, bütün, hamısı"* in the text summarize all the people and events in one word, but unlike the pronouns in the speeches of the previous characters, they are not negative, but by adding a positive, optimistic atmosphere. While other characters think that the events they experienced lead them to moral decline, Visam thinks that those events and injustices lead people towards moral elevation. Because he is the one who aimed to learn from life, therefore, that such a deadly disease gives people wisdom, spiritual perfection, and awareness; he thinks that by forgiving people who have wronged us, we are actually doing ourselves a disservice. Because the dissatisfactions concentrated in our hearts later turn into malice, which affects our attitude towards all people, we can treat even the closest people rudely for no reason. Thoughts like these show that Visam approaches issues not with conscious thinking, which limits creative thinking, but with emotional thinking. *"...Bu xəstəlik mənə lazım idi. Bu qəribə səslənə bilər, ancaq, həqiqətən də belədir. Xəstəliyin sayəsində həyata tamam başqa cür baxmağı öyrəndim, həyatın mənasını dərk etdim. Ətrafı öz həqiqi rəngində görməyə başladım. Nəzəri olaraq bildiyim həqiqətləri bütün varlığımla qavramağa, hiss etməyə başladım.* [1, p. 328].

In the sentence "*Ətrafı öz həqiqi rəngində görməyə başladım*", the definite article *"öz"* describes the real,

true reality, free from trauma. Here, the concretization function of the pronoun *"öz"* is revealed, and the concretization also directly acts as an indicator of the image's common sense.

B. Khalilov says about the concretization function of the pronoun *"öz"*: "The word *"öz"* concretizes the object according to the subject. It concretizes the relationship between the subject and the object" [7, p. 160].

If we analyze with this approach, we will see that the pronoun *"öz"* in the sentence has specified the relationship between the subject and the object – the environment and its color. When we approach this concretization from a psycholinguistic perspective in context, we can see that it creates a psychological portrait of the character. *"-Mən bu cümləni "niyə"siz deyərdim: Bu şəhərdə **kimsə** yoxdur? Cavabını da **özüm** verərdim: əlbəttə ki, var. Bu şəhər gözəl insanlarla doludur. Mümkündür ki, **kimsə** səni görməsin, bu, onun bir az fikirli olmasındandır, biganəliyindən deyil. **Ham**ının yanında **kimsə** var. Sadəcə onu görmək lazımdır. Biz də **kiminsə** yanındayıq* [1, p. 160].

*"Bu şəhərdə **kimsə** yoxdur? Cavabını da **özüm** verərdim: əlbəttə ki, var."* The return *"**özüm**"* in the sentence describes the strength of a person who takes responsibility for his life, which is a product of personal pronoun thoughts.

In the sentence *"Bu şəhərdə **kimsə** yoxdur? **Ham**ının yanında **kimsə** var. Sadəcə onu görmək lazımdır. Biz də **kiminsə** yanındayıq."* the pronoun *"**kimsə**"* in the sentence does not mean *"**kimsə**"("heç kim")*, which expresses negation as in the old man's speech, but rather uncertainty. By changing the intonation of the old man's sentence *"Bu şəhərdə kimsə yoxdur"* and turning it into a question, Visam also changes the meaning of the sentence by changing the meaning of the pronoun *"**kimsə**"* in the sentence and by giving the answer himself. At the same time, it turns a negative thought into a positive one by saying, *"Hamının yanında **kimsə** var".*

Conclusion. As a result, we come to the conclusion that the psychological portrait of a character can be revived by the speech coming from his thinking through the filter of the psyche of his attitude towards life. Although the reasons for the hardships of different characters who grew up in difficult living conditions and had their dreams shattered are different, their pain and the fire inside them are the same. However, different perspectives on life determine their quality of life, which we clearly saw in their speeches expressing their feelings, emotions, mental state and thoughts.

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Зейналли Ж. Р., Назарлі Р. Р. РОЛЬ ЗАЙМЕННИКІВ У СТВОРЕННІ ПСИХОЛОГІЧНОГО ПОРТРЕТУ ОБРАЗУ ШЛЯХОМ ПСИХОЛІНГВІСТИЧНОГО АНАЛІЗУ (ЗА ПСИХОЛОГІЧНИМ РОМАНОМ РОВШАНА АБДУЛЛАОГЛУ «У ЦЬОМУ МІСТІ НІКОГО НЕМАЄ»)

Всі люди мають здатність пристосовуватися до різних життєвих обставин. Але всі пристосовуються до умов не однаково, а по-своєму. Деякі люди легко пристосовуються до будь-якої ситуації, навіть у нестандартних складних ситуаціях вони залишають минуле і зосереджуються на

майбутньому, рухаються вперед, розвиваються, відчувають духовне задоволення; а деякі зосереджені на минулому і діють в обмежених рамках – в рамках страхів, заборон, дозволів, зобов'язань, суворих правил і призводять себе до морального краху. Такі відмінності в адаптації є результатом ускладнень і успіхів, викликаних певними розвиненими і нерозвиненими здібностями психіки людини, які допомагають і заважають долати перешкоди. Прояв ситуації, сформованої цими здібностями, розкривається у формі почуття, поведінки, емоцій, думки, мови, які є показниками внутрішнього світу людини. Психолінгвістичний аналіз проводився на основі мовлення, яке є однією із зазначених у статті форм прояву, тобто на основі мовних одиниць, що створюють психологічний портрет персонажа в мовленні, звернуто увагу на займенники й мовні одиниці, що створюють психологічний портрет героя. Тому розвиток свідомості веде до більшого розмежування особистості. І верховенство – це не підкорення свідомості, а порушення створених свідомістю кордонів. Це означає появу психічного здоров'я. Оскільки психіка складається не лише зі свідомості, психічне здоров'я формується в результаті еволюції психіки людини. Психічні процеси забезпечують здоров'я і хвороби так само, як вони забезпечують існування і життя людини. Таким чином, людина без психіки не є особистістю, а особистість, яка піклується про свою свідомість, є особою з психічним розладом. Індивід, який може контролювати свою свідомість і розвивати передсвідомість, – це індивід, який отримав психічне здоров'я.

Ключові слова: психолінгвістичний аналіз, психологічний портрет, психічне здоров'я, психіка, мовлення, мова, мислення, свідомість, займенник.