

Representation of identity in English, German, Russian and Chechen idioms: a corpus approach

S.M. Yusupova*

Kadyrov Chechen State University, 364024, A. Sheripova Str., 33, Grozny, Russia

Abstract. The article examines identity in English, German, Russian and Chechen idioms, as well as contexts of their use, obtained from the British National Corpus, the Corpus of Contemporary American Language, the Corpus of the German Language Institute in Mannheim, the National Corpus of the Russian Language, as well as from the Corpus of the Chechen language and in the course of a psycholinguistic survey of Chechen speakers. In its inner form and meaning, sociocultural factors affecting the formation of identity are revealed. The contexts reveal new or additional meanings of idioms not reflected in dictionaries, the place and perception of identity through the prism of cultures and social experience. A comparative, semantic analysis of idioms showed that identity has different kinds: personal, civil, political, regional.

1 Introduction

In the modern world, identity has become one of the relevant concepts in the study of universal and nationally specific in different languages. Identity is defined as a sense of belonging to a certain social, national group. The subject of research is the reflection of identity in the semantics of idioms of English, German, Russian and Chechen languages. The aim of the research is to study the reflection of identity in the semantics of idioms of English, German, Russian and Chechen languages.

Identity in the social aspect is self-awareness through a number of characteristics influenced by various factors, historical, cultural, social. In understanding one's belonging to certain social groups, identity and self-identification are formed. This allows a person to be himself, develop a value picture of the world, self-esteem commensurate with these values. Lack of identity leads to internal conflicts, hinders social adaptation. Identity can be of different types: civil (feeling of belonging to the state), regional, ethnic (ethnic), gender (cultural patterns of masculinity and femininity).

Religious identity occupies a special place in the hierarchy of identities. In different historical, social contexts, religious identity can play a complementary role, competing with ethnic and civic identity [Yusupov, 2013:159].

Mastering languages is directly associated with the formation of a worldview, the formation of identity. The formation of "mine" always occurs on the border with the "other"

*Corresponding author: seda_linguist@mail.ru

and is fundamentally not completed [Galchuk, 2017]. Social and cultural phenomena are investigated using the concepts of identity, identification - in a group, society, nation, building patterns of communicative behavior and assessing them as socially normative or private. This helps to determine why, some of them last a long time, while others turn out to be short-term [Orlova, 2010: 110-111]. Identification is based on revealing common and different features of an object. A high level of identity is noted among peoples in a hostile environment. Identification, identifiable similarities and differences are an evolving, dynamic process. Sociocultural context influences which characteristics become significant in identity formation and change [Telnova, 2011: 25-31]. Language and cultural identity are linked by a value aspect that is motivated by collective and individual experience [Kazydub, 2018].

Language units most fully reflect the national characteristics of the mentality, native speaker and environment of his existence. Assimilation of someone else's mentality, language is associated with a person's understanding and distinction between "his" and "someone else's." An important component of this process is also tolerance, a tolerant attitude towards the feelings of other people [Sutkevich, 2006:125, 132].

National language and national identity are inextricable and interrelated [Kuznetsova, 2011:104].

The study of identity in phraseology is possible through the analysis of idioms as the embodiment of historical identity; communicative functions of various types of idioms as indicators of belonging to the Catalan language community [Salvador, 2021:253]. Cultural motivation in idioms is manifested through the aspect of mental culture (texts - the Bible, mythology, fables, poetry, films, modern literature), cultural symbols, the aspect of material culture, the aspect of culturally related social interactions [Rada, 2013: 121-122].

Thus, idioms can "migrate" from one language to another, "skipping" language boundaries. According to contact linguistic theory, idioms are first used as calculations (translations from a foreign language) in a new language, and then through frequent use penetrate the language inventory [Piirainen, 2010:172].

In phraseology, the cultural basis is manifested in the original meanings - the sum of the features that in the semantics of expression constitute an earlier cultural-semantic layer that introduces value-semantic content [Mokienko, 2020:127].

2 Materials and methods

The research methods were cognitive, semantic, comparative, sociolinguistic analysis. The research material was the idioms of English, German, Russian and Chechen languages and the contexts of their use from the British National Corpus, the Corpus of Contemporary American Language, the Corpus of the German Language Institute in Mannheim, the National Corpus of the Russian Language, as well as from the Corpus of the Chechen Language and during the psycholinguistic survey of Chechen speakers.

3 Results and discussion

National-cultural specificity is manifested in the actual meaning and inner form of the studied idioms, as well as in their lexical structure.

Consider examples of English, German, Russian and Chechen idioms that reflect sociocultural identity, as well as the contexts of their use. In English, German, Russian and Chechen idioms, the following types of identity were distinguished: personal self-identification, civil/political/regional identity.

3.1 Personal identity

Personal identity is defined as awareness of one's personality, one's own belonging to certain groups.

3.1.1 English

Identity crisis - "crisis of personality, identity," 573 context. In contexts, the idiom is used in the meaning of "personal self-identification," as well as "national," and nation in identity crisis due to globalization and mass migration. The processes of formation of identity loss are influenced by globalization and migration.

3.1.2 German

Selbsterkenntnis ist der erste Schritt zur Besserung - "when you make your own mistakes, you correct yourself," 51 context. The idiom is used in contexts in the meaning of "to know yourself, to understand what suits you psychologically and physically." Personal identity as an understanding of oneself, one's needs.

3.1.3 Russian

Сохранять... (свое собственное) *лицо* (neut.) (lit. preserve... (your own) face) - "do not lose your own dignity, reputation," 21 context. In contexts, it is about preserving the face, identity as dignity and reputation, restraint and preserving oneself, one's language.

а. Новый статус, говорил он, потребует от Владивостока «*сохранять лицо*», и город станет чистым, нарядным и ухоженным (Василий Авченко. Зияющие высоты «поворота на восток» // «Дальний Восток», 2019). The new status, he said, will require Vladivostok to "save face," and the city will become clean, elegant and well-groomed.

б. Напротив, цивилизации Востока традиционно определяются культурой стыда: там человек должен «*сохранять лицо*», и как раз для этого ему лучше не открывать свои неприятные тайны. (С. С. Аверинцев. Тоталитаризм: ложный ответ на реальные вопросы // «Родина», 2002). On the contrary, the civilizations of the East are traditionally determined by the culture of shame: there a person must "save face," and just for this he is better not to reveal his unpleasant secrets.

с. Политической становится попытка персонажей оставаться собой, *сохранять лицо*, язык (Вероника Хлебникова. Вечера на хуторе близ Диканьки на краю джунглей // «Однако», 2010). The characters' attempt to remain themselves, to preserve their face, language.

3.1.4 Chechen

Аз хазийта (spoken) (lit. let hear a voice) - "to prove yourself, show your capabilities, strength, etc., declare, talk about yourself."

Къегина малх кхетте де, кхи – а хаза хилийта хьайн аз хазитахьа? Хьан аз хезча мел кхоьлина де хиларх, сирла хета. A bright sunny day - to make it even more beautiful, let your voice be heard. Having you heard your voice, the day brightens, no matter how cloudy it is.

3.2 Regional identity

Regional identity is the correlation of human life, society with a certain space. Regional identity is conditioned by the material, emotional connection of the person and the region [Eremin, 2012].

3.2.1 English

A rising tide lifts all boats (saying, especially *AmE*) - "Used to say that everyone benefits when the country's economy grows and improves," "the tide lifts all boats." From the political sphere. 43 context.

a. His views are totalitarian inasmuch as there is no aspect of life that he believes to be beyond the reach of the state, and they are deeply illiberal inasmuch as he is willing to jettison a great deal of American liberalism including freedom of speech if doing so means that he can stifle his enemies' ability to participate in the political process. He rejects John F. Kennedy's insistence that "*a rising tide lifts all boats*" and he is willing to sink as many boats as is necessary in his crusade against the reality that some people make more money than others (BNC, 2015).

b. And we know if we were to do a comprehensive tax reform, that we would be helping everyone and we would be helping the economy grow and therefore help everyone. You know, *a rising tide lifts all boats* and that's really what we want to do (BNC, 2015).

Rock the boat (informal) – doing something that could disrupt someone, something, cause problems or somehow rebalance the situation." 401 context.

Fear in the workplace today has made companies who need to grow and change do the same over and over again. It is safer for the managers – they won't put their necks out for fear of being chopped. It is easier and safer not to *rock the boat* – to go along and get by. The result – lack of leadership. People have become accustomed to not doing their best, but rather doing to get by and be safe. You can define yourself as a leader by not being ruled by fear and doing the right thing -- not always the safe thing (BNC, 2012).

3.2.2 German

Partei sein - "to be partisan, not to be neutral." 4.366 contexts. The contexts reflect the civil and political position - "to improve society."

Wir reden zu viel über Spaltung und erdrücken die Menschen mit negativen Meldungen. Wir wollen aber keine Partei sein, die den jungen Menschen Angst macht, bis sie sich vor Verzweiflung auf die Straße kleben. Wir wollen die Partei sein, die den Menschen Mut macht, Firmen zu gründen, Familien zu gründen, aktives Mitglied unserer Gesellschaft zu sein und die Zukunft mitzugestalten. Statt allbekannten Verbots-Fantasien und ideologischen Wegschauens, braucht es gesunden Menschenverstand (Nürnberger Zeitung, 21.09.2023). We talk too much about division and we crush people with negative messages. But we don't want to be a party that scares young people until they stick to the street out of desperation. We want to be a party that gives people the courage to start companies, start families, be an active member of our society and participate in shaping the future. Instead of well-known forbidden fantasies and ideological views, common sense is needed.

3.2.3 Russian

Рука Москвы (lit. hand of Moscow) (journal) - "on the policy of the center, the organ of influence," 27 contexts.

В четырнадцатом веке рука Москвы стала дотягиваться до Твери и окрестностей. (М. Б. Бару. Таракан на канате // «Волга», 2016). In the fourteenth century, the hand of Moscow began to reach Tver and its environs.

Новые русские (lit. new Russians) - "representatives of the social class of Russia, who made a state in the 90s.," 209 contexts.

Естественно, на месте, где еще копать и копать археологам многие годы, новые русские хотят построить что-то экономическое или лирическое (С.Н. Есин. Дневник (2004)). Naturally, in a place where archaeologists have been digging and digging for many years, the new Russians want to build something economic or lyrical.

3.2.4 Chechen

Куыг тало (lit. press with your hand) – "subscribe, take part in something". In the past centuries if it was necessary to conclude a written agreement and obligations, put their fingerprint on paper (kug taladora - attached a hand).

Салавди кехат йаздина шена беш йоьхуш, куыг талина селсовете длаэцна вахара. Salavdi wrote a letter asking for land, signed it and went to the village council.

4 Conclusion

Linguocultural originality is expressed in universal and national-cultural figurative models of describing situations. The corpus analysis shows the semantic properties of idioms in contexts: new and additional meanings, reveals the place and perception of identity through the prism of cultures and social experience. The conceptual sphere of "identity" occupies an important place in different cultures, which manifests itself in images and contexts of use. A comparative, semantic analysis of idioms showed that identity has different types: personal, civil, political, regional.

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