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LINGUISTIC AND CULTURAL MARKERS OF NATIONAL IDENTITY IN THE LANGUAGE OF YOUNG  
BESARABIAN BULGARIANS

ABSTRACT

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## INTRODUCTION

At the end of the 20th century, linguoculturology was formed as an independent science, standing on the border between linguistics and culturology. However, it has its scientific prerequisites back in time in view of the achievements in the field of ethnolinguistics, cultural anthropology, linguistics.

The present work integrates the achievements of different linguistic sciences and is based on theoretical formulations, focusing on language as a factor that forms identity. Language is seen as a container of values and faith, carries within itself the delayed archetypes of the collective subconscious, which binds an ethnic group or people through a common historical past, mythology, fiction, rituals and ritual practices. The connection between ethnic and national identity, on the one hand, and language, on the other, is two-way, because, accumulating in itself the conceptsphere of a nation, language in turn forms an identity in those who speak it.

The study of the Bulgarian diaspora from the point of view of the linguo-cultural markers of the national identity is an actual problem. There are works exploring various aspects related to Bulgarians abroad, but the direction is either closely related to methodological problems in studying the Bulgarian language abroad, or is ethnocultural and sociolinguistic. There are no linguo-cultural developments closely related to the influence of language on the identity of young Bulgarians, as well as the impact of linguo-cultural markers in their language. This is the basis for scientific research in this direction.

The present study focuses only on the language of young Bulgarians born in Moldova and Ukraine, in the specific age range of 15 to 25 years. The target group was chosen with the idea that this is a transitional moment in human life, when the young person is built, and it is possible to trace the process of formation of national identity.

**The working thesis**, which is defended in the present study, is that the national identity of young people from our diaspora, born in Moldova or Ukraine, is Bulgarian, although in the conditions of a homeland different from Bulgaria.

**The object of this study** is the linguistic realization of the national identity of young Bulgarians born abroad and in particular - the Bulgarian diaspora in Moldova and Ukraine aged 15-25.

**The subject of the study** are the linguo-cultural markers in the language of young Bulgarians born abroad, which are related to the Bulgarian national identity. Emphasis in the present study is placed on the ways of designation of the homeland, the self-identification of the young Bulgarians and the concepts that distinguish the Bulgarian language personality.

The study uses the terminological tool used by linguoculturologists worldwide and in Bulgarian science.

**The purpose** of the scientific research emanates from the working thesis and is related to the development of a model through which the Bulgarian national identity can be studied and researched in the conditions of foreign countries, where a huge percentage of modern Bulgarian generations are born and formed, given the socio-economic realities of the global world.

The leading factor is the language that preserves and in a sense protects the identity outside Bulgaria.

Through the application of qualitative and quantitative research methods, those linguistic and cultural markers prove that young people in Moldova and Ukraine are an inseparable part of the Bulgarian community.

**The tasks** through which the goal is achieved are the following:

- To establish what are the factors that influence the formation of the Bulgarian national identity of the diaspora in Ukraine and Moldova;
- To apply the selected research methods, described in detail in the main part, to the linguistic and cultural markers in the language, which have not been the subject of research in the specific age group. Among the main methods of analysis are the free associative experiment, content analysis of the written texts created by the respondents on the topic "My homeland" and quantitative and qualitative method of analysis of the questionnaire to determine the linguistic and cultural markers of the national identity of the respondents;
- To study the level of knowledge of Bulgarian national symbols and to test hypotheses regarding which ones are better known among younger people and why;
- To analyze the ways in which the homeland is named;
- To study whether a homeland other than Bulgaria influences the formation of Bulgarian national identity; to analyze how this influences the language of the Bulgarian youth born abroad;
- To check whether in their intercultural communication the Bulgarian youth is placed in a situation of hostility or coexist harmoniously with other ethnic groups with dominant communication in the Bulgarian language;
- To study the ways of self-identification of the respondents.

## CHAPTER ONE

### ANALYSIS OF THE STATE OF THE PROBLEM

#### 1.1. Introduction

This chapter of the dissertation offers a detailed overview of theoretical platforms in the field of

linguistics and a number of other borderline sciences (For example: ethnolinguistics, linguocultural studies, sociolinguistics) in order to analyze the diversity of views regarding the formation of national identity and its reflection in language. It includes the scientific theses of researchers such as Wilhelm von Humboldt, Eduard Sapir and Benjamin Lee Wharf, Eric Erickson, Nikolai Berdyaev, Valentina Avramova, Veronica Telia, Valentina Maslova, Vladimir Vorobyov, Frank Palmer, Michael Bayram and Howard.

Theories about the role of language in the construction of identity have been seen in the scientific theses of world scientists such as Wilhelm von Humboldt, Eduard Sapir and Benjamin Lee Wharf, Eric Erickson, Nikolai Berdyaev, Valentina Avramova, Veronica Telia, Valentina Maslova, Vladimir Vorob. Michael Bayram, Howard Giles and others.

In the structure of the chapter there is a place for other studies of the Bulgarian identity in Bulgarians born abroad, as well as a summary of the influence of these theories on the present study.

## 1.2. The concept of identity

In the twentieth century, interest in the concept of identity was associated with psychology, but entering various fields of the humanities, it became the subject of broad interpretations. The word identity comes from the medieval Latin - *identicus*, and it is from the pronoun *idem* "the same"; from the same root is the word *ibidem* "also there", from which in late Latin comes *identicus* ("identical") and the noun *identitas* ("uniformity, similarity"). In a broad sense, the concept is related to the self-determination of the individual in the context of contacts with others. The concept of identity was introduced by Eric Erickson after the Second World War, "to restore security in a stable image of himself", but today it is more "a dynamic constellation of scattering images" (Popova, 2011: 27).

Identity theories are based on the concepts of cognitive social psychology of Henri Tashfel (Tajfel, 1981), John Turner (1990), sociologists Anthony Smith (2000), Benedict Anderson (1998), Ernest Gellner (1999) and others. In the 1960s, the most famous work that defined the concept of identity in the United States was that of Eric Erickson - "Identity - Youth and Crisis" (Erickson, 2013), in which the author defines the concept as "process," located "at the center of the individual himself and also at the center of his social culture" (Erickson, 2013: 30). After this elaboration of Erickson, the concept of identity was taken out of the psychoanalytic context, where it appears in the works of Freud (Popova, 2011). Erickson views identity as a "subjective sense of reinforcing identity and continuity" (Erickson, 2013: 38), and Pierre Tapp and Jean-Paul Codol (Erickson, 2013: 7-8) accept that "identity is a system of representations, feelings and strategies organized for the protection of its object, but also its control, projecting mobilization and idealizing flexibility" (Aretov, 2006: 7). The different concepts have an essential similarity in the understanding that identity in its variability is important for the formation of the individual as a member of society, for his self-esteem, for his integration among other members of the group with which he would like to identify.

Such an understanding of identity is fundamentally important for the development of the humanities and brings together the research pursuits of sociology, anthropology, psychology and linguistics. The emergence of identity theories is also associated with a certain historical time in which people experience a social, cultural or political crisis and need to adapt themselves with some resilience among others.

In the 1960s, theories of identity, according to Yu. Popova, develop in two directions - on the one hand, identity was associated with ethnicity under the influence of Gordon Allport (1983), and on the other - with the sociological theory of roles and reference groups according to Nelson Foot and Robert Merton [Popova, 2011: 27]. The ethnic community is defined as a group that believes in its imaginary

or real common origin, the idea of which is maintained within the political community. Max Weber (1992), Ernest Gellner (1983) and Benedict Anderson (1998) are working on this problem. According to Fr. Bart (1969) they are: "Symbolic zones of contrast between members of different groups" (Quote from Boneva, 2006: 33). Identity, according to Tanya Boneva, is defined as: "Experiencing otherness, which is expressed through certain self-names or names of groups with which they are known in a particular social environment" (Boneva, 2006: 33-34). In this sense, the terms of identity are endogenous - created by the community, and exogenous - imposed by other communities for it or by state institutions (Boneva, 2006: 34).

In the 80s of the twentieth century the term identity began to be used in the humanities of sociology, and in the 90s the theoretical developments in the field of psychology, philosophy and culturology doubled (Popova, 2011: 28).

### 1.3 Types of identity

In his work "National Identity", Anthony Smith conducts a detailed study of national identity in the context of other identities, basing his observations on a broad historical basis. (Smith, 2000: 10). In his book, Smith analyzes the various manifestations and forms of identity, emphasizing the national, because it presents most fully the cultural differences of larger communities, which are based on ethnic or other characteristics that unite the community.

Under the influence of Erickson (1996) and Smith (2000), the literature discusses individual and collective identity. Individual identity is the conscious identity of the individual with himself in time - something that Erickson calls Ego-identity, understood as the wholeness and continuity of the Self. At the same time, the individual is aware of his difference from others in the set of factors that shape him (Ivanov, 2012: 3). The individual seeks to join the group through gestures, language, imitation, play.

Based on those characteristics that match with the different subjects, we can speak of group identity. If the members of the group are aware of its constancy in time and identity of itself, then this conscious sharing gives rise to the collective identity (Ivanov, 2012: 34).

Gradually, in sociology and linguistics, the idea of multiple identities emerges, which is a logical consequence of the different roles in the life of each person - family, gender, spatial, professional, religious and ethnic.

In pre-modern times, regional identities give rise to cohesive movements, but these turn out to be temporary manifestations of specific complaints or problems (Smith, 2012: 35). The local identity is a product of emotional connections with the place of birth, and the regional identity refers to wider territories with which individuals can connect their ancestral origin (Ivanov, 2012: 35).

Bringing together social groups is a more sustainable model. Examples of proletarian revolutions or clashes of individual classes in the understanding of Marx's sociology are not uncommon in the world's history, but because they are based on economic interests, they are also not an appropriate basis for the formation of a stable collective identity.

Another type of identity, according to Anthony Smith (2000), is religious identity. It encompasses super class groups and the unifying basis for them are the common symbols and rituals through which members identify themselves. Smith linked ethnic identity to the emergence of nations around what he called "ethnic nuclei," and this was his major contribution to the study of national identity.

Every ethnic community has a conscious idea of itself and others. Ethnic identity, unlike other types of collective identity, is fundamental to the individual and the community with which he or she identifies. The very subject of identity (individual or collective) is situated in the world vertically and horizontally. The vertical plan is in the context of the mythological and the supernatural, and the horizontal one regulates the relations with other people, with the surrounding material environment (Aretov, 2006). Aretov claims that identity is accepted as an "umbrella concept", which hides in itself all the

projections of the subject in his relationship with the world.

The question of European identity has aroused interest in the citizens of Europe since the creation of the European Union. Penka Hristova reviews the theories of what European identity is in the speeches of politicians and in scientific articles (Hristova, 2012).

Globalism replaces the "Territoriality of the nation" (Smilov, 2015: 56) of the modern era with "Supra-territorial nationalism", because it may turn out that there are fewer representatives of the nation living in the local territory than in the diaspora.

A comprehensive study of theories of European identity is offered by Penka Hristova (Hristova, 2012). It also examines Herman and Brewer's ideas about nested identities. This is the interpretation of identities as concentric circles, with the innermost circle being the regional identity, followed by the national and finally the supranational (European)

All the above types of identities function in the consciousness of the individual or society.

According to Nikolai Aretov, it is appropriate to talk about the network of identities in which the individual is, these are the different aspects of his multiple identity. Combining different identities can lead to a conflict in which the subject is faced with a problematic choice of which of his identities to choose. This is a common situation for minority groups, who may at the same time feel under pressure to be included and at the same time be encouraged to demonstrate their differences. The second one is mostly the reaction of the others to the minority group. Identity manifests itself most strongly when it is threatened or in some transformation of the subject (for example, during puberty). Erickson defines this condition as a crisis of identity. (Aretov, 2006: 17).

In his book "National Identity and Independence: Nationalism of Minorities in Scotland and Wales", Robert Anderson (2001) discusses two types of nationalism that have a significant place in the various theories of nationalism. The first is official nationalism promoted by the state. In this case, a nation dominates through official language and state symbols. The second being minority nationalism, which develops in response to official nationalism.

Ernest Gellner (1999) examines three types of nationalism, in view of the present study the third nationalism, called "Diaspora of the nationalism", is of interest. Here the fear of assimilation causes nationalism to become an unifying cause.

The present study examines the national identity of Bulgarians, placed in the context of a foreign dominant culture, which is an important circumstance for the formation of identity.

There are studies of the national identity of Bulgarians born in Moldova or Ukraine (Matanova, 2016; Grek, Chervenkov, 1993, Bachvarov, 1993, Popova, 2013, etc.), but many of them are mainly ethnocultural and focused on life, culture, mixed marriages and the intercultural context.

Here we accept that language is the main sign of ethnic difference and we support the thesis of Emil Milanov that: "The difference of language is the most tangible ethnic border between ethnic groups. This puts it among the main criteria influencing the sustainability of the Bulgarian identity." [Milanov, 2000: 117].

The fact that in the environment of foreign languages the respondents communicate in at least two languages - Bulgarian and Russian or Moldovan (Romanian) cannot be ignored. Whether they will be understood as native and foreign (Hudson, 1995), or as first and second (BEL, 1980, quoted by Dimchev, 2002), these languages form an identity in those who speak them.

#### 1.4. Language and identity

##### 1.4.1 Linguoculturology - basic terminological tool



From the point of view of linguoculturology, the concept of culture is basic. According to the 1985 Philosophical Dictionary, culture is "A set of material and spiritual values created by humanity in the process of socio-historical practice, which characterizes the historically achieved level of development of society" (Philosophical Dictionary, 1985: 303). The definition is similar in the Dictionary of the Bulgarian Language from 1995: "A set of achievements of mankind in material production, in social and in spiritual life" (see: Avramova 2007: 6).

The study examines numerous definitions that emphasize one or another essential aspect of culture, and here we assume that culture is generally seen as a set of absolute values created by man, which are manifested in objects, actions, words and acquire a symbolic nature.

In the 90s of the XX century, linguoculturology was formed as an independent scientific field, studying the cultural manifestations of the people, fixed in the language. It is based on principled statements from linguistics and culturology, and although the term originated in this period, the ideas have their roots far back in the time of Wilhelm Humboldt. Until the 21st century, the language-culture-ethnic relations can be found in the scientific works of the Brothers Grimm (1875, 1876), Buslaev (1818) and Potebnya (1835), but Humboldt's (1767) staging of the "Folk's spirit" is especially popular. It states that culture is above all, the language, that describes the circle around the people who speak it. Language is the living energy of the people, therefore language is not a thing but an action. According to Humboldt, language is not just a reflection of the world, but the result of the human interpretation.

The German philosopher Karl Fosler (1872) developed Humboldt's ideas by striving to create a linguistic style. He claims that the history of language is intertwined with the history of culture.

In the humanities, a similar thesis has been known since the 1930s as the Sapir-Wharf Hypothesis on linguistic relativity. Sapir, studying the language of the American Indians, believes that "speech is a purely historical heritage of the collective, a product of long social use." (Quoted in Avramova, 2007: 36). Every nation, says American ethnologists, perceives the world through the prism of their native language. This leads to the idea of different pictures of the world, which cannot be taken as one and equally familiar to people. In the studies of Franz Boas (1858), Edward Sapir (1884) and Benjamin Wharf (1897) it became clear that there are no primitive languages, because every language, regardless of its type, is able to meet the needs of the people who use it. The level of cultural development or the influences between cultures are mainly reflected in the vocabulary. It is the lexical layer that shows the time and nature of cultural influences.

The ideas of N.I. Tolstoy (1923), the founder of Russian ethnolinguistics, also contributed to linguoculturology. He believed that if language is accepted as a verbal code of culture and as a creator of culture, research in the field of phraseology will be fruitful (quoted in Avramova, 2007: 37).

At the end of the twentieth century, the following postulate was adopted in world linguistics: language is not only connected with culture, it exists through it and expresses it. Language is at the same time a tool for the creation, development and preservation of culture. On the basis of this idea, according to Valentina Maslova, a new science emerged - linguoculturology (Maslova, 2001: 27). The interdisciplinary nature of linguoculturology brings it closer to anthropology, culturology, linguistics, sociolinguistics, ethnolinguistics, psycholinguistics, linguistics, but at the same time it has its own goals, objectives and research methods. Linguoculturology studies every language sign that has a national-specific and universal cultural marking (Avramova, 2007: 39). Its purpose is to establish the picture of the world for the speakers of a language, presented in different discourses - literary, philosophical, religious, folklore, etc. This means explaining the cultural connotation encoded in language units.

The development of linguoculturology in Russia is associated with the formation of various schools. Of interest are the names of N. Arutyunova (1998), dealing with universal terms of culture, which are studied through the eyes of an outside observer, not the bearers of culture; V. Telia (1996), set the

beginning of the phraseological school, whose productions are close to the ideas of A. Vezhbitska (1999) and her "mental linguistics".

Each of these schools has its own concept and research field (Maslova, 2001: 29). The general positions we find are related to the emphasis on the study of the cultural semantics of the linguistic sign, which is formed through the different codes of culture and language.

Among the many definitions of the subject of linguoculturology, here we accept the definition of Telia (1996) that the subject of linguoculturology is the study of "the embodiment in the living national language of material culture and mentality; living communicative processes in their effective continuity with the language and culture of the ethnic group" (Telia, 1996: 216).

We also accept Valentina Avramova's statement that the object of linguoculturology is on the border language - culture - man and in particular - the interaction of language as a translator of cultural information, and the subject is the material and spiritual culture of man, embodied in artifacts that are interpreted by man. We are looking for those language units in which the national culture, mentality and mentality of the native speakers is conceptualized. Important are those units that acquire symbolic, figurative-metaphorical meaning, fixed in myths, legends, rituals, folklore and religious discourses, artistic texts (Avramova, 2007: 33).

Telia introduces the concept of cultural connotation, arising as a result of the interpretation of the associative-image bases of phraseological units or metaphors by relating them to cultural-national standards or stereotypes. (see: Ermolenko, 2010). It defines cultural connotation as "interpretation of the denotative or figuratively motivated, quasi-denotative, aspects of meanings in the categories of culture" (quoted in Nedkova, 2011: 16). Each linguistic sign in its semantics contains a meaning that reflects the relationship between the sign and the culture, and this is a secondary nomination, depending on national and cultural stereotypes. The connotation is perceived as an evaluative halo and is most clearly manifested in the national-specific vocabulary that builds the picture of the world.

The various theoretical statements on the problem are considered in view of the methods chosen for the analysis of the data from the questionnaires of the respondents. The free associative experiment, the interpretation of the concepts and the content analysis of the essay texts of the respondents were preferred in the study with the belief that they reveal the linguistic and cultural markers of national identity in the language of young Bulgarians abroad.

#### 1.4.2. Linguistic picture of the world and linguistic personality

Clarification of the concepts of linguistic picture of the world and linguistic personality is essential for determining the national identity from the point of view of linguoculturology.

The term linguistic picture of the world is widely used in linguistics and intercultural communication. Initially, L. Wittgenstein used the term "naive picture of the world" in philosophy (Wittgenstein, 1981). Leo Weisgerber (1929) introduced the concept of the needs of anthropology, linguistics and semiotics. Weisgerber considers the stimulating role of language in forming a picture of the world: "Language allows a person to unite all his experience in a single picture of the world and makes him forget how he perceived his surroundings earlier, before learning the language. world "[Weisgerber, 1929: 51] ..

The term picture of the world is fundamental and is associated with the overall picture of the world fixed in language. In the early twentieth century, O. Spengler (1994, 1995) wrote: "Each culture has its own individual way of seeing and knowing nature. Within the limits of the individual culture, each individual has his own special history "(Spengler, see: Zvegintsev, 1964: 69-104). But the idea is far back in time and is associated with Humboldt and his above mentioned ideas.

In semiotics, the picture of the world began to be considered in the study of primary modeling systems (language) and secondary systems (myths, religions, folklore, poetry, cinema, painting, etc.). Phenomena and objects from the external world stand in the human consciousness in the form of an

internal image and these images represent a field of meaning, which according to Leontiev turns the picture of the world into a system of images (Maslova, 2008: 49).

According to Maslova (2008), the way of conceptualizing the world is, on the one hand, universal and, on the other hand, nationally specific. The nationally specific manifestations of thinking about the world are reflected in the additional cultural semantics (cultural connotation), which is the subject of research in linguoculturology.

Regarding the linguistic picture of the world, two schools are formed - one is related to the productions of A. Vezhbitska (1983, 2001), who studies the language-specific concepts - linguistic and cultural isoglosses (stereotypes of linguistic consciousness), which are described by universal semantic lingua mentalis language, which is made up of semantic primitives that can be translated into most languages. The second is influenced by the views of Yu. A. D. Apresyan (1993, 2001) and his followers, who try to reconstruct the "naive" worldviews characteristic of a language (Lyubenova, 2013). Since the human personality is the intersection of language and reality, the concept of linguistic personality is also essential.

Yu. N. Karaulov's contribution to the development of the concept of linguistic personality is in its consideration as system-forming in the description of the national language and through it can be revealed language-specific data for a given linguistic and cultural community. He speaks of three levels in the structure of the linguistic personality:

- verbal-semantic, implying normal command of natural language;
- cognitive - its units are concepts, units, concepts that represent the picture of the world, reflecting the hierarchy of values;
- pragmatic - goals, motives and interests, ensures the transition to real activity in the world. (Karaulov, 1989; see: Avramova, 2007: 62)

The description of the linguistic personality is realized through language. The interaction of culture and personality is two sided - on the one hand, culture creates personality, on the other hand - personality forms culture. The analysis of folklore material, journalism, fiction, politics, sociology, art, etc., makes it possible to study the linguistic personality in order to find the dominant characteristics that determine the basic characteristics of the national personality.

Here we accept that the linguistic personality is the intersection of the national language and the ethnospecific culture of the community, as well as the views of Yu. Karaulov that: "The linguistic personality is the basic national-cultural prototype of the native speaker, forming an invariant part of a structure." and that it is a multi-layered and multi-component set of language abilities, skills and readiness to perform speech actions of varying degrees of complexity, which are classified, on the one hand, by types of speech activity and on the other - at the levels of language "(Karaulov, 1987).

#### 1.4.3 Theories about the role of language in constructing identity

At the beginning of the 21st century, linguistics categorically assumes that language influences the formation of identity, including national identity. In turn, language can be marked by markers that prove the opposite - how identity affects the language of one individual or a group.

Various sociolinguistic and ethnolinguistic formulations theoretically consider the role of language in the construction of identity.

Of particular interest is the study of the language-identity relationship. According to Michael Byram

(2006), the connection between learning foreign languages and the formation of new identities is important, and although national identity is acquired with the first (native) language, the use of another language results in the formation of another identity. In his plays, Bayram states that the stronger the competence in a given language, the easier it is for the individual to identify with a group.

Some of the research examines the cognitive aspect of language - J. Lakeff (1987), R. Langaker (1987), L. Talmy (2000), W. Chaif (1980), C. Fillmore (1982); Yu. Apresyan (1974), A. Kibrik (1992), I. Kobozeva (2003), N. Arutyunova (1990). Others see language as a marker of group boundaries, and people use it to identify or distance themselves from a group. They believe that language is a way of negotiating membership in a group - H. Giles (1987), P. Johnson (1987), Noels and Halle Kiel (2014).

One of the theories about the connection between language and identity is that of Anthony Giddens. Examining the processes of ethnic relations in the world, Giddens predicts their likely future. According to him, immigrant societies are subject to three types of processes:

- assimilation - immigrants to abandon their authentic customs and to model their behavior according to the values and norms of the majority;
- melting - the cultures of immigrants and the majority mix and form new cultural models;
- cultural pluralism - promoting a truly pluralistic society (Giddens, 2003: 244).

The theory of P. Bourdieu, who believes that the state imposes a legitimate national culture through its educational policy, literature and dominant language, is interesting for the current development in terms of the formation of personalities in a foreign country and foreign official language. Bourdieu's ideas are applied here with the understanding of the social field - a closed system with its hierarchical system of relationships, whose boundaries are variable and susceptible to influence, as well as the concept of habit, as internal motives for certain behavior, including language. The Bulgarian diaspora is a kind of social field in which prestige in material terms requires adaptability to foreign culture, and ideally is probably related to the assertion of the identity inherited from ancestors. The choices that young people make in a world of mass communication and information are less and less ethnocentric, and it can also be read through examining the linguistic markers of national identity. This is the reason why sociolinguistic issues should be included in the instrument, the statistical processing of which should clarify the role of the social field in the formation of the identity of young people in Moldova and Ukraine.

A third theory of interest in terms of the relationship between language and identity is Interactional sociolinguistics. Interactive sociolinguistics was founded by linguistic anthropologist John Gumpertz and is based on discursive analysis.

In the 50s of the XX century was the most active period of activity of the London School of Linguistics with representatives J. R. Firth (1968), F. Palmer (1964), and M. A. K. Halliday (1975) also started from this school. What makes this school innovative is the study of the meaning of one or another lexical form based on analyzes of its use in context, in which it operates, changes the direction of work in linguistics on a European scale.

In the 1960s, American sociolinguistics began with the study of Native American languages. The big names in it are D. Hymes, J. Gumpertz, S. Lieberman, W. Labov, Irwin-Trip (Videnov, 2000).

Gumpert's Interactive Sociolinguistics and Discourse Analysis, Continued from Charles Morris's Pragmatics of Contemporary Views on the Subtext of Language and Types of Speech Acts, have to do with the idea that language society differs not only in language but it has a different code matrix. Later in a similar direction is Johnson and Lakoff's theory of conceptual metaphor, which is seen as a conceptual structure in long-term memory and not as a linguistic phenomenon, so it is expressed not only linguistically but also through gestures, cultural customs and in this sense is the link between language and culture. This view is close to the current study of national identity with the ideas of

metaphorical thinking as an expression of human experience. Understanding and using conceptual metaphors is a sign of closeness between people who are connected by a common historical past and share common values and beliefs.

Different schools in ethnolinguistics around the world are considered. Today she deals with concepts that are important for linguoculturology - linguistic picture of the world, concept, linguistic and cultural community, national character, symbols of national culture, myth, custom, connotative aspect of meaning, but also with specific ethnicity, ethnic identity, ethnic identity, local culture.

Ethnolinguistic theory of identity is important for the present study.

In 1985, P. Edwards (1985) conducted a series of cross-disciplinary studies to study the relationship between language and ethnicity. At the same time, in the 1980s, H. Giles (1987) and P. Johnson (1987) (Giles, Johnson 1987: 70-74) developed an approach called Ethnolinguistic identity theory, considering socio-cultural influences on ethnic groups. They talk about social competition, which occurs either when people identify strongly with their social group, or when they are insecure between the two social groups in which they fall. Ethnolinguistic theory was developed by Giles (1977) and a number of other scholars (Giles, Scherer, Taylor, 1979, Sachdev and Bourhis, 1990; Beebe and Giles, 1984; Hilderbrandt and Giles, 1983; Giles and Johnson, 1981). In his early research, Giles proved through various statistical methods that ethnolinguistic members of the group identified more strongly with those who spoke their native language than with those with whom they shared a geographical area. (Giles, Taylor and Bourhis, 1977). Language is often a central criterion for group identity, these scholars say, based on large-scale studies of intergroup relations in Canada, Russia, Spain, Belgium, India, and so on. According to Sachdev (1995), language and identity are interrelated: the use of language influences the formation of group identity and group identity influences patterns of language attitudes and language use. "Descendant languages, even if not used by most members of the group, may be revived to become a major issue around which to mobilize group members to confirm or redefine their identities" (Sachdev, 1995: 41). He gave the example of Hebrew, which was considered a dead language, was revived in half a century, and 75 percent of the Jewish population in 1961 said Hebrew was their primary language for everyday communication.

Giles's ethnolinguistic theories of identity, lead to a study of whether the individual connects more in people with whom he speaks a common language than with those with whom he shares a common geographical area, are also important in this study, which aims to examine national identity of the Bulgarian minority group in the conditions of a foreign country. Representatives of ethnolinguistic theory believe that on the one hand, one can choose a more prestigious group with which to identify. This would happen if the vitality of the ethnic group is low, and this depends on external factors such as institutional support and territorial factors. On the other hand, they argue that even endangered ancestral languages can mobilize their members and restore a sense of prestige to the ethnic language and, consequently, to the ethnic group. The present study uses these views in the questionnaire, which aims to examine the factors influencing the formation of the language personality of young Bulgarians abroad, as well as through their own assessment of where they are placed in the multicultural society in which they live. The experiment will show whether the claim that members of the group identify more strongly with those who speak their native language than with those with whom they share a territory is justified.

#### 1.5. Bulgarian research in relation to linguoculturology

Linguoculturology is a modern linguistic discipline and the Bulgarian contribution is from the end of the XX - beginning of the XXI century, as it follows the trends of the already listed scientific views. The contributions of scientists such as Kiril Dimchev, Elka Dobрева, Ivelina Savova, Dimitar Popov, Romyana Petrova, Yuliana Popova, Stefana Dimitrova, Ginka Dimitrova, Lilia Krumova - Tsvetkova, Irina Chongarova, Yuliana Chakarova, Maya Kuzova, Vladimir Baranda, Petrana Violeta Kostova.

An important part is the contribution of Valentina Avramova, who in her book "Linguoculturology" (2007) fully explores the fragments of the Bulgarian language picture of the world. In the present study we accept many of the views of V. Avramova, because, along with the review of the Bulgarian linguistic picture of the world, she selects concepts that are particularly common in Bulgarian folklore traditions, literature, paremiological fund. We offer some of these concepts in the questionnaire of the target group of young Bessarabian Bulgarians.

Another large group of scholars have contributed to the study of the national identity of Bulgarian communities abroad. Among them are St. Antonova, K. Bagovska, A. Kocheva, I. Georgieva, K. Stoilov, V. Ganeva-Raicheva, G. Bardarov, whose contributions are in the study of language problems of the Bulgarian diaspora. Their developments are related to the United States, Hungary, Austria and other places inhabited by Bulgarian émigré communities. M. Georgieva develops her dissertation on the basis of many years of research of students in Moldova, but it focuses on the methodology of teaching Bulgarian language and literature and is not related to linguoculturology.

In this context, the current scientific work finds its relevance. It fills an unexplored territory related to the emerging national identity of the young person in a multilingual situation. At the forefront is the need to analyze the ways of nominating one's own person, one's own ethnic group, as well as the different ethnic groups. It is oriented towards the conceptual sphere of native speakers of a language that, on the one hand, is a dialectal variant of the Bulgarian language and, on the other hand, has been studied in literature at the Grigory Tsamblak College and University in Taraclia. At the same time, the official state language is different from Bulgarian. Although it is a Moldovan (Romanian) language, respondents say they speak mostly Russian, except Bulgarian. According to Emil Milanov, communities that have lost the Bulgarian language are gradually beginning to gravitate towards the dominant ethnic group and after a few generations are losing their identity. But the proximity to the Russian language both promotes assimilation and thanks to the mass understanding of the Russian language in Bulgaria, does not lead to discomfort in communicating with the homeland "[Milanov, 2000: 117]. That is why the factors that contribute to keeping the Bulgarian language alive and communicative among young people born outside Bulgaria are of special importance.

Modern young Bulgarians in the homeland live in a wandering between the final denial of the foreign and the full acceptance of the values and norms of the foreign (European) culture. Sometimes this leads to marginalization and, far less often, to integration and harmonious identification with both one's own and another's culture. It is important to check whether the national identity of Bulgarians from the diaspora is more stable than that of young people living in the homeland, because minority isolation encapsulates and preserves values and attitudes, the orientation of these Bulgarians is nostalgic for the Fatherland, while young Bulgarians in Bulgaria are oriented to the West as a sure way out of the difficult economic situation, probably under the strong influence of the media, relatives and society. Today, the Bulgarian nation includes all emigrant communities in the world and they are not isolated through global communications, they are connected in a network of diasporas, but only the state policy depends on how these communities will be part of the nation's well-being.

As mentioned, the current study aims to study and analyze the ethnic and national identity of young Bulgarians born in Moldova and Ukraine, looking for linguistic and cultural markers that identify it. This means that the language personality of respondents aged 15 to 25 is of interest. It is hypothetically assumed that this linguistic personality, formed in a situation of multilingualism, will bear the marks of the identity of the language that speaks with priority. That is why the connection between language and identity is essential for this study. In the course of the work the aim is to check the statement of M. Bayram that each new language forms a new identity. That is why it is important to know whether the Bulgarian language is the main communicative language in the family and outside the home.

In accordance with the various theoretical statements discussed above, those linguistic and cultural signs will be sought that will reveal the conceptual sphere of the Bulgarian diaspora in Moldova and

Ukraine. The hypothesis is also put forward whether, when born outside Bulgaria, the respondents will assess their Bulgarian national identity as important compared to other types of identity. It will be clarified whether the folk ritual culture, cuisine, family history and values passed on in the family, as well as state policy in mother tongue education, are sufficient to maintain a strong Bulgarian ethnic identity, in case young people increasingly speak in public in Russian and Romanian. Indirectly, the results of this scientific research will provide a basis for assumptions about the Bulgarian identity in the context of globalization, with an increasingly aggressive dominant role of English or German among young people. This can be thought of as a particularly pressing issue for the future of ethnic and national languages.

The contribution to the research will be related to the development of a model for studying the linguistic and cultural markers of the national identity of Bulgarians born in Moldova and Ukraine, who are in the young age group. A toolkit will be developed for the model with the aim of applying it for easy and safe research of other immigrant communities that are the same age.

The theories about the connection of language with identity are applied to varying degrees in the present study. They provide the scientific basis for the development of the tools - the detailed questionnaire and the questionnaire for the oral interview with the respondents, as well as for the choice of methods of analysis.

## **CHAPTER TWO**

### **MODEL FOR INVESTIGATION OF LINGUOCULTURAL MARKERS OF THE NATIONAL IDENTITY OF YOUNG BULGARIANS BORN ABROAD**

#### **2.1. Introduction**

Chapter two presents the specific multicultural environment in which young Bessarabian Bulgarians live. Models of research of national identity or of linguistic and cultural elements close to the field of scientific research in the present study are considered.

The model is presented, which synthesizes the focus of the study of the linguistic and cultural markers of the national identity of young Bulgarians born abroad.

#### **2.2. The Bulgarian language personality in a situation of multilingualism**

The Bulgarian diaspora in Moldova is located in a foreign linguistic environment, which determines the specific features of the Bulgarian language personality there. According to the 2004 census, there are 3,938,679 people living in Moldova (including the Transnistrian Moldavian Republic), of which 2,742,231 (69.62%) are Moldovans, followed by 442,475 Ukrainians (11.23%) and 369,896 Russians. 9.39%), Gagauz 151,596 (3.85%), Bulgarians 79,520 (2.02%), Romanians 73,529 (1.87%), Gypsies 12,778 (0.32%), Jews 4,867 (0.12%), Poles 4,174 (0.11%), and others. (See: National Bureau of Statistics, Population and Housing in 2014)

The complicated language situation puts the mother tongue of the minority group in contact, on the one hand, with the state language - since 2013, the Constitutional Court in Moldova has accepted the terms "Moldovan" and "Romanian" as equivalent for the state language. On the other hand, the predominant Ukrainian, Russian and Gagauz populations make the use of the respective languages high-frequency and the Bulgarians, who according to these statistics are fifth in number, must know at least one of these languages.

This multicultural language situation is not limited to multilingualism, but could change identity. Therefore, the analysis of the data from the survey among young people from Moldova should show whether the Bulgarian national identity is shaken under the influence of the dominant languages in

the Republic of Moldova, or is stable in its value and conceptual system.

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According to Michael Byram (2006), the connection between learning foreign languages and forming new identities is important, and although national identity is acquired with the first (native) language, the use of another language results in the formation of another identity (Byram, 2006). ).

Bayram's statements state that the stronger the competence in a given language, the easier it is for the individual to identify with a group. In a survey among 40 students from the Taraclia College "St. Cyril and Methodius", conducted in 2004-2006 by Mariana Georgieva (Georgieva, 2014), which is not intended to be representative, it is clear that although 72.5% define themselves as Bulgarians, only 27.5% in the family communicate only in Bulgarian, 32.5% communicate in Bulgarian and Russian, 15% at home communicate mainly in Russian and then in Bulgarian, 17% - only in Russian, 5% only in another language (mostly Gagauz). According to Mariana Georgieva, the form of the Bulgarian language is dialectal and with literary elements from the last 12 years, when Bulgarian literary language is systematically studied, but still no more than 60% of the surveyed young people aged 18 communicate predominantly in Bulgarian.

Outside the family environment, this percentage decreases - on the street it drops to 32% at the expense of Russian - 62%, at school 17.5% speak Bulgarian at the expense of 82% Russian, and in official communication only 10% of respondents prefer Bulgarian [ Georgieva, 2014: 22]. Although without claims to representativeness, this study among young people from Taraclia State College gives direction to some preliminary expectations regarding the use of the Bulgarian language by young people born abroad. And since the importance of language is fundamental to the formation of national identity, there is a complex situation of multilingualism, in which teaching a different national language at school can lead to a weakening of the mother tongue.

If the national identity is considered as "psychological attachment of the individual to a political community" (Lee, 2013: 68) then the individual is not necessarily physically in direct contact with the country. This connection can be encouraged by language, culture, ethnicity, origin, history.

On the basis of these opinions, the following conclusions can be drawn:

- Language is the main symbol of identity and represents the self-identification of those who speak it.
- Minority languages are at a disadvantage compared to the state language of the country in which the minority lives, and there is a real opportunity to assimilate the minority.
- The young person can speak both the minority and the majority languages as a mother tongue and use his or her preferred language flexibly according to the situation.
- Knowledge of more than one language is associated with the formation of more than one identity, because the foreign language is not just a translation of the meanings of the native, but brings its own meanings and constructs concepts.
- The language, accepted as a symbol of nationality, can, along with culture and history, form a national identity in people born far from their ethnic homeland, who emotionally feel their inseparable connection with the homeland.
- Identity - not only national - develops through contact with others, through a sense of similarities and differences with them.

If these conclusions are required by the study of the rich foreign scientific experience, then the present study seeks to verify the extent to which they apply to the Bulgarian diaspora. It is crucial whether the



communication of a language foreign to the ethnic group changes the Bulgarian national identity, or it remains categorical, because its formation is influenced by a number of additional factors. The testing of such a hypothesis was formulated as one of the objectives of the study. The specific thing that distinguishes the target group of research is age. As mentioned, it was chosen not by chance, because in the process of forming the personality the process of forming the national identity should be visible.

A person's identity is built through language, but it is also projected in language. Foreign language learning from the end of the twentieth century is focused on the development of methods for learning culture, and is not focused on the study of linguistic levels only. This is because the linguistic person realizes himself in a social and linguistic context through all the "roles" in which he enters - a child and a parent, a professional, a supporter of an ideology, an admirer, a patient, a consumer of certain products. etc. The linguistic personality acquires complete completeness in its national identity, as the ethnospecific becomes a kind of its core and is projected in the language on a deep and superficial level, and along with the purely linguistic meaning a connotative level develops.

Therefore, the study of language inevitably leads to the study of a culture that is nationally specific, and therefore to the study of a person's national identity. Every identity - gender, professional, religious, social, cultural, national, a person manifests through language.

The study cites various models, such as Edward Hall's Iceberg Model and Heert Hofstede's Model of the Onion, according to which national identity is at the core of the identity, which may overlap in part with ethnic identity. This is because it contains the deepest layer of values, beliefs, attitudes, which even subconsciously distinguish the bearer of one national culture from the representatives of others. With each subsequent external level, the likelihood of intimacy with others, understood as bearers of a different culture, increases –meaning, certain people can feel close and develop their specific language of professional sharing without being from one nation - the profession of the doctor presupposes common views or interests internationally, the profession of the lawyer - also, etc., believing Christians are related on the basis of their faith and this again makes the outer circles ("scales") a field of reciprocity. In other words, the periphery of the identities that a person carries is more susceptible to influence and implies much less difference than the core. The periphery blurs the border with the other and turns it into a kind of closeness.

The personality of a young person born abroad, due to its age flexibility and adaptability, probably builds a specific type of identity, influenced by various factors, including foreign language influence, but at its core should be strong and stable and carry the archetypal values and attitudes acquired with the acquisition of the native Bulgarian language.

The research focuses only on specific linguistic and cultural markers and does not aim to analyze the entire language system in the speech activity of the respondents. Language markers will be considered in the context of the overall communicative situation - the social field and the roles of participants, the individual characteristics of respondents - their age, plans for the future and contacts they enter directly or through modern technology, geopolitical context and family environment - how environmental factors influence the formation of national identity, whether this identity differs from the national identity of young Bulgarians born in Bulgaria and how the language shows the similarities or differences.

The study focuses on the ways of nomination in terms of national identity, as well as on the understanding of concepts that are archetypal for the Bulgarian mentality among respondents aged 15-25. We assume that the lower age limit is sufficient for the conscious perception of one's own personality as significant, and the upper limit is determined by the predominant age of graduating students on the threshold of adult life. If we use the formulations of E. Erickson (2013), that the identity is manifested the most in some transformation of the subject (for example, puberty during puberty). That is why the age of adolescence (up to 20 years) is associated with the construction of individuality, and after the age of 20 a person is able and ready to unite his identity with that of another person and

to perceive himself as part of a community.

The study focuses on:

- The ways of nomination - by what means the young person calls himself (I am X), the nomination of the other (I am X, he is Y), as well as the nomination of the idea of homeland.
- Interpretation and awareness of concepts with national specifics.
- Place of the homeland as a value in the minds of young people born abroad.
- Importance of national identity in the value system of the young person.

All these aspects are addressed in and through the language spoken by young Bulgarians from the diaspora in Moldova and Ukraine.

### 2.3. Models for analysis of the projection of national identity in language

In developing the model in the present study, we have taken into account some already existing models of concept research.

We should point out that in the linguistic literature there are various interpretations of the concept. One of the models for conceptual analysis, which offers a way to analyze the verbalized cultural meaning of nationally specific ideas, images and concepts about the world, was proposed by Valentina Avramova (2007). In her book *Linguoculturology*, she introduces the concept of the accumulative, replacing the term concept. According to her, the accumulative is "the most abstract, but specifically coded in the linguistic consciousness unit on a mental level, which is historically determined and structured by universal and nationally specific ideas, verbalized in words or phrases containing cultural information accumulated by mankind and linguistic community" [Avramova, 2007: 116].

Thus, the concept introduced by the author gives her the opportunity to consider and analyze certain aspects of the national picture of the world of Bulgarians, which she considers basic. Such concepts are: "spirit and soul", "body and flesh", "blood", "heart", "head and brain", "space", "time", "home", "friendship", "good and evil", "love", "destiny", etc., which the author considers to be basic in the conceptsphere of the Bulgarian language. The model that Avramova follows in her analysis is related to the semantic interpretation and explanation of the token and its mental image, which has accumulated ethnic cultural connotations. After the introduction of the accumulative and clarifying its place in the Bulgarian conceptsphere, Avramova presents its use in various paremias.

We keep the concept, because we find some of the meanings not only in the core but also in the peripheral features, but we use as a comparative basis some of the concepts on the model of Avramova, which she points out as nationally specific to the Bulgarian language picture of the world.

Since the concepts are subject to standardization, one of its types is related to the linguistic realization of the concept. Plays by Rizhkina AA (2014), Yu. S. Stepanov, I. Sternin are considered.

In the article "Language Approach to Conceptual Modeling with Semantic Types and OntoUML" Lucia Castro, Fernanda Baião and Giancarlo Guizzardi (2009) present the process of conceptual modeling. According to them, the modeling of concepts is a process in which the assimilation of the concepts used in the communication between the representatives of a given language community takes place first; And the second point is related to "creating a real model for modeling language" (Castro, Baiao and Guizzardi, 2009: 3).

This way, these authors, group the concepts according to semantic types (classes and subclasses) such as time, space, flora, environment, climate, man and parts of his body, social environment, etc. Semantic types can also be related to parts of speech. The authors propose approximately the following model of semantic types of concepts (Lucia Castro, Fernanda Baião, Giancarlo Guizzardi,

2009):

From this approach we accept the grouping of concepts into different types - classes and subclasses, according to their semantics.

#### 2.4. A model for studying the linguistic and cultural markers of the national identity of young Bulgarians born abroad, created for the current research

These models give an exemplary orientation in the approaches of different authors to the markers of national identity or to the linguistic signs behind which the semantic field of the concepts is designed.

At the same time, they provide guidance in modeling the current study. The model lists only those linguistic and cultural markers that are the subject of analysis in the informants' surveys. The development does not aim to cover all linguistic and cultural markers of national identity. It is focused on only two plans:

- Analysis and comprehension of concepts - presentation of the semantic features of the concept, comparison with its use according to the Bulgarian National Corps, analysis and summary of the meanings in the data of the respondents; conceptosphere modeling.
- Ways of nomination and self-identification of the concept of homeland, nomination of one's own person, of the ethnic group, of the other.

The reason why the study focuses only on these two aspects is that they provide linguistic and cultural, rather than purely linguistic, sufficient data on the conceptual sphere formed among young people in Moldova and Ukraine. It is at the core of the young person, whose Bulgarian national identity is being proven. In the content analysis of the essay texts of the respondents there is an opportunity to analyze in detail and purely the linguistic means that young people use in their written communication in Bulgarian.

The main method of data collection in the survey is the free associative experiment. Methods of data processing are content analysis, conceptual analysis and statistical analysis. A variety of additional methodologies are also sought, which supports the analytical interpretation of the information in order to determine the national identity, designed in the language of young Bulgarians born in Moldova.

### RESEARCH MODEL

#### of linguocultural markers of the national identity of young Bulgarians born abroad

First stage Preliminary stage	Second stage Content analysis of concepts	Third stage Content analysis of iconic images
1. Formulating the research task	1. Setting a concept	Symbolic analysis
2. Formulating hypothesis	2. Describing its nominative core	Statistical processing
3. Defining the linguistic material for analysis	3. Coding the linguistic material for analysis	Presenting the results

4. Choosing a manner of codifying the linguistic material	4. Conducting the research with the respondents	Devising a map of the concepts
5. Approbation of the chosen system for codifying the linguistic material	5. Verification of the validity/legitimacy of the coded material	
	6. Analysis of the coded linguistic material	
	7. Presenting the results	

Figure 2.8. Model of analysis of linguistic and cultural markers of young Bulgarians abroad

The conceptual sphere is made up of language and contains information about the values, beliefs, ways of reflecting the reality and attitudes of an ethnic group. Influenced by the views of Stepanov (1997), Vorobyov (1996), Likhachev (1993), Karasik (1996) and Gumerova (2010), we accept the following working definition as a concept: his cognitive experience and enriched with value traits, which is part of the value picture of the world. This value picture together with the linguistic picture is part of the general picture of the world and is reconstructed through evaluative judgments, containing the most important meanings for a given culture, the totality of which is stored in the language. The linguo-cultural concept is a product of cognitive experience gained through mental operations, feelings and immediate sensory experience and manifests itself in various spheres of human existence - science, art, life. We accept the view of Slishkin (2000) that if a token concept corresponds to a cognitive concept, then the linguocultural concept due to its multifaceted nature can be realized with the help of a number of linguistic units. This gives us reason to apply the method of associative experiment, believing that all associative projections form the overall meaning of the concept.

Following the model of Vorobyov and Sternin, we take the idea of the nominative field of each concept. At the heart of this field are values. The concepts of core and periphery are also key here in the understanding of semantics. In the model of the present study, both the central and the peripheral features become essential, on the basis of which the associations of the respondents are grouped in classes according to given words or stimulus icons.

In our approach to concepts we use several types of analysis:

- Dictionary - each token naming a concept is considered through its dictionary meaning;
- Semantic - the conceptual side is analyzed in view of the core and peripheral features of the concept;
- Iconic analysis - analysis of symbols that represent concepts;
- Linguistic analysis - specifically in the expression of the concept of homeland.

As stated in the theses, based on the proposed model we follow the following steps:

#### ALGORITHM OF RESEARCH OF LINGUOCULTURAL MARKERS OF THE NATIONAL IDENTITY OF YOUNG BULGARIANS BORN IN MOLDOVA AND UKRAINE

1. A concept is set and its nominative core is painted. The meanings are derived from the multi-volume Dictionary of the Bulgarian Language of the Bulgarian Academy of Sciences, available as a resource on the website of the Institute of Bulgarian Language "L. Andreychin" to BAS, as well as from the Bulgarian National Corpus BNC. The Bulgarian national corpus was chosen in terms of extracting semantic

information because it consists of a monolingual Bulgarian part and 47 parallel corpora of different sizes. The Bulgarian part contains 1.2 billion words and includes over 240,000 texts. The materials in the Corpus reflect the state of the Bulgarian language (mostly in its written form) from the middle of the twentieth century (1945) to the present day. This gives reason to believe that these two sources will provide the fullest possible information regarding the semantics of each given token, reflecting a concept with national specifics.

2. The selected concepts are offered to the respondents in two different forms - lexical and iconic. Their meanings are coded. Both involve linguistic, semantic or symbolic analysis of the answers. The analyzed answers to the words stimulus are compared with the preliminary idea of the nominative field of the concept. The iconic stimuli are subjected to statistical processing in order to clarify the degree of familiarity with traditional Bulgarian concepts in the minds of young people born abroad.

3. Conclusions are made about the correspondence between the vocabulary semantic uses and those in the minds of the respondents. In the iconic analysis, hypotheses are made about the degree of familiarity with concepts of different classes.

4. In parallel, respondents are offered the opportunity to self-identify with their national identity by applying value criteria to the we-dichotomy. The expediency of this type of questionnaire comes from the fact that the respondents live in conditions of intercultural communication and are mediators between different languages and cultures. That is why they identify themselves in the oppositions we - they and their own - others. This opposition, introduced by W. Sumner in intercultural communication, has to do with the understanding that we are aware of ourselves on the basis of differences. That is why we apply this type of questions to the specific target group of young Bulgarians born in Moldova and Ukraine, because we believe that the way in which the national identity of people abroad is formed is specific. The information from the answers is processed statistically and has a socio-cultural and linguistic-cultural character. It is important in terms of the national identity of young Bulgarians in a multicultural environment and is an additional tool to content analysis.

5. The last element of the algorithm according to the research model is content analysis, which is applied to the essay texts of the respondents and partly to the issues of self-identification and nomination of young people in socio-cultural aspect. This type of analysis presupposes a study of the ways of nominating a certain concept - homeland, as well as the nomination of oneself and others in the multicultural context, which is decisive for the formed identity of the respondents. Linguistic analysis of the linguistic means in the essays is applied as an obligatory element of the content analysis.

Linguistic analysis clearly shows the extent to which the Bulgarian language is essential in the formation of Bulgarian national identity abroad, and content analysis and conceptual analysis - to what extent all other factors - traditions, family environment, education, religious community and others. are important for the formed identity of young people. We believe that this complex approach in the study of the national identity of young Bulgarians born abroad is beneficial for the current development.

## **CHAPTER THREE**

### **RESEARCH METHODS AND TOOLS**

#### **3.1. Research methodology**

The period of the survey is May 2016 - July 2018.

The target group was selected to consist of pupils and students aged 15-25 from the Republic of Moldova and Ukraine.

There were three stages of the research, the first was remote - sending questionnaires to the State University "Grigory Tsamblak" in Taraclia, the second was a personal meeting with students from Moldova on the territory of RU "A. Kanchev", Ruse, and the third in July 2018 was a personal meeting of students from Ukraine, also Bessarabian Bulgarians and the other two groups who were studying at the University of A. Kanchev".

The tools are two questionnaires, one of which is basic and contains all the questions that are analyzed according to the research model, and the other is auxiliary. The first instrument (Annex 1) covers three sets of issues and is explained in detail in this chapter below. The second (Appendix 2) is a free type of survey, which was used during the oral conversations and recording of interviews by the respondents.

The ways of gathering information were remote and in person. In the first case, the questionnaires were sent to the University of Taraclia. The selection of informants was made according to our requirements on the spot by the rector and the university professors. The study covered ¼ from university students. In the second and third stages in the personal meeting with students from Moldova and Ukraine, in addition to filling out the first type of questionnaire, through interviews and personal interviews oral information was collected that clarifies the factors of Bulgarian identity abroad - family environment, family history, cuisine, educational institutions, traditions and rituals preserved in the community. The deviation during the interview from the preliminary questions is within the predictable in the method of oral history, when emotional factors lead to much more diverse topics of conversation regarding the preserved Bulgarian traditions, values and language in the community of Bulgarians from the diaspora.

The ways of processing the information are different and they are listed below. They include quantitative and qualitative, statistical and analytical methods.

In May and September 2016, a two-stage survey was conducted among pupils and students from Moldova of Bulgarian ethnic origin. In the period 2 - 30 May 2016, the study included 40 students from Taraclia State University "Grigory Tsamblak" from first to fourth year, and the second stage of the study was conducted in Bulgaria in September 2016 with the visit of 21 students aged 15-18 years from various high schools in Moldova, and in July 2018 another 20 students from Ukraine were included. Thus, the total number of respondents reached 81.

The research includes several groups of thematic questions, and their answers are subjected to qualitative and quantitative research methods in order to determine the national identity of young Bulgarians. Some of the data are subjected to statistical processing to ensure the reliability of the sample.

The questionnaire, which is the main research tool, consists of three sections (Annex 1). The first contains tasks for awareness and interpretation of concepts and presents the method of associative experiment. The second uses sociolinguistic methods for self-determination of the analyzed persons in terms of types of identity, as well as contains tasks related to the mentality of the Bulgarian. Data processing is statistical. The third section is a task for creating text. Various qualitative and quantitative methods were used in its analysis.

The research tools in the first stage include the following diagnostic tools:

1. Questionnaire for awareness and interpretation of concepts - consists of two parts related to the associative reaction of the word stimulus (18 words stimuli) or picture stimulus (28 pictures stimuli). Incentives are associated with national-specific signs such as flags, coats of arms, geographical and historical sites or artifacts, national dishes. The aim is to determine the degree of familiarity of cultural or linguistic markers related to Bulgaria in the minds of young people born outside the ancestral homeland.
2. Questionnaire with tables examining sociolinguistic criteria - contains 8 closed-ended questions in

which the respondents mark their choice with a sign in the table. Each table presents an issue related to the self-determination of identity, its importance for the researched person, as well as requires the definition of the Bulgarian language personality in the multicultural context of Moldova or Ukraine.

3. Module for creating a text of up to 500 words - respondents should create a text on the topic "My homeland". The objectives of this module are to:

- Test the hypothesis that the linguistic person abroad may have a different homeland from Bulgaria and at the same time declare a definite Bulgarian national identity.
- Extract information on how to nominate the concept of "homeland" at the language level. The language-culture connection is sought on a lexical and grammatical level from the standpoint of linguoculturology, which studies every language sign that has a national-specific and universal cultural marking.

The created texts are essayistic, do not belong to the scientific sphere, so they represent a subjective creative process, which, on the one hand, reflects strong emotional attitudes, and on the other - provokes such reactions in the recipient of the text. For this reason, the choice of lexical and grammatical means through which the meaning is realized is important from the point of view, firstly, of the concept of "homeland", secondly, of the nomination process and thirdly - of the verbal realization.

The emotional nature of the topic in the minds of young Bulgarians abroad is the reason why the texts are viewed with tools suitable for aesthetic texts not because of high aesthetic value, but because of the high degree of emotional and figurative verbal content.

Procedure for conducting empirical research

Data from the first part of the study were collected in collaboration with Taraclia State University, and the study itself was conducted among students by their professors. According to preliminary instructions accompanying each questionnaire, the respondents were created conditions to work undisturbed and independently on the questionnaires during the hours at the university. At the end of May 2016, the questionnaires were returned to Bulgaria and data processing followed.

The three sections of the questionnaires were processed using different methodologies, namely:

1. Free Associative Experiment (SAE) - the method relies on free spontaneous associations when giving a word or picture stimulus. The aim is not only to recognize concepts, but also to discover paradigmatic and syntagmatic connections in consciousness. In the processing, a statistical criterion is applied to determine the frequency of certain connections and according to this indicator to determine the associative fields of the word or concept stimulus.
2. Semi-structured interview (Face-to-face) - in a field meeting conducting an interview with respondents, which includes both pre-prepared questionnaire and spontaneous oral stories.
3. Oral history method - at the meeting with the respondents in Bulgaria.
4. Text analysis - well-intentioned analysis of speeches, which derives interpretations, hidden meanings of the behavior and speech of respondents in the interview-situation (Matanova, 2016: 25).
5. Content analysis - it provides an opportunity to analyze not only the explicit meanings of the content, but also subtextual suggestions, additional symbols, personal positions, shared understandings of the reality of the speaker (See Mayring, 2003: 12 in Matanova, 2016 : 25). Content analysis of essay texts as a research methodology involves quantitative consideration of language markers at different levels through statistical processing of their frequency use and analytical understanding of the conceptual meaning of language units. When counting the marked linguistic and cultural units, the nature of some of the signs is taken into account - tropes, imperative constructions, declarative or idealizing

nominations are equated to a unit of meaning and considered as one sign, and not divided into their constituent linguistic units. to the point of losing their meaning in context.

6. Linguo-cultural analysis - it provides an opportunity to reveal the meanings, knowledge and use of cultural units and concepts in the minds of the Bulgarian language personality.

7. Statistical methods for data processing and hypothesis testing - use of statistical electronic program SPSS 16.0, through which one can compare and compare the answers, to ensure the reliability of the sample, to use various criteria for dependent samples (criterion of Wilcoxon, Student's criterion, Kolmogorov-Smirnov normality test, Kendall coefficient, etc.).

In the course of the work it became clear that it is effective to use a variety of methods to fully and comprehensively consider the objectives of the study.

### 3.1.2. Second stage of the study. Field research of the respondents through oral interviews.

The personal meeting with young Bulgarians from Moldova was held in September 2016 at the University of Ruse "A. Kanchev", where students from several districts in Moldova and Ukraine visited. A discussion was held and the oral stories of the young people from the diaspora were recorded. As planned, the meeting monitored the factors influencing the formation of national identity - family hierarchy, rites and rituals, folklore holiday calendar, nomination of family members, cuisine, relationships with others in a multicultural ethnic context, the role of educational and cultural institutions for shaping the views of young people. Observations were also made on the proficiency and use of the Bulgarian language in its preserved dialect variants. Despite the free nature of the conversation, a second questionnaire was used (Appendix 2).

The analysis of the data from the second stage of the study - a personal meeting with young people from Moldova, aims to shed light on the factors of the environment in which the Bulgarian language personality is formed in a situation of multilingualism. It is only ancillary to the first stage of the study.

The study of the specific features of the Bulgarian national identity in young people born abroad requires to study the factors that influence its formation. Although at the forefront of this study is the study of linguistic and cultural markers of national identity (First stage of the study), the disclosure of the circumstances in which the Bulgarian language personality is formed will shed light on the context, and this is essential for understanding the mentality of young people. people of Bulgarian ethnic origin in a foreign language situation (Fig. 3.1.). The factors are listed in the diagram:

## CHAPTER FOUR

### ANALYSIS OF THE RESULTS OF THE SURVEY CONDUCTED BY YOUNG BULGARIANS FROM MOLDOVA

Chapter four presents the analysis of the survey data. It differs according to the groups of questions from the questionnaires. The first task is to analyze and interpret the concepts that form the Bulgarian conceptsphere in the minds of the respondents. The analysis is consistent with the above approaches to the conceptualization of concepts, but also has its difference in comparison of associations in describing the concept with data from the Bulgarian National Corps, available on the website of the Institute of Bulgarian Language "L. Andreychin" to the Bulgarian Academy of Sciences.

The following is statistical data processing to ensure the representativeness of the sample with 95% reliability. Hypotheses regarding concepts are set and tested.

The analysis continues with the second important element of the model - ways of nominating and self-identification of the homeland, one's own personality and the ethnic group.



The essay texts are subjected to textual, linguistic and content analysis and answer the pre-set questions: Is it possible to have a Bulgarian national identity with a clearly stated difference from the ethnic homeland? What are the linguistic ways to talk about the homeland? Are the Bulgarian national identity and the homeland valuable in the time of globalism?

#### 4.1. Task for awareness and interpretation of concepts. Associations of the word stimulus.

Tasks 1 and 2 in the first tool (Appendix 1) present the method of the Free Associative Experiment (SAE). It is used to discover the connections that a spoken or heard word evokes in a person's mind. Each word stimulus elicits a word reaction that is productive as quickly as possible when reading the word stimulus.

The results of the experiment are processed mainly according to the most important indicator - the frequency with which there is an association for a given stimulus word. The set of associations for the same word in all subjects creates an associative field of the word stimulus. If we consider all the associative fields of all the words stimuli, we can speak of a norm of verbal associations for a given language.

The method was first applied in the early twentieth century by American psychologists Kent and Rosavin. It is known that in the 1980s the English scientist Francis Galton (1879) made an attempt to study associations. Galton described the results of his experiment in the scientific journal *Brain*. There he says that associations show the structure of the thought process.

Galton's technique and instructions are still used today to study the relationship between language and thinking.

Associative relations are considered paradigmatic and syntagmatic.

Paradigmatic relations presuppose relations of synonymy, antonymy, generic and species concepts. Example: "black-and-white", "grandparent", "mother-father" relationships.

The syntagmatic ones, also called linear ones, appear in the linear order of the sentence. They are also called complementary connections, because the word stimulus and the word reaction can form a sentence. For example, for the word "lying" a paradigmatic relationship may be "standing", syntagmatic "lying" - "on the bed".

In many cases the meanings of the words stimulus are indicated according to the Bulgarian National Linguistic Corpus in order to see their contextual use in the language. In others, references are made with an explanatory dictionary and works interpreting the meaning of concepts in the Bulgarian picture of the world (Avramova, 2007).

The methodology includes the following stages of working with verbal associations:

1. Model the conceptual sphere according to the selected words stimuli.
2. Each of the submitted words stimuli is checked in the Multivolume Dictionary of the Bulgarian Language, a resource of the Institute of Bulgarian Language "L. Andreychin" to BAS. The meaning is recorded. Each word is checked in the Bulgarian National Corpus, a resource of the Institute of Bulgarian Language "L. Andreychin" to BAS. The meanings are recorded.
3. Respondents' associations are considered and grouped according to several criteria, which are formulated on the basis of all types of associations that the whole target group of respondents makes. The criteria for grouping the associations are borrowed from the methodology for conceptual analysis of V. Avramova, because this author works on the Bulgarian conceptsphere, although related to Bulgarians in Bulgaria, and are grouped as follows: emotions or feelings, with spatial determinants,

with man or with the parts of the human body, with abstract concepts. In the column others are recorded those associations that can not be grouped with others because they are original or single.

4. Creating an associative nest - according to the frequency of associations under the word stimulus, an associative nest is made. It gives a visual idea of the core of the concept in the mind of the target group and its peripheral meanings.

<https://raklata.wordpress.com/2010/06/24>

5. Conclusions are made about the degree of familiarity of the concept with the dictionary and corpus uses in the Bulgarian language. It is here that it becomes clear that the national identity of young people born abroad is Bulgarian, because there are rarely significant discrepancies between their associations and the meanings in the vocabulary of the given words stimuli.

We will present only one of the concepts to demonstrate the methodology:

(1) The word stimulus to the BALKANS.

A key topos of the Bulgarian ethnic land. The word comes from tour. balkan "forest" and is ambiguous:

1. Synonymous with mountain, the colloquial use of this meaning is typical only for Bulgaria; 2. As a personal name, synonymous with Stara Planina; 3. In many h as the name of the Balkan Peninsula (the Balkans) (Avramova: 2007, 142).

Table 4.5 Vocabulary use of the Balkan token

BALKANS  Noun, masculine, singular, unarticulated	1. Mountain 2. Stara Planina 3. Mountain range on the Balkan Peninsula, most of which is located in Bulgaria 4. The Balkans, Balkan Peninsula 5. I catch the Balkans, run, save myself
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The Balkans is the high point in the vertical space of the Bulgarian space and accumulates meanings from folklore and literature - it is usually associated with the image of the hero defender, guarantees his immortality, "sings a bandit song" (Hristo Botev). The Balkans are in constant correlation with the sun and the sky, which complements the associative layers in the direction of God - witness - judge - protector. Many other words are derived from the token, which according to Avramova proves "the importance of the Balkan accumulative, gathering in word-forming nests Balkan, Balkan, Balkan, Balkan, Balkan, Balkan, Balkan, Balkanism." (Avramova, 2007: 143).

Table 4.6 Associations of the BALKAN concept

	Spatial determinants	Mountain Bulgaria Stone Earth Height Balkan Peninsula Locality Nature
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		Family Great-grandmother
BALKANS	Man and human body	The young man detachment leader People
	Abstract concepts	Beauty Freedom Space Wind Light Power Nationality
	Others	Fresh air Mountaineering

Figure 4.3 Associative nest of Balkan associations

It is observed that the answers of the Bulgarians from the diaspora are completely covered by the preliminary attitudes. On one side is the geographical marker - Balkan Peninsula, ancestral home, Bulgaria. Emotional and figurative meaning leads to nationality and homeland, and traditional attachment to the image of a hero, haidutin seems to lead associations such as freedom and power. Abstract concepts - beauty, light, space are an echo of the feeling of the token stimulus. Also interesting is the one-time mountaineering association, probably a projection of a contemporary or age context.

Of particular importance for the Bulgarian ethnic identity is the recognition of the word Balkans as associated with the specific geographical territory of Bulgaria.

**A total of 18 words of incentives were considered in the same way. Their associative reactions clearly show that young Bulgarians in Moldova have a worldview and mentality like all native speakers of the Bulgarian language within Bulgaria. The concepts are grouped in several cores and are archetypes of the Bulgarian conceptsphere. One of the groups unites the division of space - these are the concepts of home, Balkans, river, border and homeland. Another group are concepts related to time - evening, morning, winter. The third group is the relationship between people - mom, husband, father, family, friend, head. Fourth are the colors as symbols for the Bulgarian worldview - white, red. And in the latter can be combined concepts related to the philosophy of life - good and destiny. They are intentionally given inconsistently in the questionnaire in order to stimulate spontaneous associativity in the answers, as well as to avoid approximately the same definitions of the concepts from the same group. It is clear that even in such a coincidence of the given word stimulus, the connections on a conscious and subconscious level are categorical and largely traditional for the Bulgarian mentality. The individual differences in interpretation are due to the age and lifestyle of young people in Moldova.**

#### 4.2 Associations in paintings and photographs

The task is associative perception of emblematic for the Bulgarian culture and history phenomena. The aim is to determine their Bulgarian national identity by recognizing them, as the symbolic nature of the selected pictures or photos is associated with traditional perceptions, mentality, enduring values

of Bulgarians, which are updated in time and space, transmitted through folklore and mythological rituals, as well as through family and institutional education.

Respondents were offered 28 pictures or photos. They have the opportunity to react with a word in a blank space below the picture. In the analysis of the results, a statistical method was applied to ensure both the representativeness of the sample and the degree of recognizability of the concepts.

Table 4.37. collects data from all responses. The processing is with computer statistical program SPSS 16.00.

Table 4.37. Percentage of recognizability of concepts

Question: Recognition of	% unknown	% recognized	Average recognition rate	Confidence interval of the average% is guaranteed with probability $\gamma=0.95$	Middle share (Mean)	Std. Deviation s
Botev	7.5	92.5	93.10	(83.29;100)	0.931	0.25788
Vasov	5.1	94.9	93.1	(83.3;100)	0.93	0.258
Shipka	21.1	78.9	79.31	(63.63;94.99)	0.7931	0.41225
The Rila Monastery	57.1	42.9	37.93	(19.15;56.57)	0.3793	0.49380
the Danube	92.1	7.9	6.90	(1;16.71)	0.0690	0.25788
Bridge	2.5	97.4	96.55	(89.49;100)	0.9655	0.18570
Banitsa	10.3	89.7	89.66	(77.87;100)	0.8966	0.30993
Yoghurt						
Bulgarian Rose	61.5 0	38.5 100	34.48 100	(16.08;52.88)	0.3448	0.48373
Martenitsa	22.5	77.5	68.97	Is constant (51.06;86.87)	0.6897	0.47082
Bulgarian folk costume	17.5	82.5	82.76			
Wine	75.7	24.3	24.14	(68.14;97.38)	0.8276	0.38443
Bulgarian embroidery	84.2	15.8	17.24	(7.57;40.70)	0.2414	0.43549
Stara Planina / Balkans				(2.62;31.86)	0.1724	0.38443
Planina / Balkans	54.1	45.9	55.17	(35.92;74.42)	0.5517	0.50612
The seven Rila lakes	78.4	21.6	20.69			
Black Sea	81.6	18.4	17.24	(5.01;36.37)	0.2069	0.41225
Rock churches				(2.62;31.86)	0.1724	0.38443
Rock churches	44.7	55.3	58.62			
The Madara Horseman	27.8	72.2	68.97	(39.55;77.69)	0.5862	0.50123
Horseman	7.5	92.5	93.10	(51.06;86.87)	0.6897	0.47082

Tsarevets	63.9	36.1	37.93	(83.29;100)	0.9310	0.25788
Cheese	50	50	48.28	(19.15;56.57)	0.3793	0.49380
Lutenitsa				(28.93;67.62)	0.4828	0.50855
Sausage						
Thracian golden treasure	86.8	13.2	17.24	(2.62;31.86)	0.1724	0.38443
Shopska salad	20.5	79.5	79.31	(63.63;94.99)	0.7931	0.41225
Bagpipes / bagpipes	41	59	62.07	(43.29;80.85)	0.6207	0.49380
Kukeri	44.1	55.9	48.28	(28.93;67.62)	0.4828	0.50855
The coat of arms of Bulgaria	60.5	39.5	41.38	(22.31;60.45)	0.4138	0.50123
Bulgarian flag	41	59	58.62	(39.55;77.69)	0.5862	0.50123

In order to be representative of the sample for the study group, a 95% confidence interval is calculated, which ensures that the average recognition rate of the object is within this confidence interval.

Hypotheses are considered - whether a certain group of pictures is more familiar than another group. Diagrams and statistically derived conclusions are made.

#### 4.3. Sociolinguistic methodology for self-determination of the respondents' identity

The tasks that follow seek the self-identification of the respondents in terms of their national identity. They are the second group in terms of the research model. Although they mark their answer on ready-made scales through X, it is through language that young people consciously orient themselves among other communities. If the understanding of concepts is spontaneous, associative and unintentional both in the perception of the word or picture stimulus and in finding a language form to express the association, then this group of tasks in the questionnaire is essential as conscious and intentional self-identification.

In the study of the national identity reflected in the language, both points of view have a place, because the formulated positions are with key words in the Bulgarian language. In one part of these tasks - to determine the positive and negative qualities of the Bulgarians, again the respondents write in their own handwriting what they think refers to the Bulgarian national identity. The tasks of sociolinguistic nature for self-identification of the respondents are necessary due to the declared difference between homeland - Moldova, and national identity - Bulgarian. The aim of the study is to show whether the homeland other than Bulgaria hinders the Bulgarian national identity or the language as a container of cultural values and as a code through which one declares oneself among others is sufficient to compensate for different ethnic contexts and to form and late and to preserve the national identity of the speakers of this language.

The tasks are as follows:

Significance of belonging to a group according to the types of identity

The task is aimed at self-assessment of the respondents' belonging to different groups according to the types of identity. Definitions of the types of identity are given in advance in the questionnaires.

The results are shown in Table 4.45.

Table 4.45. Type of identities

Indicators	It is not significant	Rather insignificant	Rather significant	Significant
1. National	7.5%	7.5%	37.5%	47.5%
2. Religious	5%	7.5%	32.5%	55%
3. Ethnic	0%	17.5%	30%	52.5%
4. European	24.3%	32.4%	19.7%	13.6%
5. Professional	2.5%	32.5%	30%	35%
6. Gender	20.51%	17.95%	25.64%	35.9%
7. Local (by location)	2.6%	5.3%	34.2%	57.9%
8. Individual	0%	0%	20%	80%
9. Cultural	2.6%	0%	20.5%	76.9%

The table clearly shows that in four answer options the most significant for the respondents are the individual (80%) and cultural (76.9%) identity, followed by the local (57.9%), religious (55%) and ethnic (52.5%). National identity is defined as significant within 47.5%, which is just under 50%. European identity (24.3%) was defined as insignificant for the respondents in the largest percentage, followed by gender (20.51%). It is curious whether, in the study of another age group, individual identity will occupy such a primary place and whether it will not be displaced by cultural and ethnic identity. Such a comparison cannot be made in the present study, but it can be assumed with high probability that at the age of 15-25, when the personality is formed, individual difference is essential and more significant than identification with different social groups. .

Question: What positive qualities do you associate with Bulgarians?

The task offers 31 positive human qualities, of which respondents have the opportunity to choose those who believe that characterize the Bulgarian ethnic group. A large number of positive and negative universal traits are indicated in order for the respondents to have a choice which of them to refer to the Bulgarian national character. The choice of specific qualities or shortcomings is not intentional, the task requires from any group of characteristics the respondents to choose those who believe that they have national specifics.

Statistical processing was again performed to determine the mean, a confidence interval that ensures the representativeness of the sample, and a standard deviation. The results can be summarized in three groups according to the confidence interval:

I. More than half say so

II. About half say so

III. Less than half say so

Thus, the statistical hypothesis is tested as to whether a certain quality is inherent in the Bulgarian identity according to the Bulgarian diaspora.

Table 4.47. Qualities that Bulgarians have according to more than half of the respondents:

Positive quality	Mean	Confidence interval of the average%,	Std. Deviation s
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	in %	guaranteed with probability $\gamma=0.95$	
Hospitality	84.62	(0.7277 – 0.9646)	0.366
Emotionality	69.23	(0.5407 – 0.8439)	0.46754
Compassion	69.23	(0.5407 – 0.8439)	0.46754
Philanthropy	69.23	(0.5407 – 0.8439)	0.46754
Respect for other people's opinion	71.79	(0.5702 – 0.8657)	0.45588
Tolerance	69.23	(0.5407 – 0.8439)	0.46754
Justice	71.79	(0.5702 – 0.8657)	0.45588

Table 4.48. Qualities that Bulgarians have according to about half of the respondents:

Positive quality	Mean in %	Confidence interval of the average%, guaranteed with probability $\gamma=0.95$	Std. Deviation s
Courage	64.10	(0.4835 – 0.7986)	0.48597
Curiosity	64.10	(0.4835 – 0.7986)	0.48597
Wisdom	64.10	(0.4835 – 0.7986)	0.48597
Performance	58.97	(0.4282 – 0.7513)	0.49831
Ingenuity	56.41	(0.4013 – 0.7269)	0.50236
Positivism	53.85	(0.3747 – 0.7022)	0.50504
Generosity	51.28	(0.3487 – 0.6770)	0.50637
Ability to work in a team	51.28	(0.3487 – 0.6770)	0.50637
Perseverance	43.59	(0.2731 – 0.5987)	0.50236
Correctness	38.46	(0.2248 – 0.5444)	0.38878

Table 4.49. Qualities that Bulgarians have according to less than half of the respondents:

Positive quality	Mean in %	Confidence interval of the average%, guaranteed with probability $\gamma=0.95$	Std. Deviation s
Valor	33.33	(0.1785 – 0.4881)	0.47757
Initiative	33.33	(0.1785 – 0.4881)	0.47757
Sacrifice	30.77	(0.1561 – 0.4593)	0.46757
High hygiene	30.77	(0.1561 – 0.4593)	0.46757
Individualism	30.77	(0.1561 – 0.4593)	0.46757
Rationalism	23.08	(0.0924 – 0.3691)	0.42683
Idealism	17.95	(0.0535 – 0.3055)	0.38878
Pragmatism	17.95	(0.0535 – 0.3055)	0.38878

Dexterity	17.95	(0.0535 – 0.3055)	0.38878
Savings	15.38	(0.0354 – 0.2723)	0.36552
Indulgence	15.38	(0.0354 – 0.2723)	0.36552
Cold mind	12.82	(0.0184 – 0.2380)	0.33869
Cold blood	12.82	(0.0184 – 0.2380)	0.33869

In conclusion, it can be said that of the proposed 31 positive qualities of Bulgarians, each of the respondents indicated an average of 45.86% as characterizing the Bulgarians. The confidence interval (46.06 - 51.66) proves that the average value of 45.86 is statistically indistinguishable from the 50% and proves that this is a representative sample, ensuring that in a fundamental survey of Bulgarians of the same age in Moldova and Ukraine, their answers will match with these percentages.

The survey ends with a question about the languages most often spoken at home.

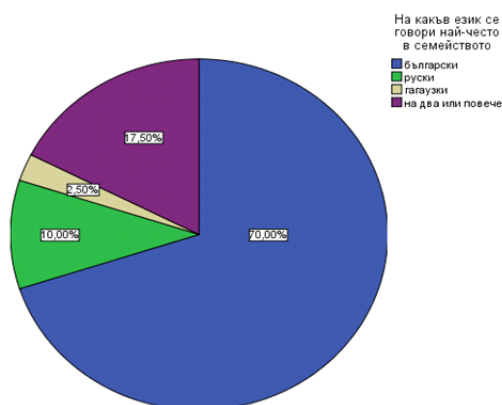


Figure 4.38. Languages in the family in Moldova

In analyzing these results, the respondents from Ukraine and Moldova gave different types of answers. 70% of the Bessarabian Bulgarians surveyed from Moldova indicated that they speak only Bulgarian at home, and 17.5% speak Bulgarian and a second language (mostly Russian) in the family. In the answers of the young people from Ukraine out of a total of 20 people, 16 answered that they communicate only in Russian at home, 3 answered that they use Russian and Bulgarian at home, and one answered that they speak "surzhik - it includes Bulgarian, Russian and Ukrainian words. " The analyst's personal observations of meeting with a group of Bessarabian Bulgarians from Ukraine also show that they prefer Ukrainian or Russian, while young Moldovans communicate more easily in Bulgarian, albeit in dialectal forms.

At the same time, both groups define it as essential to be ethnic Bulgarians. This gives grounds to talk about the conscious Bulgarian ethnicity of a linguistic person in a situation of multilingualism.

Particularly characteristic of the Bulgarian diaspora in Moldova and Ukraine is the Bulgarian ethnic identity with a clearly declared homeland different from Bulgaria. The data from the research do not show that this fact shakes the Bulgarian ethnicity, especially clearly stated in the essay texts, which were created as a third module in the research.

#### 4.4. Nominations of the concept of homeland in the essays of young Bulgarians in Moldova



Homeland as a concept is presented here through an analysis of students' essays. She is present through a diverse array of nominations. The proposed classification follows accepted models (Rusev 2013), but is caused by the specifics of the specific written texts of the Bessarabian Bulgarians.

The percentage of the frequency of use of the various linguistic and cultural markers in the above-mentioned elements of the classification of the nominations is as follows: for a total of 1929 pcs. language units with nominative significance is the largest share of pronouns - 694. (35.98%), followed by epithets or evaluative adjectives - 279 pcs. (14.46%) and the token homeland - 202 pcs. (10.47%) and others.

The detailed distribution of the nominations is presented in fig. 4.39.

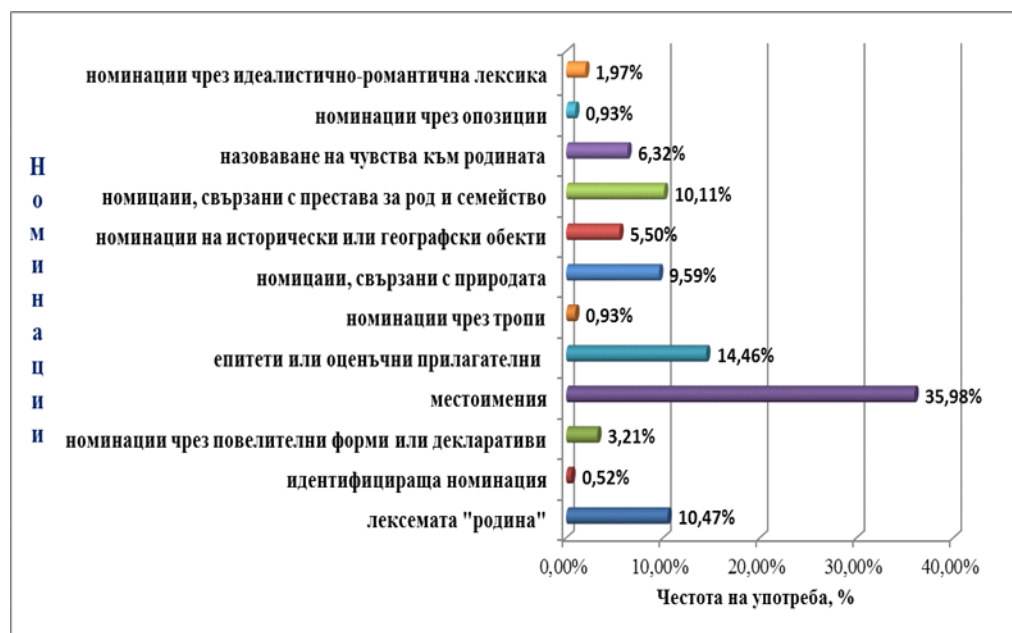


Figure 4.39. Frequency of use of the nominations of the concept "homeland" by the surveyed 40 students

The results of the empirical study of the nominations of the concept of homeland in the developed essay texts of the Bessarabian students will be presented in the order in which the nominations in the specified classification are determined. All the mentioned types of nominations are considered in detail and conclusions are made about the place of the concept of homeland in the dream of the young Bessarabian Bulgarians.

## CONCLUSIONS

Based on these results, it is clear that the hypothesis is confirmed that the Bulgarian national identity, stated by the respondents as essential for them in the multicultural context of Moldova and Ukraine, does not suffer from the fact that they have a different homeland from Bulgaria.

The nominations classified in separate lexicosemantic lines make it possible to claim that the concept of homeland in the minds of young Bulgarians in Moldova and Ukraine is of particular importance. The Bulgarian national identity is not only not in conflict with the idea of a homeland different from Bulgaria, but also carries an archaic, product of education in the community, reverence for the

homeland.

The presented results represent an attempt to systematize the way in which the structure of the language is determined by the structure of thinking and the elements of the culture of the representatives of a separate ethnic group. It is obvious that although up to the age of 25, the respondents have a romantic attitude to the homeland as a verbal expression, which is typical of a literary language in the spirit of the Bulgarian National Revival and post-liberation Bulgarian writers. It is clear that the homeland is perceived as supervaluable regardless of negatives such as socio-economic or political reality.

## CONCLUSION

The study of national identity is a long process of research, hypotheses, hypothesis testing, model development and analysis tools. Like any scientific search, this one went through different stages and tested different research methods in search of objective scientific truth.

The national identity of young Bulgarians born abroad, heirs of migrants who left Bulgaria approximately 200 years ago, was the subject of a multi-stage study that unequivocally proved the Bulgarian ethnic character preserved through traditional rituals, family rituals, healthy social roles, including and patriarchal traditions, as well as through the active work in the last decades of the Bulgarian College and the Bulgarian University in Taraclia.

An interesting feature became clear - when another, different from the ethnic homeland, was declared, the young people proudly declared that they were Bulgarians. One of the most common phrases in their essays was: "I am very proud to be Bulgarian, and my homeland Moldova / Ukraine is an earthly paradise." At first glance, the paradoxical statement becomes easy to understand after communicating with these young people who keep a romantic style of speech when it comes to values such as family, people, homeland.

Without aiming to be a representative sample, the survey among 40 young people (the main target group) - pupils or students, uses statistical methods of analysis, which give 95% certainty that the answers of respondents are valid for the Bulgarian diaspora aged 15-25 years. Moldova and Ukraine. Content analysis and free associative experimentation brought to the surface the nature of communication and worldview of young people in the diaspora. It has been proven that through their everyday culture people more easily assimilate and preserve traditional ethnically significant values, through education they recognize personalities and events that are conceptual for Bulgaria, and through their life in a multilingual but friendly environment, maintain a positive and friendly attitude. to the other and to the native space.

It is interesting to note that speaking Bulgarian is different for groups from Moldova and Ukraine. If 70% of the surveyed Bessarabian Bulgarians from Moldova speak only Bulgarian at home, 17.5% communicate in their families in two languages at the same time, and 10% mainly in Russian, in Ukraine almost 100% of the respondents speak Russian at home. This gives grounds to speak of a Bulgarian-speaking person in a situation of multilingualism, but shows the curious fact that the conscious self-determination of these young people as Bulgarians does not suffer in any way from the fact that they do not speak Bulgarian well. In any case, the Bulgarian language is understood and used, albeit in dialectal form or with a lot of Russism, in essay texts.

The relevance of the study is to predict the vitality and sustainability of the Bulgarian spirit. The Bulgarian national language personality in the face of young people in Moldova is a complex amalgam of layered stereotypes, emotionality, character, time and space, sometimes irrationality, with predominant positive national qualities, traditionally patriarchal, but also with undisguised love for family and home. for problematic coexistence with other ethnic groups. All these observations

can be confirmed by the richness of expressive language possibilities used by the respondents in their essay texts.

The current study of linguistic and cultural markers of the national identity of young Bulgarians born abroad confirmed the working thesis that the Bulgarian national identity can be formed or preserved in a situation of multilingualism outside the ethnic homeland, and markers of this identity can be traced through linguo-cultural, linguistic, sociolinguistic, statistical and other methods of analysis. Where the boundaries of language become narrow for historical, political or economic reasons, values, attitudes, religious beliefs, rites and rituals, family and clan traditions, preserved educational institutions teaching in the mother tongue compensate for the shortcomings and preserve the deep in the structure of personality ethnic and national identity.

### **CONTRIBUTIONS**

The study conducted among young Bulgarians born in Moldova and Ukraine aged 15-25 has the following contributions:

#### Scientific and applied

A model for the study of linguistic and cultural markers of national identity has been developed, as well as tools for it, applicable to the studied target group. At the same time, the model is applicable to Bulgarians born in Bulgaria, and it would be interesting to compare the results of two such target groups, but this would be the subject of another study.

A model has been created that schematically integrates the factors that influence the formation of human identity in general.

Concepts of national significance in the minds of Bulgarians abroad in the age group of 15 to 25 years have been studied. Existing research is mainly aimed at older age groups. The target selection of respondents in this case is only in the youth age group, which is intentional and is in view of the fact that in this age range the personality is formed, views are changed and life decisions are made consciously. Talking about nationality and homeland on the border between childhood and adulthood gives its emotional reflection in the language.

#### Scientific contributions

Twelve ways of nominating the concept of homeland have been studied and a specific romantic style has been proven, which is manifested in the choice of different language means. Among the factors that motivate such talk about the homeland are, first of all, the family environment and after it - the influence of the educational system in Bulgarian schools, colleges and the Bulgarian University "Grigory Tsamblak" in Taraclia.

This paper proves the same emotional talk about national identity, which respondents associate first with happiness and last with prestige. They live with a sense of satisfaction, pride and satisfaction that they are Bulgarians, declaratively state this in their essays, and the same attitude is reflected in the answers in the questionnaire, which are subjected to statistical processing.

It is definitely proved that there is no conflict in the formation of Bulgarian national identity in a different homeland from Bulgaria, among different ethnic multicultural environment.

Through statistical research methods it becomes clear that certain national symbols are more popular among Bessarabian Bulgarians in Moldova and Ukraine than others. For example, food is better known than geographical objects and this leads to the conclusion that the strongest influence on the formation of the Bulgarian language picture of the world have everyday culture, family and rituals and rituals, and then educational institutions and other factors.

The methods and means used in the dissertation lead to the confirmation of the working thesis that

the young Bessarabian Bulgarians have a Bulgarian national identity.