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SCIENTIFIC STATUS

OF NEURO-LINGUISTIC PROGRAMMING AND DISCOURSOLOGIC ANALYSIS OF LINGUISTIC ASPECT

ESTATUS CIENTÍFICO DE LA PROGRAMACIÓN NEURO-LINGÜÍSTICA Y ANÁLISIS DISCURSOLÓGICO DEL ASPECTO LINGÜÍSTICO

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ABSTRACT

Neuro-linguistic programming (NLP) is a theoretical field formed by a complex approach in the unity of various sciences, and has physiological, psychological, cybernetic and linguistic characteristics as a technical model. The fact that NLP has become more relevant due to the influence of modern scientific and technical progress has allowed it to be included in the skills of various professions, highlighting the importance of its study. In this way, this article investigates the scientific status of NLP, its essence and philosophy, fundamentally from a theoretical and mental-linguistic point of view. Important units that condition the linguistic aspect of neurolinguistic programming are explained in a practical way through the discourse analysis of literary texts. Because neurolinguistics was born from the unity of neurology, psychology and linguistics at the same time as psycholinguistics, in many cases neurolinguistic programming (NLP) is only conceived as applied psychology. However, in our opinion, although the research objects and problems are close, the fact that language, consciousness, speech are closely related, and subconsciously codifies elements of thought, expressions, and idioms appropriate to the environment, make the NLP an attractive field to study by itself.

Keywords: Neurolinguistic programming, speech, thinking, discourse analysis.

RESUMEN

La programación neurolingüística (PNL) es un campo teórico formado por un enfoque complejo en la unidad de varias ciencias y tiene características fisiológicas, psicológicas, cibernéticas y lingüísticas como modelo técnico. El hecho de que la PNL haya cobrado mayor relevancia debido a la influencia del progreso científico y técnico moderno ha permitido que se incluya en las competencias de diversas profesiones destacando la importancia de su estudio. De esta manera, en el presente artículo se investiga el estatus científico de la PNL, su esencia y filosofía, fundamentalmente desde un punto de vista teórico y mental-lingüístico. Unidades importantes que condicionan el aspecto lingüístico de la programación neurolingüística se explican de forma práctica a través del análisis del discurso de textos literarios. Debido a que la neurolingüística nació de la unidad de la neurología, la psicología y la lingüística al mismo tiempo que la psicolingüística en muchos casos la programación neurolingüística (PNL) solo se concibe como psicología aplicada. Sin embargo, en nuestra opinión, aunque los objetos y problemas de investigación sean cercanos, el hecho de que el lenguaje, la conciencia, el habla estén muy relacionados, y subconscientemente codifica elementos propios del pensamiento, expresiones y modismos adecuados al entorno, hacen a la PNL un campo atractivo de estudiar por sí mismo.

Palabras clave: Programación neurolingüística, habla, pensamiento, análisis del discurso.

INTRODUCTION

The neuro-linguistic programming (NLP) technique is defined as a way of programming the brain through the use of language; it helps individuals gain the psychological ability to understand and affect how people behave. NLP is used to enable an individual to gain more flexibility and creativity, to develop more independent behaviours and to create more opportunities to succeed by examining how people perform at their best. NLP techniques include linguistic and motivational models, as well as models of how relationships are established, and how individuals encode data. NLP can be considered as a set of techniques that enable individuals to develop personally and communicate with those in their environment in forms that are beneficial to both themselves and those around them. It offers various models and strategies for effective communication, personal development, change and learning (Gökdere Çinar & Baykal, 2022).

Neuro-linguistic programming was established in the 1970s by Richard Bandler, a mathematician and information scientist and John Grinder, a linguist. Bandler and Grinder developed a new methodology with the aim of identifying and coding effective practices from a range of practitioners and theories, their models and strategies and making them transferable to other people in an attempt to follow their example and achieve the optimal performance. NLP practitioners focus not only on theories but also on the words and the way they make use of them, their tone of voice, the tempo of their speech, their gestures and movements, their breathing patterns, etc. (Drigas et al., 2022).

However the scientific status of neurolinguistic programming is not recognized unambiguously in the academic society, and in the best case it is presented as a problem of applied psychology and cybernetics in most scientific sources (that its mental-linguistic essence is not systematically explained), reflecting that NLP is not well understood even though when it is a clear example of the relationship between language and consciousness, and how semantic constructions in personality self-expression are important to psycholinguistics. Facts such as not mentioning that the program is implemented at the expense of linguistic opportunities rather than visual, affective forms, not only necessitate the realization of this research, but also determine its scientific relevance. Despite several studies in the linguistic (verbal) direction of neurolinguistic programming in education (Drigas et al., 2022; Tosey & Mathison, 2003, 2010), language subjects (Androsova & Strizhkova, 2017; Espinales & Moreno, 2021; Koraeva, 2012; Putilina & Uskova, 2014), stress and anxiety management (Hendriana et al., 2021; Nompo et al., 2021; Sin et al., 2020), communication skills (El-Ashry, 2021), etc. there are some gaps still to discuss like the lack of extensive space for discourseological (stylistic) analyzes of the technique of expression in artistic language.

Then, neuro-linguistic programming, which teaches the unity of speech, thinking and morality, is also considered as a model and is reflected in the name of the directions it covers. The main reason why neurolinguistic programming is not accepted as a field of science, and in some cases is evaluated as a business, is due to the first direction of the model, which is neurological programming. Since the result of psychotherapy cannot show itself immediately and completely, its reliability may be in doubt. However, the same cannot be said about the linguistic direction of programming. Because speech is audible, voiced and visible, it can demonstrate the result of neurolinguistic programming by concretely showing its strategy. The first condition for the successful use of language in order to achieve the goal of a person engaged in speech activity is the correctness and accuracy of speech, and the ability to use language templates in a purposeful way, keeping the thinking and speech consistency in every environment and circumstance.

This way the purpose of the presented article is to explain the situational appropriateness of those language units that adapt to the thinking and environment. For this, the application of neurolinguistic programming requires the study of the problem in the unity of language and consciousness, speech and thinking. Thus, neurolinguistic programming as a mental-linguistic and linguistic problem is investigated in this article, its linguistic essence is analyzed on the basis of examples of artistic language.

DEVELOPMENT

Does neurolinguistic programming, which is divided into the directions of self, people, situation management, have a separate scientific status? Is it considered information culture? Is it technical intervention in human thinking? Should neurolinguistic programming be treated as applied psychology or as a psycholinguistic problem? Or is it a manifestation of the relationship between language and consciousness, speech and thinking, as a mental-linguistic concept? What are the linguistic aspects of neurolinguistic programming? Clarification of these questions requires first of all an investigation of the philosophy of speech.

It is an undeniable fact that speech is an expression of thinking. What happens in thinking, the perception of concepts and events within the cognitive capabilities of an individual is conveyed to the environment through

his speech. Just as language is an objective reflection of consciousness, speech, realized in various functions, is legitimately an expression of poetic, scientific, official, domestic thinking. The relationship between speech and thinking has always been the focus of philosophers and linguists. Taking these concepts as a whole in organic unity constitutes the main line of research related to the problem because both speech and thinking are activities that serve the same purpose, or rather, the process of understanding develops in the unity of speech and thinking. "But in addition to this we have proposed another way in which thinking in general and social understanding in particular depends on language. That is, language is internally related to social understanding in the sense that it partially constitutes such understanding" (Carpendale et al., 2009, p. 15).

In the era we live in, the rapid increase in the tendency of individuals, separate groups and societies to socialize makes the problem of neurolinguistic programming, which benefits from the unity of speech and thinking, even more urgent. It is natural that cognitive-communicative skills, which are at the root of social development and success, legitimately emphasize correctness as well as brevity in the use of language. In successful communication and social understanding, the dominance of features such as goal, purpose, identity, confidence, opportunity, skill, speech and action, information culture, environment, includes neurolinguistic programming beyond the framework of psychology and including the powers of philosophy, logic and mathematical linguistics, as well as mental linguistics and linguistics. Ultimately, neurolinguistic programming loses its instructional function, moves away from modeling, and becomes a theory. Thanks to this transformation, due to the presence of mental-linguistic and linguistic aspects, neuro-linguistic programming has the opportunity to gain scientific status. From this point of view, the scientific outcome of neurolinguistic programming can be compared with memetics, which studies memes, which is considered a culture of information delivery. The founder of memetics, which has a history of more than forty years, R. Dowkins characterizes the meme as follows: "The evolution of action replicators takes place in biological and cultural directions" (Dawkins, 1993, p. 178).

Dowkins introduces the second replicator under the name "meme". Memetics has also not gained scientific status as a field of science, which makes it similar to neuro-linguistic programming. In fact, the reason for this compatibility is the emergence of both memetics and neurolinguistic programming in the unity of linguistics, philosophy, social sciences, and cultural studies. The difference is what interferes with consciousness and thinking at what level. Neurolinguistic programming is realized due to technical, mental and cultural intervention in thinking, and memetics, more precisely, the ability to use memes, is realized due to mental and cultural intervention in thinking. A. Meneghetti, who studies memes from a neurolinguistic and psycholinguistic aspect, also states that "the simplest and most elementary unit of information has the ability to be repeated, multiplied, and changed in parallel and compatible systems (meaning language and thinking -TH) that are infinitely interconnected" (Meneghetti, 2005, p. 4) and concludes that memes are carriers of cultural heritage in thinking. Speaking about the unity of psychology, biology, and cognitive science, the following opinion of R. Brody confirms the many common features of memetics and neurolinguistic programming, and these features encourage the acceptance of both of them as paradigms: "Our thinking is not always formed at the expense of our own personal opinion. That our mind can be affected by foreign objects and events, it never occurs to us that we will get infected directly or indirectly from other people. They infect us with mental viruses" (Brody, 2007, p. 7).

In this process, the factor of virtualization of our time cannot be overlooked. Semi-technical progress, virtual socialization has reached such a level that the programming of our thinking has become a matter of the moment. If we don't do it ourselves, the environment around us will take over that mission, in the words of Jeremy Hammond, "someone will program our minds." We have seen that the aspect that brings memetics and neurolinguistic programming closer is paradigmaticity, interference with consciousness and thinking, and the distinguishing factor is the theory on which they are based. Neurolinguistic programming is based on medical, psychological, cybernetic theory, and memetics is based on evolutionary theory. A similar comparative comment can be made about the components of neurolinguistic programming. If at the core of neuro-linguistic programming, the neuro is the influence of what is happening in the surrounding world, the influence of reality on thinking and the manifestation in thinking, then linguistics is based on teaching the use of appropriate language models to achieve success in the communication process.

It is natural that in the literature of neurolinguistic programming, both directions, including the linguistic aspect, should be explained by the systematic presentation of successful and appropriate language models in speech activity on the levels of linguistic science. The presence of visual, affixal and verbal forms of the program being talked about also proves what has been said. However, an analysis of the neurolinguistic programming literature shows a different picture. For example, speaking about

the importance and necessity of neurolinguistic programming, Vedmesh characterizes it as "a science that studies the codes of the brain, the analysis of perfect human behavior, communicative communication, stereotypes of mental activity, the method and training of creating necessary patterns, the technology of copying behavior" (Vedmesh, 2022), however does not address linguistic aspects. Or in the works of neurolinguistic programming specialist Richard Bendler (2020, 2021) address the history of neurolinguistic programming, features of achieving self-confidence, communicativeness, psychological support and recommendations are widely discussed, but practical linguistic issues are not covered.

On the other hand, speaking about the 50 best methods of neurolinguistic programming, Martin Leivits (2015) places linguistic content in voice, body language, questions in general, by speaking. Harry Alder (1996) is satisfied with only talking about predicates and modality in the linguistic direction. In fact, the content used as a second determinant in the expression of neurolinguistic programming, i.e. the linguistic aspect, also has sufficient power of analysis. If the content of the program lacks a linguistic aspect, or is underpowered, the model would be called neurological programming. It is no coincidence that the speech of the Russian scientist Pyotr Garyaev, who studies the relationship between speech and thinking, the power of words and thoughts, or rather, considers word and phrase as the protein of neurolinguistic programming. And he notes that "the wave-like effect of words and expressions on thinking is genetic, the word has the ability to influence neurons like a virus, weak neurons easily fall under the influence of a word-virus with negative or positive semantics and become powerless in front of it, as a result, a person is physically and spiritually goes bankrupt or vice versa. We must take into account that the human brain is not a measurable organ, but our spiritual body member, and in medicine, there are facts that a diseased organ can be cured by a wave-like genetic transfer from a healthy one. Therefore, the word can either destroy or heal the brain with a wave-like genetic effect" (Garyaev, 2018). In our opinion, this is important in the methodological aspect of neurolinguistic programming in the teaching of humanitarian and linguistic subjects.

It seems that factors such as professional confidentiality, competition, and economic interests can prevent a complex scientific approach and systematicity, including the linguistic aspect, in the examples of literature related to neurolinguistic programming. Ultimately, neuro-linguistic programming is only characterized as an example of applied psychology. One of the important factors that allows neurolinguistic programming to be characterized as applied psychology is that this program has directions for managing the individual's self, people, and situation. The third of those directions brings neuro-linguistic programming very close to applied psychology. Because this direction is realized directly through the psychological process, the speech act becomes a secondary and auxiliary tool. However, during the realization of the first and second directions, psychological behavior acts as an additional tool, the leading mission falls on speech based on genetic codes and its semantic construction, speech act. The fact that speech, which is an expression of thinking, is linked to genetic codes is one of the latest achievements of science. Those codes ensure that the speech of a person engaged in speech activity is adapted to the environment.

For example, the correct and accurate expression of the feeling of extreme joy and happiness in speech depends on the expressions encoded in the national mentality. As a result, the speech of a very happy person is loaded with expressiveness and intensity, phrases, auxiliary words are repeated consecutively or distantly: "Oh my God, what a beauty, what a beauty, ah, finally, what a great result." Let's continue the practical explanation by referring to the official, journalistic styles of the language in addition to the artistic and domestic style. The fact that in the 90s of the last century, the national languages of the post-Soviet republics entered the new quality space as the state language has a certain share in explaining the significance of the linguistic aspect of neurolinguistic programming. It is a historical fact that after the independence of the post-Soviet republics, including the Republic of Azerbaijan, where the Russian language was dominant in its official style for many decades, the factual and legal status of our national language as the state language was also strengthened. In addition to increasing the functionality of the Azerbaijani language, this strengthening also increased the attention and responsibility for its functionality in official and journalistic ways, and revealed the linguistic richness of the language at the official and public level. The same linguistic fate was experienced by other state languages that once entered the territory of the USSR.

Change of oficial alphabets, the enrichment in journalistic styles, nationalization of the terminological system was realized by conscious intervention in the linguistic thinking of the speakers of the language. For example, the word "striker", which was a symbol of the construction of socialism and communism, passed from the Russian language to our language, and the expression "fateful", which was a productive official and journalistic style term of the reconstruction period, gradually lost its functionality starting from the years of independence and moved to a passive

background. , but this is ultimately the result of interference with the native speaker's formal thinking. Here, it is necessary to clarify a point about the loss of functionality of words. It should be noted that the transformation of words into historicism due to the disappearance of industrial, domestic and similar objects and events is a linguistic phenomenon and not a conscious intervention in thinking. is a historical regularity.

The fact that the shoe, as an article of clothing, from time to time gave way to different types of shoes cannot be characterized as a phenomenon of thought, or it is a sociolinguistic necessity that the profession of "dalandar" today is in the stage of becoming historicism due to the change of the structure and infrastructure of the residences, the demolition of the dalans, and the limitation of its activity. However, new expressions that are forgotten or, on the contrary, are a mental matter due to a change in thinking or a purposeful change. It is therefore the linguistic aspect of neuro-linguistic programming a sociolinguistic necessity and its activity is limited due to the removal of deadlocks and that it is in the stage of becoming historicism.

The discourseological, i.e., stylistic analysis of the linguistic aspect of neurolinguistic programming in the artistic language also puts forward as a dogma that the artistic product created by the poet and writer is a poetic expression of his neurolinguistic codes. Because every master of words uses individual information transmission mechanisms in relation to reality for the expression of his feelings and emotions, a semantic structure that creates quality and mood in the reader and listener. This process can be seen more clearly, especially in lyric poems. Let's turn to examples of artistic language for visualization. The outstanding Azerbaijani poets Muhammad Fuzuli, Molla Panah Vagif, Huseyn Javid, who lived and created in different centuries, defined the intersection point of creativity of all three of them as justice, sincerity, loyalty in the era, society, society and people.

I asked for loyalty from everyone, I suffered from it,

I saw someone who was faithful in
the world, I saw faithfully.

I expressed my pain to someo-
ne and asked for medicine.

I saw him infected with a problem worse than mine.

For the sake of destiny, no one did a sad burial,

I saw my compatriots drinking from Safa.

If I caught the water dam, it would
turn away from me smoothly,

And when I looked in the mirror, I saw the opposite.

I set foot in the skin-ummy, wanderlust gave me a hand,

I caught your skill, I saw a dragon in my hand.

You have shown me my luck, and you
have walked a hundred times.

I looked at him, and I saw black.

Fuzuli, don't blame me, if I turn away
from the people of the world,

Why did I turn to anyone and everyone, I saw a hundred troubles from him. (Fuzuli, 2005, p. 15).

The main content of the ghazal written by Mohammad Fuzuli, who lived and created in the 16th century, consists of negative feelings and qualities such as unfaithfulness, people being in pain, insincerity, fate not smiling. The lyrical hero tries to hide the complaint motive semantic construction in the bottom layer of his thinking. In fact, the information transmission of this is based on negative emotions. However, the intellectual and arrogant expression of Fuzuli's thinking creates a different linguistic picture. That is, the lexical meanings of words with action content, which take over the activity load of syntactic constructions, have a positive meaning, not a negative one, verbs expressing the affirmative modality bring negative qualities to the lower layer of consciousness, and positive emotions to the upper layer, at first glance, they serve to reduce the quality of speech and the loyalty of the image. Only 3 of the 25 verbs in the poem mean lack, denial, negativity.

The positive semantics of words with movement content keeps Fuzuli's philosophy and poetic thinking away from decadence. Semantic constructions such as "seeing suffering", "seeing trouble", "seeing kindness", "seeing the opposite", "seeing black", "seeing trouble" occupy an intermediate position in the transition of positive qualities to negativity. The table of lexical-semantic construction based on the psychological qualities that the linguistic aspect of neurolinguistic programming of the ghazal conveys to the reader and listener can be summarized as follows: Semantic constructions such as "seeing the opposite", "seeing black", "seeing trouble" occupy an intermediate position in the transition of positive qualities to negativity. This is exemplified in Table 1.

Table 1. Classification os semantic constructions

Poetic-emotional expressions	Positive statements	Negative expressions	Hybridized statements	Polyphonic phrases	Decadent phrases	
					relative	non relative
Loyalty, unfaithfulness	to want, to see, water tap, to catch, to step on, skill, competence, to show, luck, to look, to turn away	destiny suffering, pain, worse, sorrow, ahli-riya, turning away, wandering, seeing black, unhappy, turning away, trouble	everyone, from him, like who, myself, the world, someone, me, mirror, dash, walk a hundred, from what, who,	to make a statement, to make a medicine, to make a brew, to pray, to give a hand, to make a dragon,	funeral	

The first three points of the classification do not need explanation, so we will focus on the last three. Hybridized constructions are units with neutral semantics due to their independent lexical meaning, but conveying a certain psychological quality and temporary emotionality due to contextual semantic shades and motifs. Polyphonic phrases include lexical-semantic constructions that have multiple and different interpretations, reflect emotionality, poetics and ambiguity. Decadent expressions are words that lead the reader to unconditional pessimism and depression. According to the degree of pessimism, we consider it appropriate to classify it under relative and absolute names.

The statistics of expressions conveying negative and positive quality (12 and 10) show that the text does not exceed the linguistic requirements of neurolinguistic programming in an extreme form, and even has a successful lexical, syntactic-semantic construction for the text where complaint emotions form the main content line of the poem. The linguistic and discourse description of the 18th-century Azerbaijani poet Molla Panah Vagif's poem "Gormadim", which is at the same intersection with the above text, but it shows a completely different picture:

I have never seen a perfect state in the world.

I saw everything, I saw crooked, I
didn't see anything else.

I did not see loyalty in the conflict of acquaintances,

I didn't see faith in the oath of allegiance,

I'm tired of monogamy, I didn't see
the need for education.

Who is the best, who is ready to make such a world,

Because of that, who is not good
or evil in his own place,

The nobles are in khaki, the nobles are dignified,

There is no grace in the owner, but grace in the heart,

I did not see merit in the work being done.

I saw the end of the state, good luck, okay,

I saw the end of Hashemtu jahu jalal, ok

I saw the end of your zulfu ruyu line, ok,

I saw the end of Hamdami-sahibcemal, ok

I have not seen a dream, a sad image.

My head turned white, my breadwinner became black day by day,

I didn't do it, it's a pity who, one
mahi rukhsara marriage,

I can't appreciate what I did with my friend.

Give refuge to the foundation, or
the Lord, with your grace,

I have not seen grace in anyone other than you. (Vagif, 2004, p. 185)

In the interdisciplinary field of neuro-linguistic programming, a physics-based proposition should be given a special place. So healthy andin the formation of a clear, positive, intellectual thinking, it is not the quantity of neurons, but the qualitative indicator, i.e., the presence of communication between them and what content they serve, that is of particular importance. This means that if thinking is loaded with pessimistic connections of neurons, speech also acts as a carrier of that quality. The same charged, positive, stable relationship requires the formation of positive, communicative speech. The lexical-semantic construction "I didn't see", which is the order of the presented text, ensures that the interneuron connection is rooted in a negative tone. The vast majority of verbs in the poem are in the negative form, crooked, unfaithful, lazy, evil, ready to do, khaki-mazallat, denilir, it's okay to see the end, to turn gray, my breadwinner has become a list from day to day, what a shame, who can't appreciate it. Let's now turn to the artistic example of the 20th century Azerbaijani writer Huseyn Javid, which shares the same content with the poems we have analyzed from the works of Fuzuli and Vagif:

I didn't know, I listened to the cry of my crazy heart,

I gave my tongue to love, I saw nothing but trouble.

Expect loyalty from the mentally deranged beauties again,

I have never seen anything but suffering.

I have never seen a flower without thorns, light without darkness,

A separation always follows the pill visa,

They say: "There is always pleasure and happiness", pity!

I watched and saw nothing but empty claims.

I felt pity for every sad face I saw,

Yare, I was also a friend, and I loved it;

Every hundredth of what I thought was familiar!.. Fate

I saw nothing but empty foundation and hypocrisy.

Every love is a betrayal, every smile is a trick.

Every soul of happiness is a similar dim flame.

Maybe I'm wrong? But this is what I see...

I did not see, I never saw anything but trouble. (Javid, 2005, p. 69)

General information capacity of the text, quality transmission mechanism takes an intermediate position compared to the description of Fuzuli and Vagif. At the end of the semantics of sad complaints, the sentence "Every love is a betrayal, every smile is a trick, every soul of happiness is a similar dull flame" and "Maybe I'm wrong?" syntactic-semantic constructions such as "giving language to love", "following the cry of this crazy heart", sad phonetic harmony that gives a special harmony to the text, while giving the effect of patiently listening to the text from beginning to end, moves the poem from negativity to polyphanism.

CONCLUSIONS

Neurolinguistic programming is not only a model, because it has theoretical content as well as practicality. This aspect brings neuro-linguistic programming closer to scientific status; therefore, in order to do not question this, neurolinguistic programming should be explained with a complex approach arising from the unity of several sciences, and its mental and linguistic aspects should be presented as a whole system along with its neurological and psychological aspects.

Factors such as the fact that literary texts are the product of collective or individual thoughts, and that language can contain genetic and individual national poetic codes make it a unique source for explaining the linguistic aspect of neurolinguistic programming. Basing the discourseological, i.e. stylistic, analysis of literary texts on the mental-linguistic theory makes literary language an indispensable example for practicioners to master the linguistic aspect of neurolinguistic programming.

Given its importance, in our opinion neuro-linguistic programming and its linguistic aspect should be taught appropriately at certain levels of education to made it available to all members of society. For this purpose, it is appropriate to teach at least the linguistic aspect of

neurolinguistic programming in general education institutions without waiting for the special request of individuals. At the same time, the analysis of the examples of artistic language, which we involved in the discourse analysis of the article, showed that by benefiting from the rich relevant sources of fiction, the individual's thinking and speech can be cleansed of negative emotions, positive and arrogant thinking-speaking skills, allowing a better undestanding of how to convey ideas which is a modern requirement of communication.

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