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## FOLKLORIC DYNAMICS IN THE AZERBAIJANI LANGUAGE VIRTUAL SPHERE

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*In the article the folklore process in Azerbaijan languaged virtual space has been drawn into the research work. Change of performance and rendition sphere (transition from the communication “face to face” to the virtual communication) have been reason for the formation in its embodiment meanings (digitization in the form of word, drawing, photo, graphic sign etc.), in the transmission and spreading methods (e-mail, SMS, social network, etc.), as well as the creating innovations in speech, text and audiences, and in general the transition from the traditional folk to the virtual folklore. And it has also raised a number of questions and problems in front of the science that studies folklore, now the most important investigations have been carrying out in some prestigious scientific centers of the world.*

*In the article all these problems have been looked through in the Azerbaijan languaged virtual space on the foundation of the folklore activity, as the concrete example the explanations on the base of the Albert Einstein’s image have been given. It has been noted that Albert Einstein has been formed as the folklore image in the Azerbaijan languaged virtual space. The emotional-psychological meanings taking part in the formation of this image have been also looked through in the article. Here it has been revealed that folklore processes in the Azerbaijani language virtual sphere are completely differed from the previous periods according to the form, content and function. It means under the influence of the contemporary philosophical-ideological concepts, trends and tendencies in the open information sphere the new proverbs and sayings, the ironic and quizzical models of the traditional folkloric heroes have been appeared in the virtual Azerbaijani folklore sphere.*

**Keywords:** virtual folklore, “face to face” communication, the Azerbaijan languaged virtual space, globalizing, folklore and technology, newlore, netlore

The discovery of Internet and its fast spreading which is the greatest phenomenon in the modern era has been a reason of the rise of communication capabilities to the completely different level compared to previous periods and fundamental changes in all spheres of the society. In such situation a number of new qualities have appeared in the nature of the folk culture which are closely connected with the sociability, the specific forms of the expression of folklore have formed within the technological sphere, in general, the new meanings and roles of folklore have occurred for the modern society.

Noting about the high speed of the globalizing due to the global information system Violetta Krawczyk-Wasilewska writes in the

article “e-Folklore in the Age of Globalization” so: “Ongoing globalization has, however, increased enormously in the last decade or so, thanks to the popularity of the Internet as a global information system. Modern electronic technology has created a new style of communication between people far and near. They use mobile phones and the internet not only for information purposes, but also for entertainment and online contacts as well as exchanges of personal views and opinions” (Wasilewska, 2006, 248)

In such situation the functional essence of folklore **creating the communication** (folklore as the system of the common cultural signs gathering people together) and **appearing in communication** (folklore as the fact appearing du-

ring the communication of two or more people face to face or during the virtual communication) attains the new content. It doesn't show itself only as the tale about the past, it already presents itself as the knowing the daily life, the collective reaction introducing the fast, laconic and perfect model of the events and incidents. But it stipulates the entrance of the new conceptions and terms to the academic scientific circulation: netlore, newsloré, web folklore, digital folklore, internet folklore.

The influence of the technological innovations to the daily life has already begun to change the life regime of the people. The people have begun to pass from face to face communication to the online communication. Entering the social life the virtual sphere or the web environment forms each person's real world, at the same time his virtual world. But it is as if giving the new "roles" to the modern people. Every person being the member of the real world, the physical reality at the same time he becomes the member of the virtual reality. As virtual environment has its own conditions, norms and principles the specific psychology, the philosophical essence and traditions of this reality have begun to appear. ***That is why accepting the definite behaviors and acting them the person becomes the member of the virtual world, at the same time he also adopts the psycho-reality belonging to that environment.***

In such situation the human becoming the part of the virtual environment with his all essence brings his thoughts, outlook, traditions and customs, as a whole his folklore to the internet. But it creates the condition ensuring the communication due to the new opportunities which is one of the most important needs of the humanity, at the same time it creates the condition for appearing folklore activity processes in virtual environment that it would be right to look at it as the incarnation and the fact of self-expressing need.

We think that here one must mention this problem from the anthropological view. In general, the cultural activity need and passion of the human take the source from its psychological essence directly. In all times and spaces the

human has felt the necessity of the self-expressing and self-realizing. This need has been acting today as the most impulsive giver of the human trying to understand and to express the world in the mythological period continuously. Only the decorations (the expression method, formal signs as language-writing-graphic, etc.) change, but the emotional needs are constant and spontaneous. In fact, in the internet sphere the emotional-psychological calls stand just on the base of the self-realization. "Internet folklore is well suited to characterize tradition as a means of social self realization wherein traditions are viewed as a chain of phenomena, a constant process created by the person and whereby the person influences his life. ...The urge to create and establish traditions is universal in its nature. Individuals as well as groups differ in how successful they are in turning their experience into tradition. In the case of internet folklore, we often see the need to make oneself seen and heard, to add one's voice to the general flood of information, to share personal experiences with other and to establish oneself" (Koiva and Vesik, 2009, 100).

Naturally, it is clear that as the human and the communication opportunities exist the cultural activity potential of the human will continue incessantly and it will be transform to the new environments. In fact, today the motivator of quick expanding of internet folklore is the mentioned factors. Today the internet has become one of the main places of the new folklore activity. Or in other words, internet is the main source of the virtual folklore processes. Transformation of happenings in the real society to the internet incessantly gives an opportunity to look at the social-cultural process in the virtual environment, so to the internet as the techno-cultural phenomena. That is why today the internet can be characterized as the most important place of the folklore where it is transformed, appeared, spread and polished.

In modern period the fast development of the information-communication technologies and the created opportunities are observed with the transformation of social-cultural processes to the virtual environment, the appearing of the

new folklore activity tendencies. On the one hand influencing of the urbanization processes to the human life style and outlook, on the other hand the appearing of globalizing, global value and philosophy, as a whole influences the culture and the nature of folklore which is the component part of it. Today's technological opportunities have simplified the transformation of the social-cultural processes to the virtual environment so that it has influenced to the form, content, style, acting means, etc. of folklore which is one of the main branches of the human self-expression. As A.Dundes mentions: "...folklore is not perished, on the contrary it continues being alive and active in the modern world according to the development of the spreading with the help of e-post and internet" (Dundes, 2005, 406). But again it shows that now folklore activity not only has weakened, even it has become more active and extensive due to the new technological opportunities. However from the traditional folklore genres, the voluminous and large texts the transition to the operative, laconic, short, mobile expression forms have happened.

A.Dundes and C.Pagter write that, "stressful and traumatic events of national or international scope often stimulate the generation of new folklore – although the new folklore may turn out to be old folklore in disguise" (Dundes and Pagter, 1991, 303). Especially in today's global information net (the opportunities of the information-communication technologies) situation, when the social media finds the wide spreading the definite event or the fact globalizing and gaining urgency getting out of the local frames, in fact, it also secures the other process on the same information in the parallel form. If the text of the news is in the centre of the collective reaction not depending on the social-political, social-economical or cultural-spiritual essence, if it influences some emotional-psychological environment of the individual or the society, it begins to attain the additional functions except the first function.

In our modern time one of the most important nourishment sources of the new folklore activity is just the social media. Lately all pro-

cesses happening in social, economical, political, cultural, spiritual life of Azerbaijan (devaluation, referendum, Armenia-Azerbaijan Garabag conflict, European games, Formula-1 Games, the infrastructure of Baku (daily life problems), etc.), including the main news of the world (the tensions happening in the economical sphere according to the low price of the oil, the new realities formed in the religious base of ISIS terror group, the extra-ordinary behaviors of the young president of the North Korea, the last events happening between Russia and Ukraine, the event of plane between Russia and Turkey, elections in America (the struggle between Hillary Clinton and Donald Trump)), the events happened on the ground of the differences with multi-parameter (life style, outlook, attitude to the science and education, etc.) between West and East, Christian and Muslim worlds, being as the news text other news enter the social nets, forums and blogs from the news lines, they also enter as the "newslore". Now these processes are the modern working mechanisms of the new folklore activity. In this situation the exceptional role of the social media shows itself obviously. Because all processes happening in the social, political, economical life of the society come to the agenda of the social media incessantly and the social discussion becomes the subject of the collective activity on the ground of the collective reaction. And as a result it becomes the reason of the news, pictures and caricatures, sayings and paraphrases – the models expressing the collective thinking. Entering the information operatively and immediately the internet environment (this process shows itself with the initiatives of the individual citizens much more than the professional journalists) enriches the factual base of the new folklore activity and it is the most important problem.

Of course, each news and information doesn't become the subject of the folklore activity. Here the themes attracting the collective interest and reaction, the events influencing to the humanities emotional-psychological world come to the attention centre directly. Especially, on the base of the opportunities (picture,

video, graphics, animation, etc.) given by the information-communication technologies the new folklore activity process have been appearing in the quite different form according to the formation, content, language, style, genre specification from the previous centuries. Here the most important and common point is the formation of the folklore example not depending on the form, content, formation technology, actualizing place and character basing on the collective interest and reaction, to tell the truth, organizing on the base of the collective – common cultural moulds (folkloric mechanisms). Of course, the appearing example entering the communicative environment and actualizing in this environment is one of the main conditions. But as a whole the structure of the internet folklore, formalization mechanisms, the kind composition are with multi-parameter and this process goes on incessantly.

Now the most extensive folklore examples met in the virtual environment are about the events and realities approaching in the comic plan. On the one hand having the great entertainment and rest opportunities in the internet, on the other hand the urbanization and having the actual, the lasting formation and spreading character of the jokes among the folklore genres in modern period with the influence of some factors are the cause of meeting the laugh and contents about it in the internet environment.

Among them especially personifying the reality in the ironic, satirical and ridiculous form, or approaching to the life in a comic plan attract the attention. It is true, the laugh – the factor of being the most important emotional needs of the human, at the same time the reality of expressing the psychological ejaculation, getting out the internal tension assume the importance. Because if any person laughs to the definite event or exposing that event ridicule expresses his reaction on the other hand combining the situation to the collective reaction module (photoshoplore, caps) he creates the folklore example. It means this behavior and the expressed subject, in fact, appears as the reaction of the collective.

From this point of view, especially short

anecdotes, the caricatures formed with the help of the technological means, videos have been spreading. The lasting examples of the internet folklore have been appearing just on the base of the laugh models. Naturally, here the opportunities given by the information-communication technologies play the special role. Because the internet anecdotes appear not only by the words, they appear on the base of the picture, animation, dubbing-in and other technologies.

Here one of the most important points of attracting attention in the folklore examples about Albert Einstein in the Azerbaijani languaged virtual space is showing itself as Einstein's image personifying the thoughts and feelings of the collective. This image influencing from the least daily life situations to the most fundamental life principles takes part as the wise old man knowing the language of the society as if sourcing from his real historical essence (as the famous scientist and the philosopher). But this wisdom doesn't base only on the severity and the tough rational logic. Simply he is accepted not only as the scientist having the universal knowledge, but at the same time he is also cognized in the status of the old wise man including the folk wisdom. It means Einstein's outward (his white hair and moustache, his image as the old man, including his famous comic pose showing his tongue) and internal (the famous scientist, physicist) parameters stayed in the memories from the historical pictures and views are the main details taking part in the formation of his folkloric image. Because these parameters remind the image incarnations of the Wise Old Man archetype in the traditional culture psycho-automatically. But it gives a chance to say that the image of Einstein observed in the Azerbaijani languaged virtual space has been organized on the base of the wisdom conception of the traditional culture. As the content part of the common Turkic culture in Azerbaijan culture the conception of the wisdom includes not only the wisdom and the strict aspects, it also includes being trickster and the comical sides. That is why Einstein's folkloric image reminds the well-known joke hero of the Turkic nations Mullah Nasraddin. According to

his outward indications being a wise, teacher, scientist Mullah Nasraddin also attracts the attention with the singularity and comicality of his behavior: **Example 1.** “*Uzaq qohumnansa şekillerimi like eden dostlarım yaxşıdı*” – Translation: “*My friends “liking” my photos are better than the far relatives*”). The available classical example of this saying in Azerbaijan folklore is the following: “*A nearer neighbor is better than the far relative*”.

In this examples the Azerbaijan nation’s approaching specification from the comic aspect to the reality has been reflected in a high level. By the means of Einstein’s folkloric image the collective’s outlook, the unexpressed emotional needs are embodied. Of course, in this case the satirical and ironical description models of the reality become urgency: **Example 2.** “*Martın 7-si rayona gedirəm. Rəhmətə gedənim var*” – Translation: “*On the 7<sup>th</sup> of March I go to the region. My relative has died*”).

Here the fact of some men making the definite pretexts and not congratulating the women on the eve of the 8<sup>th</sup> of March is looked through. This behavior met among the people very often is criticized with the satiric approach. The undertone sign to the seriousness of the woman environment has also taken part here on the same day psychologically.

Such kind of comparisons show that the folklore examples about Einstein created in the Azerbaijani languaged virtual space are not the accidental facts and they have created on the base of the traditional thinking event, the traditional models and moulds. Of course, these themes are the more “ephemeral”, they are the more “traditional” (Fernback, 2003, 33). It means though the themes coming to the agenda of the social media convey the temporary image, their formation moulds are traditional. That is why the folklore facts appearing in the Azerbaijani virtual space about Einstein, Plato or Benjamin Franklin have been organized on the base of the traditional models.

Of course, it is possible to increase the number of these examples. Because as in the whole world in the Azerbaijani languaged virtual environment the folklore processes go on

very fast and continuously. Generalising all of them we can mention the followings:

With the influence of globalising, appearing of the global information environment and some other factors folklore has begun attained the new meanings according to its essence and function. The folklore stipulating directly with the cultural existence of the human has become the phenomena of the global reaction and communication according to the information-communication technologies in the modern period. Before the internet appeared folklore becoming topical in the local geographical borders entered a new period in the unlimited situation of the information and it was a cause of the global folklore proesses formation.

The interactive communication opportunities of the internet (especially the social net, in the example of forums and blogs) became a cause of the environment having the incessant folklore processes directly. According to the direct influence of the social media the events becoming socialized in different places of the world, appearing of the collective reaction situations to the problems ensured the formation of the factual base of the new folklore processes.

Continuation of the active folklore processes lately in the Azerbaijani languaged virtual space was completed with the appearing of the new folklore images and models. Though the image of Albert Einstein has the global temper according to his nature, in the situation of becoming topical it attains the local character. Especially, there are topical fun themes in the environment of the definite age and profession groups, introducing those themes with the help of the Einstein’s image becomes a cause of increasing the level of the comicism.

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## AZƏRBAYCANDILLI VİRTUAL MÜHİTDƏ FOLKLORİK DİNAMİKA

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Məqalədə azərbaycandilli virtual məkanda cərəyan edən yeni folklor prosesləri tədqiqatı cəlb olunmuşdur. Hazırkı dövrdə şəhərləşmə, qloballaşma və virtuallaşma tendensiya və trendlərinin mövcudluğu şəraitində, folklorun "üz-üzə" ünsiyyətə əsaslanan icra modelindən virtual kommunikasiyaya əsaslanan modelinə keçiddə baş verən dəyişikliklərin müəyyənləşdirilməsi, eləcə də şifahi mədəni mühitdən elektron mədəni mühitə transmissiya zamanı xalq biliyinin təzahür və təcəssüm imkanlarının spesifikasiyasının öyrənilməsi müasir folklorşünaslıq elminin qarşısında duran ən mühüm prioritetlərdən biridir.

Məqalədə bütün bu məsələlərə azərbaycandilli virtual məkanda meydana gələn folklor yaradıcılığı zəminində baxılmış, konkret nümunə kimi Albert Eynşteyn obrazı əsasında izahlar verilmişdir. Qeyd olunmuşdur ki, Albert Eynşteyn son dövrlər azərbaycandilli virtual məkanda yeni folklor obrazı kimi formalaşmaqdadır. Həmçinin məqalədə bu obrazın formalaşmasında iştirak edən emosional-psixoloji mənalara da diqqət yetirilmişdir. Burada üzə çıxarılmışdır ki, azərbaycandilli virtual mühitdə gedən folklor prosesləri istər forma, istər məzmun, istərsə də funksiya baxımından əvvəlki dövrlərdən tamamilə fərqlənir. Belə ki, açıq informasiya mühiti şəraitində müasir fəlsəfi-ideoloji konseptlərin, trend və tendensiyaların təsiri altında virtual Azərbaycan folkloru mühitində yeni məzmunlu atalar sözləri və deyimlər, ənənəvi folklor qəhrəmanlarının ironik və parodik modelləri ortaya çıxmışdır.

**Açar sözlər:** virtual folklor, "üz-üzə" kommunikasiya, azərbaycandilli virtual məkan, qloballaşma, folklor və texnologiya, newslore, netlore

## ФОЛЬКЛОРНАЯ ДИНАМИКА В ВИРТУАЛЬНОЙ АЗЕРБАЙДЖАНОЯЗЫЧНОЙ СРЕДЕ

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В статье привлечены к исследованию новые фольклорные процессы, происходящие в азербайджаноязычном виртуальном пространстве. Изменение сферы реализации и исполнения фольклора (переход от общения напрямую к виртуальному), привело к появлению новшеств и инноваций в средствах его выражения (оцифровка в форме слова, картины, фотографии, графической маркировки и т.д.), методах передачи и распространения (электронная почта, SMS, социальная сеть и т.д.), а также инновациям в плоскости сказителя, текста и аудитории, и в целом привело к переходу от традиционного фольклора к виртуальному фольклору. А это подняло ряд проблем и вопросов перед наукой, которая изучает фольклор, и в настоящее время в этом направлении проводятся серьезные исследования в ряде престижных научных центров по всему миру.

В статье все эти вопросы рассмотрены на основе фольклорного творчества, возникшего в азербайджаноязычном виртуальном пространстве, даны объяснения на конкретном примере образа Альберта Эйнштейна. Отмечено, что Альберт Эйнштейн в последнее время в азербайджаноязычном виртуальном пространстве выступает в качестве нового фольклорного образа. В статье также обращается внимание на эмоционально-психологические значения, участвующие в формировании этого образа. Было выявлено, что фольклорные процессы, происходящие в азербайджаноязычной виртуальной среде полностью отличаются от предыдущих периодов как формой, содержанием, так и функцией. Под влиянием современных философско-идеологических концепций, трендов и тенденций в открытой информационной среде, появились пословицы и поговорки нового содержания, ироничные и пародийные модели традиционных фольклорных героев в виртуальной азербайджанской фольклорной среде.

**Ключевые слова:** виртуальный фольклор, общение лицом к лицу, азербайджаноязычное виртуальное пространство, глобализация, фольклор и технология, newslore, netlore