

TRANSFERENCE OF COVID-19 INTO GEORGIAN AND AMERICAN DISCOURSE AND CULTURE**Tamta Goradze**

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Abstract. Modern scientists are tackling with myriad of global challenges, from climate change to cybersecurity, natural disasters to poverty, as they are expected to propose “exit strategy” in any circumstance. They have had to propose solutions (developing treatments, vaccine, guidelines, etc.) for the biggest challenge to the world since world war II – Covid-19, but flashback of 2019-2021 timeline is enough to suppose that medical solutions play a vital role along with activating psychological switches by authority to make people do (to follow WHO guidelines, social distance, vaccinate, save lives, etc.) what they want them to do even without profound understanding.

In spite of the fact that the problem is global and measurements developed by leading and competent scientists and authority should solve the problem, it doesn't work to the same level. Reasons, among others, are socio-political context and cultural background of society. Accordingly, despite one and the same medical guideline and treatments proposed, different cultures require different modes of presentation and governance of pandemic related discourse.

This paper presents a corpus based comparative and contrastive analysis of a limited number of Cov-19 related discourses directed by authority in Georgia and the USA. The objective of the research is: i.to identify, compare and contrast usage (frequency and distribution) of discourse markers by Georgian and American authority while directing Cov-19 related issues; ii. analyze the pragmatic value attached to those markers and the kind of influence they are meant to have on the audience.

The paper aims to contribute to the broader understanding of how culture and context reflects and shapes language unit and discourse marker choice while directing discourse during times of crisis. It also highlights the importance of examining the discourse marker impact on public attitudes and behaviors around Covid-19.

Keywords: Cov-19 related discourse, evaluative discourse, culture, context, persuasion

Introduction

From 2019 to the present, the contemporary world has struggled to find a "exit strategy" from the global crisis of the Corona virus, which has claimed the lives of millions of people worldwide. It should be mentioned that the exit strategy is not just scientific solutions like developing treatments, vaccines, guidelines, etc., but governing mass and activating psychological switches by authority for managing pandemic-related crises effectively. Based on the Comparative Analysis of COVID-19 Case Trends and Government Response Strategies, Yan Wei (states that Government responses significantly contributed to this recovery process. Taking into account that Strategies that varied with different countries and regions and had different levels of effectiveness in controlling cases and deaths, controversies emerged regarding the balance of strictness level of government response and the effectiveness of lowering cases and deaths. Based on the research Wei states in conclusion that the divergent patterns observed in countries like Japan and the United Kingdom suggest that country-specific factors and contextual nuances should be taken into account when assessing the impact of government responses (2023).

Despite the fact that the problem is worldwide and that measurements produced by leading qualified scientists and authorities should address it, they do not operate at the same level. Reasons, among others, are the socio-political context and cultural background of society. Accordingly, despite the same medical guidelines and treatments proposed, different cultures require different modes of presentation and governance of pandemic-related discourse.

A flashback to the 2019–2022 timeline of pandemic-related process development clarifies the significance of culture in patients approaches to healthcare.

Despite the extensive history of a discourse, linguists, sociologists, or representatives of other interested sciences have never developed a definition that encompasses all of its characteristics, nonetheless, it should be noted that the modern definition of a discourse is distant from the original.

The notion of discourse in connection to culture offered by Gee (Gee, 2001:11) is crucial for the study presented, stating that: “we always actively use spoken and written language to create or build the world of activities (e.g. committee meetings) and institutions (committees) around us. However, thanks to the workings of history and culture, we often do this in more or less routine ways. These routines make activities and institutions, like committees and committee meetings, seem to (and, in that sense, actually) exist apart from language and action in here and now. None the less, these activities and institutions have to be continuously and actively rebuilt in here and now. This is what accounts for change, transformation, and the power of language in-action in the world you sent”.

Based on that definition of Gee, it could be said that culture defines what is selected while directing a particular type of discourse for achieving a particular communicative goal, and a communicative situation is a reflection of the culture it belongs to.

According to Keating and Duranti (Keating, Duranti, 2011: 331) “Doing things in routine ways while applying language requires discourse competence but should be mentioned that in the social sciences “discourse” became a cover term for a phenomena that went beyond language and sometimes meant general concepts as “way of thinking” or “way of doing things”.

Some authors state that selecting relevant modes of presentation and governance of pandemic-related discourse requires different dimensions of discourse competence:

- sociocultural dimension, the most all-encompassing one, which involves being able to recognize critically a discourse's aims and interests as well as the social and cultural power it confers, and being able to react to them;
- pragmatic dimension, which involves being able to relate a discourse to the participants, their intentions, their place and time;
- textual dimension, which involves knowing how a discourse is structured and how its characteristic linguistic exponents (grammar and vocabulary) are used to serve a particular social, cultural, and pragmatic function.

Representatives of authority, whether as spokespersons or scriptwriters, should consider all dimensions of discourse competency and select applicable psychological switches as a tool for stirring society to the intended attitude or direction, consider the social, cultural background, economic condition, select modes of verbal presentation and develop relevant and well-crafted text for achieving the intended communicative goals.

According to Hymes (1971), Ek (1986) and Canale (1983), Either pragmatic, or sociocultural and textual dimension represent Discursive competence which is considered a subcompetence within

communicative competence which is defined as the knowledge and skills required to produce and interpret texts considering their structural scheme and the linguistic standards of the different discourse genres that we use.

Should be noted that communicative competence is vastly impacted by culture of communicants.

Keating and Duranti (Keating, Duranti 2011: 332) state that a “major shift of our understanding of language within anthropology over the last fifty years is that it is not only a system of symbols for expressing thoughts and representing human activities and goals, but also a cultural practice, that is a form of action that both presupposes and bring about unique ways of being in the world.”

Based on the definitions and statements above, it could be said that discourse and culture are intermingled, as discourse is considered to be linguistic standards of acting well or doing things well, which are defined by culture or history.

As much as culture is mentioned, should be specified meaning of culture applied.

Among number of definitions highlighting semiotic or cognitive features of culture the most common view belongs to Keating and Duranti that “it is made up of practices of knowledge passed down from one generation to the next, the learned and shared behavior patterns characteristic of a group”

Culture can also be looked at as a system of mediation or as a way whereby humans can learn to use instruments and tools, including language.

A contemporary definition of culture is ‘a system of meaning that guides the construction of reality in a social community’ by Cheney (Cheney, Christensen, Zorn, Ganesh, 2004: 76).

To the extend to which culture is something that both needs and entails others as doers, partners, witnesses, etc., it is a system of participation (Goodwin and Goodwin, 2004), where accessibility to a common code has a high value because it means being able to connect with others.

Certain authors argue that a deep comprehension of cultural definitions and discourse encompasses more than just knowing how to effectively communicate and express oneself. It also entails understanding the boundaries of what can and cannot be said, thereby developing a sense of discourse competence. This competence, which encompasses a variety of languages, involves effectively and appropriately utilizing sociocultural, pragmatic, and textual knowledge (concepts and skills) with a critical mindset when producing and interpreting specific discourse genres.

The role of discourse competence is increasing not only in linguistics but in aspects of human activity as well, as it defines the efficiency of social activity. Discourse competence is well examined in the scripts presented by the representatives of authority while speaking about Covid-19, as they intend to impact a wide mass. Based on the comparative and contrastive analysis of tendencies of threat technique utilization in the COVID-19-related discourse in Georgian and English online news reports, Gvarishvili and Mazmishvili state that the message about the virus is communicated in two ways: ways –direct and indirect. Moreover, the numbers suggest that the indirect techniques largely overweigh direct techniques used to persuade a recipient. Georgian news reports prefer utilization of fewer types of techniques to recipients and persuade them in comparison to the English online news that demonstrate utilization of linguistic techniques for the same purpose.

Representatives of authority are aware of the role of culture as a variable in Patients’ approaches to Healthcare. A patient’s cultural background hugely informs their approach to their health and influences how they consume healthcare services (Al-Bannay, Jarus, Jongbloed, Yazigi, Dean, 2014: 549-557).

Based on the statement, we can suppose that the culture defines potential patients attitudes toward healthcare during the pandemic as well as the selection of the most effective psychological switch-causing language units while directing cov-19-related discourse by representatives of authority.

Materials and Methods

A corpus-based comparative and contrastive analysis of a small number of discourses directed by representatives of authority, including Presidents of the United States of America (Donald Trump and Joe Biden), the Chief Medical Advisor to the President of the United States (Anthony Fauchi), the President of Georgia (Salome Zurbashvili), the Prime Minister of Georgia (Irakli Gharibashvili), and the Director of the Centers for Disease Control and Prevention (CDC), (Amiran Gamkrelidze) presents a research on transference of global crisis - COV-19 into Georgian and American culture. Speakers were chosen based on their political background, as they are the first to take responsibility for their country. As for the channel of discourse - the press conference, it is a special framework

for defaming the results of numerous rehearsals and discussions by experts, with carefully chosen words clearly indicating what should be conveyed to a wide audience.

For the significance and legitimacy of the research we chose talks coordinated by diverse speakers (the representatives of administration (presidents and prime ministers) and medicals (Chief medical advisor to the president of United States and the director of the national center for disease control and public health (NCDC)) in a 2019-2022 timeline in arrange to maintain a strategic distance from examination of an individual discourse idiosyncrasy.

The timings for research attention in the United States and Georgia varied significantly because they correspond to pandemic outbreak times in each nation.

To study the commonalities and distinctions between these two cultures, we identified discourse types and the discourse markers associated with each type in the Cov-19 related discourse at play during pandemic. These are: Medical discourse markers (each of them signified with M and its own cardinal number, for example: M1 stands for medical vocabulary and terms, M2 - description of Cov-19 situation, M3- recommendations, M4 - relieving patients), Political discourse markers (each of them signified with p and own cardinal number: P1 - threatening, P2 -highlighting own achievements, P3 - addressing, P4 - promising, P5 – stylistic devices (metonymy, metaphor), P6 – comparing with other countries, P7- blaming the other side for negative results, P8- others (mentioning authoritative persons, avoiding to give an accurate answer, using idioms), Rhetoric functional style signified with R and own cardinal number (formulated addressing (R1 - salutation, R2- expressing gratitude, R3- formulated congratulation, R4 – pathos, R5- repetition, R6 -rule of three, R7 – formulated farewell, R8 – parallelism, R9- listing, etc.). Ought to be pointed out that discourse markers are selected based on observation, so there are distinctive markers found with distinctive recurrence.

The next stage involved tagging identified political, medical, rhetorical markers in empirical material and analyzing it through the software Orange.

Corpus based analyses gave us an Absolute and Correlative Number (CN) (number of each discourse marker usage correlated with the total number of a sentence used in each discourse) of each marker usage as well as frequency.

Recurrence of markers according to Corpus-based analysis empowered us to compare and contrast the usage of similar discourses in different cultures as well as identify different markers peculiar to each culture.

Corpus-based comparative and contrastive analysis of discourses guided by representatives of the USA and Georgia contributes to a better understanding of how culture and context reflect and shape language unit and discourse marker choice, as well as public attitudes and behaviors around Covid-19.

Results and Discussion

The corpus-based analysis of discourses directed by Georgian and American representatives clearly demonstrated that texts are hybrid, with a mix of medical and political discourse markers as well as rhetorical style markers. It is important to mention that the correlation of each discourse marker in each case is different. Discourse directed by representatives of the United States is equally medical (0,16%) and political (0,17%), while political discourse markers (0,56%) are favored over medical (0,32%) in Georgian Cov-19 related discourse.

Table 1: Correlative number of Political and Medical discourse markers and Rhetoric style markers in COVID-19 related Georgian and American discourses

<i>Types of Discourse</i>	<i>Number of sentences</i>	<i>Political discourse markers</i>	<i>Medical discourse markers</i>	<i>Rhetorical style markers</i>
<i>CN American discourse</i>	1596	0,176691729	0,161027569	0,077067669
<i>CN Georgian discourse</i>	1055	0,321327014	0,56492891	0,030331754

The initial horizontal row presents the identification of discourse typology in Georgian and American COVID-19 related discourse; the subsequent two rows exhibit the corresponding correlative number of each type of discourse marker usage within the overall discourses.

In terms of a detailed description of each discourse marker's usage, it's worth noting that medical terms are the most often used medical discourse marker, followed by relieving patients in both cultures, as much as responsible persons are aware of the importance of their verbal suggestions to society (potential patients) in the process of struggling with the killing virus. (example 1,2)

- (1) *"We're working with very talented people, very brilliant people and it's all going to work out and it is working out"* (The Trump White House Archived, 2020)
- (2) *"tumtsa raghats gvirabis bolos gamochnda sinatle uk'anask'nel khanebshi"* (As a result, **there appears to be some light at the end of the tunnel** in recent times") (Translated from Georgian) (TV Imedi, 2020)

According to corpus-based analysis and numbers, relieving patients is followed by describing a COVID -19 condition to remind people of reality, which in the case of the United States is typically exhibiting both positive and negative dynamic, but in Georgia it is presenting mortality rates and dismal statistics. (example 3,4,5)

- (3) *"Our case fatality rate has continued to decline and is lower than in the European Union and almost everywhere else in the world"* (Trump, 2020)
- (4) *"Well, as I said last night, four hundred thousand Americans have died. That's more than have died in all of World War II"* (MSNBC, 2021)
- (5) *"ep'idemiologiuri mdgomareoba mtlianad msoplioshi, evrop'ashi da chventanats sak'maod rtulia: 51 milion inpitsirebuli, 1200000-ze met'i uk've gardatsvlili, daakhloebit 70% gamojanmrtebuli. qoveldghiurad akhali shemtkhvevebis ritskhvi merqeobs 500 000 -600 000 shoris, ert-erti mtavari khazgasasmelia rom mnishvnelovani zrdit gamoircheva chveni regioni"* (*"Our country and Europe are facing a challenging epidemiological situation with over 51 million people infected, over 1200000 deaths, and 70% recovery efforts. The number of new cases is consistently increasing with our region marked by increased levels of infections which ranges between 500 000- 600 000"*) (Translated from Georgian) (TV Imedi, 2020)

Describing COVID-19 reality with a case fatality or attack rate and presenting the constructed world with a flattening or inverting curve is followed by medical recommendations expected to be followed to survive, that range from consuming essential and nonessential business services, self-quarantining, self-isolation in a health care term, social distancing, wearing a mask, etc.. (example 6,7)

- (6) *"All three, we're instead asking Americans to use masks, socially distance themselves, employ vigorous hygiene, and wash your hands every chance you get While sheltering high-risk populations, we are imploring young Americans to avoid packed bars and other crowded indoor gatherings"* (Trump, 2020)
- (7) *"magram rigi shezghudvebi da ai es tanatskhovrebas rom vambob k'oronavirustan dzalian didkhans jer k'idev vtkvat ts'lis bolo autsileblad darcheba rogorits aris khelebis khshiri dabana rogorits aris dakhurul sivrtseebshi vtkvat t'areba imisi rogorits aris bevri khalkhis ar shek'reba droebit uaris ikma rats dzalian gviqvars kartvelebs rom khshirad did suprebze da ase da ase shemdeg didi tavqrilobebi da ase da ase shemdeg"* (*"Particular regulations and cohabitation for the corona virus will probably long last, seems like till the end of the year, particularly, washing hands frequently, wearing a mask in closed areas, avoiding gatherings that we Georgians particularly love, feasts, etc."*) (Translated from Georgian) (Georgian Public Broadcaster, 2020)

According to frequency, the same medical discourse markers are present in both American and Georgian cultures, but certain markers specific to Georgian COVID-19 related discourse have been identified that distinguish Georgian discourse from American discourse and highlight differences between the cultures. Representatives of the Georgian government frequently voice discontent over the society's rejection of covid-19 regulations ". (example 8)

(8) *“dghes upro maghali dainpitsirebis machvenebeli gvakvs saqopatskhovrebo p'irobebidan anu inpektsia seriozulad aris gavrtsebuli mosakhleobashi da akedan gamomdinare chvents khom sakhlebshi davdivart, vkhvdebit ojakhis ts'evrebs, megobrebs da se da ase shemdeg, tumtsa shezhudulad magram maints dainpitsirebis machvenebeli igive sameditsino p'ersonalshi aris upro garedan vidre ase vit'qodi shignidan magram es seriozuli p'roblemaa da amas dzalian moprtkhileba ch'irdeba”* (“Today, domestic areas are more susceptible to infection, the virus is widespread throughout the population, accordingly, when we go home, we meet up with our family members and etc., **the majority of healthcare infections are caused externally, not internally., but this is a serious problem, need to be taken care of**”) (Translated from Georgian) (TV Imedi, 2020)

Discontent is usually followed by an avalanche of evidence and statistics underscoring rampant infection rates and pointing out the indispensable role of healthcare workers, the scarcity of those professionals within a nation, and requiring heightened responsibility and unwavering support toward them and to society at large. That rejection will undoubtedly unleash an uncontrollable and desperate situation. (example 9)

(9) *“khedav rom bevri ar gqavs chven gamotsdili reanimat'ologebi gamotsdili int'ensiuri terap'iis sp'etsialist'ebi, romlebzedats aris uk've am k'rit'ik'uli shemtkhvevebis martvis khelovneba matze gadadis uk've matze p'asukhismgeblobaes ar aris mart'ivi gamiget?”* (“You see, **we have no experienced resuscitologists, intensive therapy specialists, who know the art and are responsible for crisis management and it's not that easy**”) (Translated from Georgian) (TV Imedi, 2020)

Georgia, often referred to as a modest-sized country with financial limitations and a scarcity of medical professionals, finds itself grappling with the challenge of combating the outbreak of the Corona virus. It is frequently asserted that their sole recourse lies in diligently adhering to the esteemed directives of the World Health Organization pertaining to COVID-19 and the indispensable pursuit of immunization. (example 10)

(10) *“rotsa gvakebdnen da ase da ase shemdeg vambobdi rom ts'its'ilebs shemodgomaze tvlian, rom ase mart'ivi ar ikneba shemodgoma, rom chven ar gagvimarjvia, rom mart'o sakartvelo k'ovids ver daamartskhebs, k'ovidi unda daamartskhos mtelma msopliom ertad”* (“When people praised us, I used to say that chickens are counted in the fall, that the fall could not be so easy, **Covid should be taken by World United, given that we have not won yet and Georgia is not the only one who can defeat it**”) (Translated from Georgian) (TV Imedi, 2020)

In the realm of American rhetoric, the nation is frequently portrayed as a virus-fighting nation, pioneering the charge from a diametrically opposing perspective. the first in the world, with all the opposite views. By allocating a substantial sum to fully encompass essential expenditures, amassing an excess of equipment, surpassing the requisite number of healthcare practitioners, and, above all else, spearheading the development of a curative vaccine poised to resurrect America's former glory. (example 11)

(11) *“But let me be equally clear, **we will get through this, we will defeat this pandemic** and to a nation waiting for action, let me be the clearest on this point, **help is on the way, today, today I am unveiling a national strategy on Covid-19 and executive actions to beat this pandemic**”* (CNN Politics, 2021)

As for the political discourse marker usage in COVID-19-related press conferences, the statistical analysis reveals that American speakers tend to favor political discourse markers (P 2, 3, 4/1), whereas their Georgian counterparts lean towards P 1, 2, and 3.

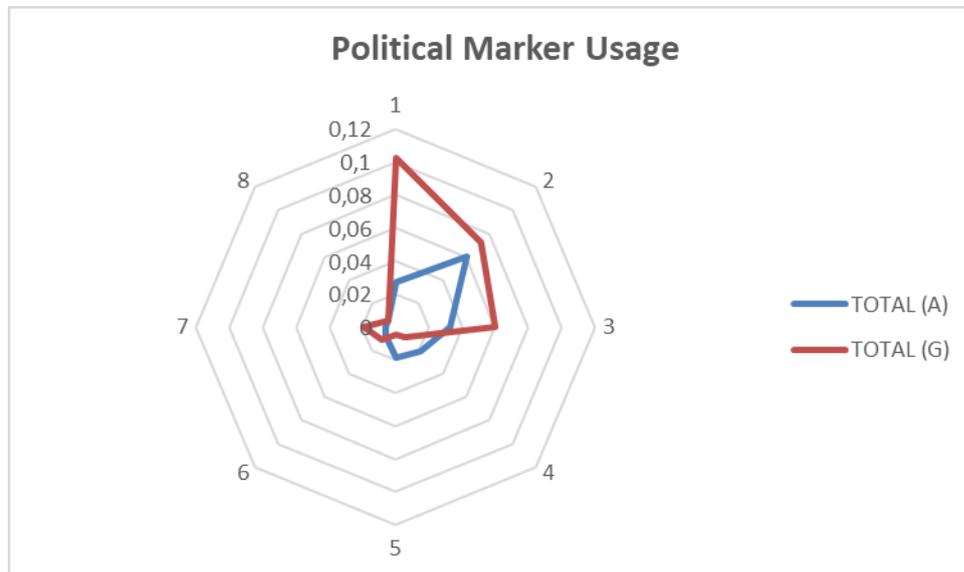


Figure 1: Political marker usage in COVID-19-related discourses in Georgian and American press conferences

Interestingly, both cultural discourses place notable emphasis on P 2 and 3, which involve the highlighting of personal achievements in the context of COV-19 and the urging of unity amongst individuals. (Example 12,13)

(12) “We could report exactly what's happened how **how well we're doing under quite adverse circumstances but we're doing really well very very professionally handled our country is prepared for any circumstance**” (Trump, 2020)

(13) ”p'irvel rigshi ratkmaunda is ghonisdziebebi rats sakartvelos mtavrobam gaat'ara aramart'o 2 3 4 k'viris ts'in aramed moqolebuli uk've ianvris shua ritskhvebidan, dzalian drouli ghonisdziebebi, tkven shegidzliat chvens veb gverdze dzalian det'alurad nakhot 3 slaidi romelits miutitebs tu ra dros ra ghonisdziebebi gat'arda, vtkvat rodish shecherda prenebi chinettan, rodish irantan, rodesats mnishvneloba konda dzalian didi, rodish shemdgom it'aliastan, rodish sheizghuda, rodish sts'avla shecherda sk'olebshi, baghebshi, umaghles sasts'avlebelshi anu mteli rigi shemzghudav ghonisdziebebisgan chven mivdiodit nabij-nabij, shemdeg sagangebo mdgomareobis gamotskhadeba, mere uk've gansak'utrebuli k'arant'inebi da zust'ad droulad ase vtkvat chavk'et'et es egret ts'odebuli k'last'erebi” (“First, it is crucial to mention the **preventive measures taken by the Georgian government, not just two or three weeks in advance, but also starting from mid-January, on time measures. The measures and time taken can be seen in three slides on our website, which you can look through, in particular, when the flight to China was canceled, when to Iran, which was extremely important, when the educational process ceased at school, kindergarten, universities, We were going step by step through restrictive measures, and then we announced the emergency situation and the quarantine time, and you could say that these clusters were shut down quickly**”) (translated from Georgian) (Georgian Public Broadcaster, 2020)

In light of the arduous endeavors of the Georgian government to combat the crisis, bolster Georgia's financial stability, and procure vital vaccinations, speakers frequently advocate for the national unity objectives needed to achieve common goals: (example 14,15)

(14) *“We want young Americans to avoid packed bars and other crowded indoor gatherings, and we're all in this together, and as Americans, we're going to get this complete; we're going to do it properly; we've been doing it properly”* (The Trump White House Archived, 2020)

(15) *“magram k'idev ertkhel vambob, chven qvela unda viqot ertad, sakhelmts'ipo, ekimebi da rats mtavaria mosakhleoba, ase ertad qopnis gareshe es iseti gamots'vevaa, es iseti gamots'vevaa romelits sauk'uneshi ertkhel khdeba mart'o, amit'om mart'ivi ar aris”* (*“But, I say it one more time, we all should stand together, government, healthcare workers and what is more important, population, this is the challenge that can't be overcome without unity, this is a challenge occurring once a century, it is not that easy”*)(Translated from Georgian”) (TV Imedi, 2020)

After multiple attempts to elicit a desired response from society, the prevailing method employed by both Georgian and American representatives in their speeches is one of intimidation. (example 16, 17)

(16) *“As we heard from the World Health Organization yesterday, they raised their alert to the highest level of concern, saying, This is a reality check for every government on the planet. Wake up and get ready”* (Trump, 2020)

(17) *“ert-erti qvelaze seriozuli gamots'vevis ts'inashe dgas, mdgomareoba mdzimea da mis k'idev upro damdzimebas unda velodot, jer ar chans daavadebis gank'urnebis sashualebebi, chvens khelshi mkholod p'reventsiaa”* (*“We are facing with one of the harshest challenge, situation is critical and we should be ready for worse, there seems no remedy on prospect, only option is prevention”*)(Translated from Georgian) (Georgian Public Broadcaster, 2020)

As per the empirical evidence, the threatening technique employed in American rhetoric is customarily followed by promising society that they will defeat a virus, retain mastery over the circumstances, and provide a vaccine: (example 18)

(18) *“My administration will stop at nothing to save lives and shield the vulnerable which is so important, we've learned so much about this disease and we know who the vulnerable are and we are going to indeed shield them, and again the vaccines are coming and they're coming a lot sooner than anyone thought possible by years”* (Gittleston, Phelps, Cathey, 2020)

As for Georgian discourse, one shall find no promises on the endorsement of vaccines; instead, an abundance of non-medical recommendations and references to foreign instances where specific regulations, restrictions, or vaccines have gained reknown for their safety and efficacy, thereby affirming the reliability of opting for selected or procured immunizations: (example 19)

(19) *“igive it'aliis jandatsvis sist'ema itvleba evrop'ashi ert-erti sauk'etesod magram gakhsovt ara ra iqo gazapkulze an shekhetet ekhla ra mdgomareobaa, igive am dzalian ganvitarebuli dzalian mdidar kveqnebsi romlebits jandatsvaze kharjaven ts'elits'adshi ert sul mosakhleze otkhidan khuti atas evromde, ramdens vkharjavt chvents itsit jandatsvaze? I mosakhleze sakhelmts'ipo danakharji kveqanashi ramdenia? es aris daakhloebit 100 - 150 dolaris parglebshi da shedareba akedan gamomdinare kho?”* (*“You may be aware that Italy's healthcare system is regarded as one of the best in Europe, but you may also recall or be aware of the current situation there. The same is true for developed, wealthy nations, which spend between 4,000 and 5,000 euros per person on healthcare. Do you know how much we spend? How much does the government spend on healthcare for each citizen in our nation? It costs about 100-150 dollars, and these comparisons aren't fai”*) (Translated from Georgian) (TV Imedi, 2020)

The inherent distinctiveness of political discourse in both cultures lies in its ability to swiftly influence a vast audience, achieved through the abundant use of stylistic devices, metaphors, metonymy, idioms, the rule of three, and other rhetorical markers. However, it is worth noting that metaphors are particularly prevalent in this regard. (example 20,21)

(20) *“We'll move heaven and earth to get more people vaccinated for free and create more places for them to get vaccinated, mobilize more medical teams to get shots on people's arms, and increase vaccine supply and get it out the door as fast as possible.”* (Afemai Reporter, 2021)

(21) *“vambobdi rom ts'its'ilebs shemodgomaze tvlian, rom ase mart'ivi ar ikneba shemodgoma”* (*“The fall couldn't be so simple, I used to think, because that's when chickens are counted”*)(Translated from Georgian) (TV Imedi, 2020)

In both cultures, formal and structured methods of addressing are prevalent rhetorical markers, although the American speech exhibits a broader spectrum of markers compared to the Georgian culture. American speakers often employ the rule of three, incorporating elements of repetition, emotional appeal, and parallelism, yet repetition stands out as the favored rhetorical marker in terms of frequency. (example 22)

(22) *“We can build our economy back and build it back better and get back to our lives and to our loved ones. We can do this if we stand together as fellow Americans, as the United States of America.”* (Biden, 2020)

The rule of three, a powerful rhetorical tool that captivates audiences from diverse backgrounds, holds great significance. It is the second most preferred rhetorical marker, after pathos, which is infrequently used in Georgian speech but encompasses various aspects of American discourse. (example 23,24)

(23) *“We'll end up with a cure, we'll end up with therapeutics, we'll end up with a vaccine very soon”* (Gillespie, 2020)

(24) *“and we miss those details, the big details on the small moments: weddings, birthdays, graduations, all the things that needed to happen but didn't, the first date, the family reunions, the Sunday night rituals, it's all as exacted a terrible cost on the psyche of so many of us, For we are fundamentally people who want to be with others—to talk, to laugh, to hug, to hold one another—but this virus has kept us apart, and grandparents haven't seen their children or grandchildren. Parents haven't seen their kids, and kids haven't seen their friends. The things we used to do that always filled us with joy have become things we couldn't do and broke our hearts too often. We've turned against one another”* (ABC News, 2021)

Conclusion

On the basis of the research, it can be said that culture, nationality, self-awareness, and even medical attitudes define the language units and discourse markers that are chosen by authorities when directing cov-19 related discourse in order to have a controlled impact on a common society, to sway them in the desired direction, and to easily rule over them.

Corpus based analysis empowered to make assumption that the authority figures in the USA equally apply political (0,17) and medical discourse (0,16) markers while directing cov-19 related discourse meanwhile Georgian authority significantly favour political discourse (0,56) markers.

While analyzing particular medical discourse markers, we identified that American and Georgian speakers the most frequently use M1, 4, 2 and 3 markers. According to study results medical terms are the most frequently used marker but correlative number of medical term usage in Georgian discourse is 0,35 while in American one is 0,08. Georgian and American representatives almost equally apply relieving patients (AM – 0,5, GE – 0,8), as a result, American representatives less frequently (0,01) apply describing Cov-19 situation than Georgian ones (0,05%). Representatives of both of the culture equally apply giving recommendations. On the basis of the correlative numbers of medical discourse marker usage we can conclude that: taking into account society, social background and medical attitudes, Georgian speakers frequently use medical terms, describe severity of Covid pandemic and crisis, which is usually followed by relieving the society. As for American discourse, it is less saturated with medical terms, they speak 5 times less on Covid

situation and accordingly, less time relieve the society. Thus, American speakers apply less threatening techniques related to cov-19 than Georgian speakers.

As for political discourse markers, we identified similarities: American speakers most frequently use P2 - highlighting own achievement (0,06), P3- calling for national unity (0,03), P1- threatening (0,02), (...), as for Georgian speakers, they most frequently use P1- threatening (0,1), P2- highlighting own achievement (0,07), P3 - calling for unity (0,05). Comparing numbers enables us to conclude that they refer the same markers while communication but with different correlation, evidently, Georgian speakers use each marker 5 times more than American speakers, especially, when it comes to threatening society. Worth to mention that they don't express any promise about creating vaccine or beating virus into Georgian discourse, but recommendations, and the only leverage meant is calling for unity, following WHO regulations, wearing mask, etc., that leads to promising future related to covid-19. Georgian speakers don't put the blame on the other side for the existing situation or compare themselves with other countries for showing good results, that is so bold in American discourse.

Corpus based analysis of Georgian and American discourses clarify that Georgian speakers are aware of opportunities imposed to Georgian society, so they mostly take pride on national unity and effort against pandemic., they quite often mention reputable persons to approve the way chosen or decision while American speakers never mention outer reputable persons, they just mean American representatives, they just compare their country with other countries to present superiority that America is the best actor while pandemic in all respect.

As for rhetoric markers used, Georgian speakers only apply formal and formulated ways of addressing, while American discourse is more diverse in that respect, they use: repetition, the rule of three and pathos. They quite often apply mental switches to impact on American society and make them believe their words or calling.

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Appendix

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