

The Field-Forming Nature of Language Units Expressing "Respect"

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Absract

In this article, It consists of studying the semantic field of "respect" from a linguo-pragmatic and linguo-cultural point of view. linguo-pragmatic and linguo-cultural characteristics of the semantic field of "respect" were studied for the first time as a phenomenon arising on the basis of the national-cultural relevance of their specific systemic and functional characteristics.

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In recent years, it has been recognized by various scientists that the ideas and methods of the field theory in linguistics have started to be applied to levels other than the lexical level of the language. In this regard, let's pay attention to the following comments of the scientist Sh. Iskandarov: "Later, serious works were created in this direction within the framework of other levels of the language, including morphosemantics and grammar. The interpretation of the concept of the field and the approach to its specific properties in some cases have created various problems of field theory research. In this case, the problems based on aspects that differ from language units in terms of the accuracy of field boundaries, the autonomy, integrity, continuity of the field as a language unit, or the relative independence of the field, the broad nature of the interaction of fields, the structure of fields (open and empty in the field) lack of rin) problems, the problems of field and polysemy relations were raised based on the fact that polysemous words belong to only one field or can be elements of several fields. Relying on one or another feature of the area, these problems are being solved by researchers in different ways. Here we can see the nature of the field based on T. Mirzakulov's definition of it: "When approached from the point of view of the field, it connects the phenomena of several levels of language and puts an end to the difference between levels, while the paradigm is within one level, preserves the border between levels" . Studying the opinions of these and other scientists and observing the interpretation of theoretical views in the forms of respect showed that the heterogeneous nature of the forms of respect requires that they be concentrated in the field.

"Communication is the main form of interpersonal relations. Through communication, people interact with each other, exchange information, influence each other, and understand each other by feeling. "Dialogue is a meeting, an exchange of ideas."

"Communication is a linguistic (speech) thinking activity in a complex form. "Communication is a purposeful activity, and every action performed within this activity has its own purpose and intention."

"Communication as a social phenomenon is seen in all spheres of life. Communication arises as a material, spiritual, cultural, emotional need of cooperation. On the basis of communication, first of all, the person, the person's spiritual world, character, abilities, beliefs are revealed. Communication is a factor that corrects, re-educates and calls for perfection of relations between individuals as a result of external influences. Communication is a purposeful activity, and every action performed within this activity has its own purpose and intention. Communication intention forms the basis of the transmitted information. For this reason, there is growing interest in the question of how the speaker transmits the information he wants to convey to the listener in the process of communication and how to include this information in the communication text. "When studying the purpose of communication in this direction, the main attention is paid to communication as a cognitive process. The main goal of the person entering the conversation is not to transmit information, but to encourage the listener to understand this goal. That is why the content of the communicative unit is not limited to the message about reality, but also expresses additional meanings to the content of the proposition.

"Subjectivity in human activity is considered subjective, that is, in the process of separating and differentiating from each other the aspects specific to the being that is objective for a person - outside of a person. Philosophers, psychologists, and linguists have different points of view on the issue of studying the mutual harmony of subjectivity and objectivity. In fact, human activity, i.e. work of the desired type, is a special private product of someone. If it is carried out by a large team, the effect of the actions of individuals is counted. It can be concluded that human activity is essentially subjective. Although the activity is performed by individual individuals, this activity is studied and observed by other individuals, and personal feelings are inferred from it. If the activity of another individual is also typical for the evaluating individual, the reading and evaluation of the activity will be connected with the formation of the feeling of attitude towards this activity.

Professor Sh. Safarov considers this problem to be one of the most important issues facing Uzbek linguists. He emphasizes that the aspects of skills, competences, qualities and characteristics formed in society are among the most complex and contemporary issues of communication science. "Objectivity and subjectivity cannot be sharply distinguished in speech. Speech activity arises as a result of the development of a being with genetic (linguistic, passed from generation to generation) speech ability in human society. In some ways, this phenomenon can be compared to a plant, a fertile land and a healthy seed. For example, a seed is compared to a genetic, natural (divine) speech ability, a fertile land is compared to a human society, and a plant is compared to speech activity. Accordingly, this phenomenon, human speech activity, can be evaluated as the result of the social development of the biophysio-psychological ability, which is embodied ontologically, naturally, and divinely in a genetic person. The main component of the speech and communication process is determined by this main reason and ontological basis.

"Speech communication is the activity, information, interests, abilities, knowledge, skills, skills of the speaker and the listener (communicants) combined with linguistic and non-verbal means to each other effectively and multi-content, multi-faceted pragmatic value is a process of influence that has Dissecting the large macrounits of the speech communication system seems at first glance to be a simple task. In practice, the problems encountered in the performance of this task are more complicated. The difficulty of separating a macro-unit is that it has a hierarchical structure and the relations of the parts that make up this hierarchy have structural, semantic, and cognitive properties.

Sh. Safarov emphasizes that knowledge of objects and events in reality, in other words, the formation of concepts, is a process that goes through several stages, and approves the opinions of D. P. Gorsky in this regard: "Knowing and perception of objects and events in reality is a series of logical - is a content activity that includes mental actions. The initial stage of this activity is, of course, the act of separating a certain object from other objects. To distinguish one object from another, it is necessary to find its distinctive signs. At the next stage, an emotional symbol of the object is formed based on the

combination of distinctive signs. In the next step, similarities of the appearing symbol with other symbols stored in the memory are searched. Finally, the important stage of knowing the reality - generalization action is realized.

"The formation of the macro unit of the communication system takes place on the basis of meaningful and content integrity. This unity is a cognitive-linguistic phenomenon, which is given the term transaction (transaction - "agreed work, activity"). ". "However, the differentiation of the unity of the communication system in this direction is nothing more than the approach to the analysis of this system in the style of "language at a higher level than a phrase and a sentence". It is natural that the formal relations of units attract. In the analysis of a communication unit, it is impossible not to take into account the interaction of formal and functional signs and the content indicators formed on the basis of this relationship. It is related to the purposefully expressed communicative content and the desire of the speaker. without it, the informative content formed in the listener's perception (reception) does not negate each other, on the contrary, they mix together and become a factor that ensures the effectiveness of communication. The combination of communicative and informative content ensures the integrity of the macro unit of the communication system. At present, it is recognized that only the discourse has such integrity."

"Discourse", widely used in Western linguistics, was initially analyzed as a level of language above speech. V. A. Zveginsev, who emphasized the existence of the influence of the "centripetal force" in linguistic activity, calls the discourse "the linguistic area hidden behind the clouds".

"Discourse (exchange of ideas, speech communication) - a mutual conversation between the speaker and the listener, answering the question appropriately. In the communication process, the speaker (in the theory of discourse, this is called the communicator) introduces himself to the listener (addressee) through his speech or communication process. Discourse is the process of expressing an opinion, the material realization of linguistic possibilities in written or oral form, the joint use of linguistic and non-linguistic means, a set of linguo-ethno-psycho-situational factors. Discourse is a unique complex system formed from the totality of various linguistic and non-linguistic factors. Discourse is a text combined with linguistic and non-linguistic factors (pragmatic, socio-cultural, spiritual); text viewed from the point of view of the event; discourse viewed as a purposeful social action. Discourse is a creative field (pattern) of language, in turn, it is the result of a born idea, communicative goal (intention). Discourse is an intangible object compared to text. Types of discourse: 1. Dialogic discourse (conversation, debate, question-and-answer) 2. Monological discourse (political discourse, scientific discourse, popular discourse) 3. Phatic discourse (grace, flattery (compliment); praise, gratitude; humor; evasion/distraction (flirting); accusation; insult-insult; threat; definition of relations/clarification of relations (vyasneniya atnosheni); thanks-gina; evasion-pity; ridicule-teasing; Types of temporality (strukturirovaniya vremeni): nobles' round table (svetskaya beseda); ordinary chatter (boltovnya); dreams-dreams-desires). Discourse structure: participants of the discourse process (speaker/communicator and listener/addressee); common language (Uzbek, Russian, English) as a means of discourse, linguistic verbal factors; linguistic non-verbal (kinetic: gestural, facial) and phonational factors common to discourse; discursive purpose (expected or unexpected, speaker's and listener's purpose) discursive situation (gender, level, origin, age, education, expertise...) discursive situation (at home, on the street, in the car, on the phone, Skype " via skype).

If the stage of preparation for communication before the beginning of communication is called the beginning (introduction) of communication, the conclusion or impression made after communication is called the conclusion or result of communication. Askiyas and payors, based on polylogical arguments, puns and jokes, and created on the basis of life experiences over hundreds of years, are the most popular genres that reflect the life and mutual relations of the general public.

"Instead of saying ``shut up" to colleagues or students who are talking to each other during conferences and gatherings, using this means of action is considered a sign of mutual respect and, moreover, culture.

It seems that the content of these two tools, which express the same meaning, is actually very different. In some cases, after this action, verbal units such as jim, ruhe, speak, nicht sprechen, say, nicht sagen can be used.

A number of non-verbal means in the process of communication, such as putting the right hand on the left breast, bowing the head, bowing slightly, nodding the head, and leaving with the back, serve to express the meaning of "respect". We can see the respect realized using such non-verbal methods in Uzbek communication. In Uzbek speech, respect can be expressed without any actions. Such a situation is related to keeping silent and means "I admire your intelligence" and in some cases "I have unlimited respect for you" in relation to the interlocutor. So, it should be noted that silence is also one of the non-verbal methods. A person's reticence, modesty and politeness are also a sign of respect for the interlocutor. Silence is one of the signs of believers and intellectuals, and Islam has ordered people to do so. Allah Almighty commanded His servants to be silent and warned them that they would be punished for speaking. It is also possible that people who are silent are gathering their thoughts, thinking about their health and life, and their livelihood concerns. M. Saidkhanov divides silence into transactional and non-commercial types. And we interpreted silence as one of the non-verbal means of expressing respect. Here we want to show that silence is one of the signs of respect. According to the custom of the Turkmen and Caucasian peoples, brides do not speak to their father-in-law and mother-in-law until they have a child, that is, they express the meaning of respect by keeping silence. Or in Eastern Uzbek families, a woman/bride-in-law following her husband on a long journey, keeping silence in front of her husband's relatives without saying good-bye means modest respect for family members and relatives. understood. But silence does not always mean respect. Sometimes silence expresses disdain for the interlocutor or other negative character. In our work, we tried to show positive silence, that is, it is a non-verbal unity that expresses the meaning of respect.

"A mature person's behavior culture, reasoning, attitude, and exit from a situation stand out. Conscious reliance on an abnormal social situation or event in the process of personal and interpersonal relations - self-improvement, realization, control, evaluation, self-command, honor, glorification, courtesy "Being and flattering is an important stage in the communication of a person."

"From the 40s-60s of the last century, the issue of language universals began to be put on the agenda of linguistics. Linguists are of the opinion that the means of expression of the category of politeness are also used for gonorephic purposes. On the one hand, this is true, there is no sharp difference between politeness and honoring language factors. Politeness starts with "Hello".

"Khush+muomala - behavior, words, pleasant, good-natured: a polite person.

"Politeness" is good-naturedness, good manners: I know his politeness very well. Z. Akbarova in her research: "Politeness is more comprehensive than kindness in terms of its social importance. It is created as a result of human behavior and communication. "Politeness includes qualities such as modesty and modesty," he writes. - Who is the man, do you know him? "I know, it's my fault," said the commander in a proud tone. Yusufbek Haji's son and some other miscreants from our own Margilan. - Yusufbek Haji's son? - Tahsir ... name is Otabek.

What is your relationship with Mirzakarim? "Bless you, dear," said the leader. - The closest person Otabek found in Margilan is this Qutidar.

The word "taqsir" in this example is taken from the Arabic language and was used in ancient times in the sense of respect for officials and rich people. We can see in the following example that this meaning expressed in the Uzbek language can be fully expressed by the word secret, which is often used in English.

"Your Majesty," he said turning to the Tsar and bowing low before him, cap in hand. And then he began singing: Stephan the Grand, The Master-Hand, My worthy Prince, Shortly, that is, before long,

Will come along! "At last!" the Tsar cried happily. "Where did you tarry so long, honorable sir?" "Beg your pardon, Your Majesty," he said with extreme civility, "you promised to give your daughter in marriage to the man who'd be able to please her with the shoes. My master has lived up to this condition." "No, Your Gracious Majesty, no!" Stephan said in a determined tone. "I have been a shoemaker, a shoemaker I will remain..." "Perhaps, you will stay at my court," the Tsar urged. "I'll let you have half of my palace... nay half of my kingdom!". "Excuse me, Your Majesty, but the air here is nothing like the air in the country." "I'll follow my lord and master," the Princess replied. (Arthur Vitalevich Volsky "Stepan the grand, the master-hand" A tale for the theater and also for reading. Minsk: Yunatstva publishers, 1982. pp.51-58).

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