

THE MEANING OF RESPECT IN UZBEKISTAN

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Abstract

This article analyzes the sociolinguistic essence, formation and functions of the category of respect in the Uzbek language. The conflicting relations, oppositions of respect and disrespect, as well as their morphological and stylistic expressions are considered. The article shows the dependence of the category of respect on social factors and its communicative significance.

Keywords: Category of respect, disrespect, social factor, linguistic opposition, morphological units, communicative functions, stylistics, syntactic methods.

Introduction

Since respect is a socio-linguistic category, its content and function (task, application, formation) are determined by the social factor. The social factor primarily refers to the status of the members of the speech act, that is, social and socio-demographic characteristics and social role. The social role refers to the characteristics of the members of the communicative relationship (speech, communication behavior, thinking, communication-interference) related to the conditions (text) and situation. Accordingly, social characteristics such as the class, stratum, group, age, profession, gender, education of the members of communication are considered primary factors; characteristics such as boss-employee, leader-servant, teacher-student, father (mother)-child, husband-wife, friend-friend, acquaintance-stranger, old-young, quad-kudagay, neighborhood-neighborhood are considered secondary factors; The time, place, circumstances, and situation of communication are tertiary factors. The content, form, expression, and method of the category of respect are primarily determined by these factors. In this regard, it would be appropriate to consider the following definition of the category of respect: “The category of respect is a system of forms that express the speaker’s positive attitude to the listener and another person to varying degrees and whose use depends on social factors.”.

The category of respect and its realization are also based on the law of contradiction. Therefore, before talking about the phenomenon of disrespect, which is the opposite of the category of respect, we considered it appropriate to dwell briefly on the opposition of respect.

As noted above, the category of respect arises and develops on the basis of the dialectical connection and interdependence of the social-interaction relations of individuals "speaker-listener-other". In this, there is a specific opposition of respect, which is realized in various ways, in various methods (lexical-semantic, grammatical, syntactic-stylistic) and forms. For example, in such applications as respectable-disrespectful, respectable-disrespectless; respectable-indifferent... the semantic opposition of respect; Come on, lamb, wash your hands... (S. Zunnunova). Don't cry, my dear, -- said Toybeka (A. Qodiriy). In the examples "Are you alive, my little one..." (H. Tokhtaboyev), there is a morphological opposition ("Caress-diminution"); in the examples "My daughter is only a little girl (A. Qodiriy), ... she managed to do her duty like Salim" there are stylistic oppositions "caress-emphasis" or "caress-separation".

In the category of respect, the oppositions "respect-disrespect", "stigmatization-stigmatization" are in the leading position and occur in various forms.

The opposition in respect (comparison, comparison, comparison, contrast, contrast, glorification, praise, etc.) is built on the basis of positive-negative relations and has a socio-linguistic aspect.

In society, people have various relations with each other, such as socio-moral, economic, cultural, philosophical, legal, educational and spiritual. These relations can be positive or negative by their nature. These qualities are two inseparable sides of the same phenomenon, constituting the right and left sides.

Both relations are formed in the family and develop in society. Relations of respect-disrespect are associated with the upbringing of morality. The concept of respect is considered the cradle of spirituality. In this article, we will try to briefly explain the ways in which disrespect is expressed in the Uzbek language. We believe that only then will the essence of respect be revealed more clearly and comprehensively.

Since language is the most important means of communication between people, whether positive or negative, it is all realized in their language, in their speech. Such relationships (subjective relationships) between people can be expressed in the Uzbek language using some morphological indicators. Meanings such as

disrespect - cutting, sarcasm, mockery, humiliation, contempt, and insult can also be expressed using some morphological indicators, text context, and intonation (tone). In this case, the means and meanings of disrespect are set against respect, and their level of disrespect is determined in relation to it.

Means of respect can sometimes be used for disrespect. For example, the affix of the indicator of respect -lar is sometimes used to express the meaning of disrespect, cutting, mockery, and sarcasm, indicating the speaker's attitude to reality.

...Seeing this arrogant, gossip person, welcome him, people with delicate natures have come... (Saodat).

A rich man had a mausoleum built for himself. After the mausoleum was finished, he called the master and asked: "Tell me, what else is missing for this building to be perfect?"

Then the master replied:

"Only their bodies," (from Efendi's anecdotes).

(...Bu manman, g'iybatning uyasi bo'lgan odamni ko'rib, ana kutib olinglar, tabiati nozik odamlar kelishdi... (Saodat).

Bir boy o'ziga maqbara soldiribdi. Maqbara bitgandan keyin ustani chaqirib: "Qani ayt, bu imoratning mukammal bo'lishi uchun yana nima yetishmaydi" – deb so'rabdi.

Shunda usta:

- Faqat jasadlari, xolos, - deb javob beribdi (Afandi latifalaridan).)

The –s (lar) indicator mainly expresses the plural meaning. Its expression of disrespectful meanings is understood from the context and speech situation. This law also applies to other grammatical devices. For example, the disrespectful meaning of diminutive suffixes, the disrespectful meaning of diminutive suffixes, is also determined based on the context, speech situation and lexeme form as above. These are seen in the following examples analyzed:

The -cha affix in a certain context means arrogance, arrogance, contempt, mockery, and sarcasm.

For example: ...Goodbye, mom (G'.G'ulom).

When we returned from work, we were waiting at the door, wondering when our wife would come (Oral speech).

Hey, Sadiqcha, what have you seen, what did you believe... (A.Qodiriy).

(Masalan: ...Xush keptilar, oyimcha (G'.G'ulom).

Ishdan qaytib, xotinchamiz qachon kelarkinlar deb, eshik poylab o'tirar ekanmiz-da (Og'zaki nutq).

Ey-y, Sodiqcha, sen hali nimani ko'rding-ku, nimaga ishonding... (A.Qodiriy).

The morpheme -siz, which indicates decisiveness, can also be used to convey meanings such as disparagement, sarcasm, and mockery with the help of intonation (tone).

For example: When Khan Effendi was advised to apologize to the judge by saying, "You are not a stupid person," Effendi agreed and apologized by saying, "Judge, you are not a stupid person" (from Effendi's anecdotes).

The -m affix also expresses meanings such as disrespect, disparagement, and scorn in some places. Verbs also take the -lar index.

For example: "...Well, my friend, what do they say about this," he said with a sneer and anger (A. Qahhor).

"Well, what should you do, my educated brother," said the Traveler (Oybek) with sarcasm.

My dear, I have met many of you in life. ...(Shuhrat).

(Masalan: "...Xo'sh oshnam, bunisiga nima deydilar", -- dedi piching va g'azab bilan (A.Qahhor).

"Xo'sh sizga nima qilish kerak, o'qimishli akam", - dedi kinoya bilan Yo'lchi (Oybek).

Azizim, sizdaqalarni men hayotda ko'p uchratganman. ...(Shuhrat).

The -jon affix can, in place of the text, convey meanings such as sneer, contempt, and sarcasm using intonation.

For example: All the trouble came from our brother Nodirjon. Did Anvarjon grow up, he was so poor. (A. Qodiriy).

The -loq affix. Sometimes the form formed by this affix not only indicates the speaker's younger age in the text, but also conveys the speaker's contempt and disdain for him: You are also surprised by the people, I wonder if he looked like an angel to them, this girl... (Sharq yulduzi, 1990).

The -khan affix can express disrespectful meanings in the context of the text and with the help of intonation.

For example: How are you, brother? (T.Malik).

Shahida, when you went to Shahidakhanlik and did zap work, we all became one (Oral speech).

From the examples analyzed above, it became clear that special affixes, that is, synthetic units, denoting disrespect-disrespect, contempt, sarcasm, mockery, humiliation, humiliation, have not been studied in the Uzbek language. The meanings of the affixes and affixoids given in the examples are not their main meaning. Taking this into account, we can say that special synthetic units denoting disrespect in the Uzbek language have not yet been identified.

References

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