



CERTAIN AFFILIATION TYPES OF LANGUAGE CHARACTERS OF SPEECH ACTIVITY

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Annotation

In this article the specific aspects of the problem of linguistic expression of the phenomenon of belonging are studied from a sociopsycholinguistic point of view.

Keywords: topical affiliation, ethnic-national affiliation, ethical (state) affiliation, national language, social status, professional terms.

Introduction

Giving his commenting on the essence of the language system, Balli writes: "Our native language is inseparable from our thinking. It is closely connected with our entire personal and social life - the expression of our joys and sorrows, desires, hatreds, aspirations, it becomes a symbol of our personality and the society in which we live. It satisfies the most basic need of our belief in an almost predetermined harmony - the need for balance and synthesis. "

Awareing of relations based on cultural values in the social system is a complex process that combines domestic, legal, environmental, psychological, communicative aspects of human activity in the family and community environment. Taken together, all of this becomes a social characteristic of the individual, derived from the culture of a particular society. Work (or education) activities, spiritual and moral culture, gender relations, healthy lifestyles and leisure culture are the leading methods of socialization.

In each of these processes, the phenomenon of belonging ensures coherence in the communication of a person through the line of "I" and "others", the ability to communicate collides. "The concept of belonging can be realized primarily in the space of inter-subjective dialogue. A person directs himself to the intersubjective horizon of the world of life, receiving a "guarantee" of belonging from "others" who impose responsibility on him. "

“Словарь социолнгвистических терминов” (Dictionary of Sociolinguistic Terms) defines the concept of belonging in detail: which group they belong to. Depending on the parameters of individual identity to different groups, types of affiliation are



distinguished: biological, ethnic, social, property (class) and others. A person, as a rule, adapts himself to several groups and communities, and the scope of belonging may change over time due to living conditions and preferences. Although speaking the national language is not unique, it is a decisive factor and is the most important element in determining a person's affiliation.

Different elements of language (lexical, orthoepic, stylistic, etc.) are important in determining whether a person belongs to a particular social or territorial group. ”

Also, in this dictionary, the types of affiliation are classified as follows:

- Actual affiliation
- Age-specific affiliation
- Territorial affiliation
- Class (property) and belonging
- Religious affiliation
- Cultural affiliation
- Nationality
- Pedigree
- Subethnic affiliation
- Ethatic (belonging to the state) ”.

Based on our observations, we came to the conclusion that this classification can meet the requirement of belonging in all respects. However, the concept of **topical affiliation** should be studied outside the classification, as it implies that one of them is actualized according to the speech situation, not as one of the above types.

Current Affiliation

The ability of an individual (consciously or unconsciously) to interact with a particular social group and other communities, to feel like a member of it. Over time, belonging to a particular territorial group changes for reasons such as place of residence and lifestyle, changing attitudes toward values, transition from dialect to literary language, and another type of affiliation becomes relevant. For example, in youth, when a person's speech is characterized by age differences, aspiration to innovation and change, use of vulgar lexicon, as he grows older, he becomes more prone to admonition, use of proverbs and sayings, signs of speech impediment, ie the next stage of age affiliation. Or a professional affiliation is formed in the process of studying a profession, field, acquiring skills and engaging in this activity.

One of the distinctive features of a person's belonging to a social group is the concept of position. A person's place in society in accordance with his or her gender, age, occupation, origin, kinship, friendship and other relationships, income, etc.,



determines the content of the concept of "social status". A person's social status is a concept that is acquired throughout life (ie, not innate), reflecting a changing and "whimsical" phenomenon. The variability of a person's position means, for example, that a person who is a worker can become an intelligent or mentally active worker. The "whimsy" of the position can turn a banker into bankruptcy and the unemployed into homelessness. All aspects of a person's social status are formed and changed in the process of socialization when a person has certain social qualities, tasks or places (replacement, loss, etc.) .

"Which institute do you want to study?" - He said suddenly. Why did my father, who hadn't asked yet, suddenly become curious?

" **Farmaga** !" I said, still holding the paper.

- What is it, is it a training to teach pilots?

My father is right. When my mother asked me, "Who do you want to be when you finish class 10?" I said, "There is a pilot training institute on the Ukrainian side."

- "No," I said, placing the telegram on the table. - I want to be a **pharmacist**.

"Pharmacist?" "My father looked at me in surprise ." "Do you sell medicine?"

To be honest, I don't even know what a **farm is**. But the truth is that if Munavvar enters that institute, then I will also enter it. Especially after today's hostage ... (O. Hoshimov, "ikki eshik orasi")

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Muzaffar, the protagonist of Utkir Hoshimov's "Ikki eshik orasi", initially dreams of becoming a pilot. Since Munavvar chose the field of Pharmacy after his illness, the young man also chose this field with the aim of being with his girlfriend. However, after the tragic loss of Munavvar due to the blows of life, he left the institute and switched to the construction profession. Years later, one can observe the active use of the terms construction in Muzaffar's speech. That is, in his speech activity in the course of his daily work, professional affiliation has become a **topical affiliation** .



- "What do you say?" What can I do? Stair deck **panel** how **do we set** it if it is exactly one inch shorter than the **project** ? Well, I can connect the **fittings** in threes. But **the A-1 is a** thin armature.

- Do you remember, Shavkat aka, that not a single panel house collapsed during the earthquake, but there were houses with stairs. If they do not **provide the standard panel** ...

He waved, "Wow, you idiot!"

"The earthquake happened twelve years ago, young man." He will not return. **If you weld** with "**Vannochka**", it will not crack.

I understand. "**Vannochka**" means that the **steel pipe** is cut lengthwise, placed between the plate reinforcement and the wall reinforcement and **welded "thick"** . Then **concrete** is poured into the "cracks" on both sides. That's all!

(O. Hoshimov, "ikki eshik orasi")

The difference between the following two friends - Sherdil and Samandar in childhood and adulthood - is also due to the change in this status of belonging.

Case 1

- TAKE this ... - Samandar put a model of a small ball-shaped city made of transparent glass in Sherdil's hand. You loved him too.

"What are you doing?" I gave it to you as a gift, the gift is non-refundable! - Sherdil, in turn, put the "town" in the hands of Samandar.

"After all, your father brought it to you from abroad!" And you're hanging on to me. Don't you think that you see "town" better than I do?

(U. Hamdam, "Sabo va Samandar")

Case 2 (A Few Years Later)

Suddenly, Sherdil approached Samandar, hugged him lightly, and said, "Wait, here's my business card."

Then they followed Sherdil out of his room into the lobby, and at that moment Samandar's eyes fell on two cups of coffee on the tray of the secretary who was talking on the phone. He thought strangely, "The boy said on the phone, 'No, we'll go out now,' and returned the coffee." (U. Hamdam, "Sabo va Samandar")

In childhood, even among children who share to each other for what they love, years later, far from each other, under the influence of a different social environment, the scope of belonging, position in society changes to different poles and now a communicative barrier emerges between them. Belonging to a group between Sherdil



and Samandar - a friendly equal relationship is replaced by a tiered relationship. In Sherdil, the characteristics of the "upper class" are **becoming more relevant**.

Ethical (State) Affiliation

To understand the essence of the matter, it is necessary to pay attention to the origin of the term. Statism (literally - from the French word *etat* "state" d) - the belief that the state should intervene in the life of society and control its economic and social aspects; the policy of active state intervention in all spheres of society and private life; the direction of political thinking to recognize the state as the highest result and goal of social development. "Statism was first used as a term in France in the 1880s. According to the general theoretical concept, statism refers to the direction of socio-political thought, according to which the state is considered the goal of social development. "In Russia, as a principle of the relationship between the state and the individual, statism directs the individual to unconditional submission to the state, but in no case to communicate with him, but to make decisions from the position of the state and formally implement it." Although **statism in the** above factual material mainly refers to a one-sided obligatory relationship between the state and the individual, we use it as a sociolinguistic term as a type of affiliation, i.e. an ethical affiliation based on the principle of coordinating social relations between different ethnic groups in a particular state **structure**.

Kazakh scientist R. Kadyrjanov thinks about the features of belonging within the concepts of "we are Kazakhs" and "we are from Kazakhstan". Although these two terms have an ethnocultural, ethno-national meaning in relation to the indigenous population of Kazakhstan, they note that the term "Kazakhstani" also differs in the presence of shades of meaning based on territorial, political-administrative, ideological concepts. This explanation allows us to substantiate the fact that the phrase "we are Kazakhs" expresses **ethnic-national affiliation**, and the concept of "we are from Kazakhstan" - the **ethical (state) affiliation**.

An additional holiday in 2022 has been set by presidential decree. According to the document, **Uzbeks will have a** New Year's holiday for 5 days in a row (from December 31 to January 4). (From the press) The word "Uzbeks" refers to the population of the state of Uzbekistan, regardless of nationality.

Ethnic-national affiliation is defined as the distinctive features of an ethnographic group by criteria such as its name, its territory, historical traditions, material and spiritual culture, including language and religion, certain stereotypes in the behavior, consciousness and mentality of group members. An intra-group



integration mechanism is built on the basis of a relatively stable and orderly system of general trends and values inherent in the development of a particular ethnic group. It should also be noted that **ethatic affiliation** is a dual character and is a sociopsychological process with positive and negative aspects. In the states organized on the basis of the compulsory ideas of socialism and fascism, its negative consequences were observed in the historical processes of world civilization of the XIX-XX centuries. For example, according to M.Yu. Barbashin, belonging to the former union was used by individuals with marginal ethnic status, which slowed down ethnogenetic processes. In public discourse, the Soviet man had to be fluent in Russian and well versed in the union and Russian culture, which performed communicative functions that strengthened power. Education in leading educational institutions was conducted mainly in Russian, so nationally motivated school graduates who did not have satisfactory training in Russian language and literature were less competitive than applicants who graduated from Russian schools. It is natural that such cases undermine the above-mentioned principles of **ethnicity**.

"What are you talking about, Ganiev?"

The clock flashed, and the captain's eyes flickered with suspicion. His heart seemed to freeze. For Osobist, one stamp is enough to say that he tried to protect the traitor!

"Did you forget that Moscow was behind us, snake?" Said Soat angrily. - "Personally, Comrade Stalin himself is sitting in the Kremlin smiling, and your soul is sweet!" He pulled out his pistol.

- Don't shoot, bro! - Hussein knelt down. He crawled like a tortoise in the snow embraced. "I'm sorry." Brother John, I'm sorry! Bro!

The clock struck him in the head. Husan with his side as if kicked from the temple falls into the snow. His mouth was wide open, still "bro!" he seemed to be shouting.

"Comrade Captain!" said Soat, straightening up. "He is the son of an enemy of the people." His father believed him. Exiled to Siberia. Not wanting to fight, he deliberately ran away. He admitted. (O. Hoshimov "Tushda kechgan umrlar")

In this case, one of the tragic consequences of the ethical affiliation was that one of the manipulators, formed under the influence of the false ideology of "common Soviet interest", used the values of his compatriot as a weapon against him, and Hussein became an unjust victim.

In short, the phenomenon of belonging as a phenomenon that regulates the interaction of society, the individual and the language trinity directs the interaction of people, is the basis for the harmonization of its internal and external factors.



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