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iboralar frazeologik birliklar bo'lib, barcha sobit birliklar, maqollar, matallar, iboralarni o'z ichiga oladi. Har bir tilning frazeologik qatlami til millatining madaniyati, urf-odatlar va turmush tarzi asosida shakllanadi va uning tilini boyitadi. Frazeologiya o'ta murakkab hodisa bo'lib, uni o'rganish uchun o'ziga xos tadqiqot usuli, shuningdek, boshqa fanlar - leksikologiya, grammatika, stilistika, fonetika, til tarixi, tarix, falsafa, mantiq va mintaqashunoslik fanlari qo'llaniladi. Iboralar gaplarning ma'nosiga stilistik bo'yoq beradi, ya'ni oddiy so'zlar berishga o'ziga bo'lgan ma'noni aynan iboralar berishi mumkin. Bundan tashqari, ular qaysi xalqqa tegishli bo'lsa o'sha xalqning yashash tarzi, dunyoqarashi, urf odatlari hatto tarixidan ham darak berishi mumkin. Yuqorida aytilganlardan ko'rinib turibdiki, iboralar, ya'ni FBlar nafaqat xalq og'zaki ijodi sifatida balki aniq bir muallif ijodiga mansubligi bilan ham ajralib turadi. Bu esa FBlarning etimologik xususiyatlarini o'rganishda alohida bir tadqiqot obekti bo'lib xizmat qilishini ta'kidlab o'tish joizdir.

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LINGUISTIC AND COGNITIVE FEATURES OF NEGATIVE ATTITUDES IN ENGLISH AND UZBEK LANGUAGES

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Annotatsiya. Muayyan harakatlarni so'zlar, ya'ni nutq harakatlari orqali amalga oshirish inson muloqotining asosidir. Nutq harakatlari bir madaniyatda yoki ikki va undan ortiq madaniyatda bo'ladimi, suhbat boshlanganda sodir bo'ladi. Biroq, muayyan nutq aktining amalga oshirilishi turli madaniyatlarda nafaqat lingvistik shaklda, balki pragmatik kuchida ham farq qiladi. Madaniy begona bo'lgan til o'rganuvchilar o'zlarining ijtimoiy-madaniy me'yorlariga rioya qilish orqali ushbu harakatlarni bajarishga moyildirlar (Hong, 2011). Shunday qilib, ikkinchi, chet tilda pragmatik kuchdan noto'g'ri foydalanish ona tilida so'zlashuvchilar tomonidan noto'g'ri tushunilishi va hatto aloqaning buzilishiga olib kelishi mumkin.

Kalit so'zlar: nutqakti, rad etish, xushmuomalalik, pragmatik munosabat, lingvistik kompetentsiya

Аннотация. Реализация определенных действий посредством слов, то есть речевых актов, составляет основу человеческого общения. Речевые акты происходят, когда начинается разговор, будь то в одной культуре или в двух или более культурах. Однако реализация того или иного речевого акта отличается в разных культурах не только по своей языковой форме, но и по своей прагматической силе. Культурно отчужденные изучающие язык, как правило, выполняют эти действия, соблюдая свои социокультурные нормы (Hong, 2011). Таким образом, неправильное использование прагматической силы во втором, иностранном языке может быть неправильно понято носителями языка и даже привести к нарушению коммуникации.

Ключевые слова: речевой акт, отказ, вежливость, прагматическое отношение, языковая компетенция

Abstract. Realization of certain actions through words, that is, speech acts, is the basis of human communication. Speech acts occur when a conversation begins, whether in one culture or in two or more cultures. However, the implementation of a particular speech act differs in different cultures not only in its linguistic form, but also in its pragmatic force. Culturally alienated language learners tend to perform these actions by conforming to their sociocultural norms (Hong, 2011).

Thus, the incorrect use of pragmatic force in a second, foreign language can be misunderstood by native speakers and may even lead to a breakdown in communication.

Key words: *speech act, refusal, politeness, pragmatic attitude, linguistic competence*

Introduction. Negation, like all other speech acts, occurs in all languages. However, not all languages and cultures reject in the same way, and they don't feel comfortable rejecting the same offer or proposal. According to Al-Eryani (2007), a speech act of refusal occurs when the speaker directly or indirectly says no to a request or proposal. He states that rejection is a dangerous act for the listener, the inquirer, the proposer, because it contradicts his expectations and is often done through indirect strategies. Thus, it requires a high level of pragmatic competence. Refusal can cause conflicts between speech partners if they are not mitigated, so it is important to learn how to actualize this speech act.

We can explore different ways to refute this phenomenon by using relevant material from TV shows or movies. It's a speech act that requires sensitivity as well as language skills. Therefore, it is not surprising that negations require a high level of pragmatic competence, making it difficult for non-native speakers of the target language to learn to use them correctly (Chen, 1996). This presents a major cross-cultural challenge for learners of English as a second foreign language. Many studies have focused on the implementation of cross-cultural rejection, and many consider Beebe et al.'s (1990) study as a solid foundation for rejection strategies.

Foreign language learners should be aware of the various methods of mitigating the effects of such speech acts, i.e. mitigation. Refusal is a potentially risky activity and care should be taken when accepting a refusal. Because culture is expressed in the speech act. In such cases, the pragmatic attitude and purpose may be misunderstood, resulting in a pragmatic failure. A pragmatic failure is often believed to be more harmful than a linguistic error, as the latter may only reflect the speaker's level of syntax or morphology, the former may lead to undesirable cultural stereotypes (Thomas, 1983, 1984).

Literature analysis. Chen (1996) (in Al-Eryani: 2007) used strategies to analyze the speech act of negation (requests, offers, offers, and offers) and directly defined 'NO' concluded that rejecting is not a common strategy subjects, regardless of their language. For example, the expression of regret that occurs frequently in American rejections is usually produced by Chinese speakers, which may lead to unpleasant feelings among the speakers in the American context.

Research methodology. The article shows the relations of refusal in different English and Uzbek languages. To implement a pragmatic attitude, the speech is expressed politely. Their cultural and cognitive characteristics are widely covered on the basis of examples. In two languages (Uzbek and English), subtle aspects of rejection, indirectness or directness are shown.

Analysis and results. It should be taken into account that socio-pragmatic rules of language use determine the "correctness" and appropriateness of speech. Lakoff (1975: 53) says: "To be polite is to say what is socially acceptable." Linguists (Brown and Levinson, 1978, Holmes, 2001) point out that potential conflicts arise when interlocutors engage in communication because of the possibility that interlocutors may inadvertently offend their listeners and be perceived as rude or rude. Therefore, if interlocutors want to maintain mutual relations and these relations, they must take appropriate measures to ensure that their listeners do not misunderstand the content. In simple words, they should be polite. Because conflict is always likely to arise, interviewers use a variety of politeness strategies to mitigate or appropriately deliver such conflict (Brown & Levinson, 1987). Brown and Levinson's (1987) model of politeness includes three concepts: "face", "actions affecting facial expression" and "politeness strategies".

Maier (1992: 191) states that "the more serious the actions affecting facial expression, the more likely speakers will use politeness strategies to minimize the threat to the addressee, especially if the speaker has less power than the addressee, or if both participants share the same if at great social distance from one. As Chen (1996) points out, a high level of pragmatic competence is required to mitigate rejection behavior because of its potential threat. Searle (1969: 16) elaborated that 'to speak a language is to perform speech acts' and saw speech acts as 'the basic or minimal units of linguistic

communication'. As Austin (1962) pointed out, people can not only express their thoughts through words, but they can also act through these words. According to him, there are three types of speech act: locative act (i.e. speaking act), discursive act (i.e. spoken act) and disruptive act (i.e. misunderstood act). As an example, let's take the following speech process with the attitude of rejection. When invited to a friend's birthday, one of the friends replied: "Happy birthday!" I have another appointment so..."

Thus, the invited person will have completed the three actions mentioned above. To be more precise, when he performs a locative act by expressing the words verbatim, he simultaneously performs the act of rejecting a proposition and rejecting a proposition, i.e., a speech act and manifested as prevention of facial expression disorders. We will also consider polite refusals to such a proposal in English.

Categories Refusal strategies Examples

Direct strategies:

Negative Ability/Willingness *I can't.*

Mitigated Refusal *I am afraid I can't.*

Indirect strategies:

Regret *I'm sorry.*

Wish *I wish I could.*

Explanation/Reason *I have to stay at home with my little sister.*

Alternative *I will prepare a gift for you.*

Set condition for future or past acceptance *If you had invited me earlier, I would...*

Promise of future acceptance *I will come next time.*

Concerns about bothering the inviter *Isn't going to bother you?*

Hedging *I am not sure.*

Postponement *I will let you know if I can go.*

These responses can be divided into different units, each of which belongs to the corresponding semantic category in the taxonomy. Positive feeling, gratitude, explanation and other relations.

Conclusions. This paper contributes to cross-cultural communication by distinguishing between language learners' pragmatic performance in rejecting propositions expressed in different languages. Data were collected through questionnaires on free speech performance. The type, frequency, and content of each rejection strategy adopted were categorized and analyzed. Based on the results, it is clear that the Uzbek learners of English may face pragmatic transition problems. In particular, the main problems encountered were excessive use of regret strategy, more use of gratitude strategy than Uzbeks, and frequent use of special explanations in L2 rejection. As for the choice of direct and indirect method in refusal, clear evidence that the English are more direct and tend to avoid the definite "no" in any case is given in the examples, their politeness it was studied that they are more inclined to reflect these relations.

It is worth noting that linguistic competence does not automatically guarantee a high level of pragmatic competence, clear instructions regarding the pattern of speech act implementation and pragmatic strength in L2 are indeed indispensable.

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FRAZEOLOGIK BIRLIKLAR XALQNING MILLIY-MADANIY XUSUSIYATLARI OYNASI SIFATIDA

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Annotatsiya. Xalqning milliy-madaniy ongini aniqlashda va ularni o'rganishda xalqning, madaniy, tarixiy, ijtimoiy va maishiy tajribasini aks ettiruvchi frazeologik birliklar muhim rol o'ynaydi. Frazeologik birliklarni o'rganish talabalarga o'sha tilda so'zlashuvchilarning hayotining ushbu tomonlarini tushunishga imkon beradi, bu esa milliy o'ziga xos komponentlar haqidagi bilimning yaxshilanishiga va millatlararo muloqotni o'rnatishga yordam beradi.

Kalit so'zlar: frazeologik birliklar, milliy va madaniy xususiyatlar, lingvomadaniy jihat, idiomalar.

Аннотация. Важную роль в определении национально-культурного сознания народа и его идентификации играют фразеологизмы, отражающие культурный, исторический, социальный и бытовой опыт народа. Освоение фразеологических единиц позволяет изучающим иностранный язык постигнуть вышеупомянутые аспекты жизни носителей языка, что способствует углублению знаний национально-специфического компонента и установлению межкультурной коммуникации.

Ключевые слова: фразеологические единицы, национально-культурная специфика, лингвокультурологический аспект; идиомы.

Abstract. An important role is determining the national and cultural consciousness of the people and their identification is played by the phraseological units that reflect cultural, historical, social and everyday experience of the nation. Learning phraseological units allows students to comprehend these aspects of the life of native speakers, which contributes to the improving knowledge of the national-specific component and the establishment of intercultural communication.

Key words: phraseological units, national and cultural nationality, linguistic and cultural aspect, idioms.

Frazeologik birliklarni haqli ravishda tilning milliy madaniy o'ziga xos xususiyatlarining eng yorqin ko'rinishlaridan biri deb ta'kidlash mumkin. Frazeologiya bir –biri bilan uyg'un holda mavjud bo'lgan tilning universal va idioetnik komponentlarining noyob birikmasini o'zida namoyon etadi. Shubhasiz tilning o'ziga xosligi va milliyliigi ko'plab til sathlarida : fonetika, morfologiya ,