



LINGUISTIC TOOLS FORMING THE CONCEPT OF "TRUTH" AND THEIR USE

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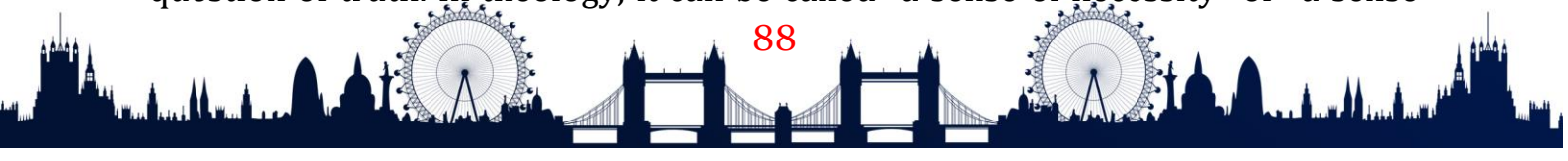
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Annotation

The article provides information about the linguostatistical research of the concept of truth in Uzbek and English parametrias and the structural description of the concept space in linguistics, the possibility of putting many parametrias and linguistic tools into a certain system used to demonstrate the concept of "truth". Linguistic tools forming the concept of "truth" in forming the center and peripheries are recommended to determine the center, near and far peripheries of the conceptual field and the elements that indicate them. In the conclusion, suggestions for improving Uzbek and English parametrias are presented.

Key words: Uzbek language, English language, reality, concept, parametria, cognitive linguistics, pragmatic approach, knowledge of linguistics, skills and competence, language.

Nowadays, in order to re-evaluate the values of life, it is necessary to get rid of the pressure of some universal truths, to seek to find linguistic bases for the mutual coordination and interaction of linguistic views, and in doing so, to preserve the individuality and uniqueness of the person who owns these views. Determining the essence of truth takes an important place in determining their criteria. This situation requires, first of all, to clarify the content of this concept and develop scientifically based definitions based on the results of scientific researches achieved in various fields. secondly, the development of a person's ability to think linguistically and the growth of his scientific knowledge determine the ways and means of cognitive-pragmatic search for truth. We can learn this from linguistic views of reality. Therefore, researching these views as a whole is one of the urgent issues today. Humanity still has to discover not only the facts and laws related to nature, society and man, but also to discover the foundations and linguistic laws related to the concept of reality itself, that is, to find a new "truth". The activity of a person to know the truth is of course of decisive importance. Therefore, as a result of the development of modern linguistic views, linguistic-methodological problems arise regarding the question of truth. In theology, it can be called "a sense of necessity" or "a sense





of divinity". It is true that the standard by which conscience judges or approves is influenced by culture. For example, in Inuit culture, if one goes on a journey and runs out of food, it is perfectly acceptable to enter a stranger's igloo and eat what is available. [1:52]. In many other Western cultures, entering an empty house is considered "breaking and entering", which can be punished as a crime. Although the standard of correctness varies from culture to culture and sometimes within cultures, all people have their own concept of right and wrong. When a person's sense of entitlement is violated, involuntary anger arises. He feels insulted and resents the person who broke his trust. An illegal act becomes a barrier between two people and the relationship breaks down. Even if they wanted to, they couldn't live as if they hadn't been wronged. Something inside the offended person demands justice. These human realities serve as the basis of all truth-seeking communicative processes and realities. While the truth may bring satisfaction to a person seeking justice, justice does not usually restore relationships. "The act of seeking justice, as Olstein calls it, requires an act or word aimed at correcting the situation. [2:112]. Some linguists associate the concept of truth with a sense of responsibility. Holmes believes that the search for the truth, the decision of the truth, is a speech act aimed at eliminating the crime for which the person seeking justice has assumed responsibility. [1:158-165]. The movement of the concept of truth has been defined from different perspectives.

In the laws, decrees and projects on further improvement of the education system, we know the consistency and effectiveness of the attention paid to education. The President of the Republic of Uzbekistan, Sh.M. Mirziyoyev, said that the main goal of pedagogical education reforms implemented in the country is to create conditions and effective mechanisms for the comprehensive development and well-being of the individual, the realization of interests, changing the patterns of outdated thinking and social behavior, because, based on the nation's rich intellectual heritage and universal human values, modern culture, economy, science and technology, and the new technology the development of a new system of training potential specialists has become one of the important conditions for the development of education in the Republic of Uzbekistan. The development of a person based on problematic-cognitive parameia is made possible by a creative approach to the creation of a cognitive theoretical system of linguistics in higher education, the linguistic tools that form the concept of "Truth," the role of the conceptual field in determining the center, near and far peripheries, and recommending the elements that indicate





them, as well as the differential and individual process of education and the effective use of basic signal systems.

"Truth" does not reflect fairness in someone's acceptance of a message of truth, as the concept of truthfulness is reflected here. In most cases, the truth can be considered as a concept, in which there is no regret for what he has done. In addition, people sometimes demand justice for their future actions for which there is no room for regret. For example: "I'll get to the bottom of the truth anyway." The listener's face or the speaker's face asks whether the truth is being sought, as well as how truth is being sought (Ogiermann 2009: 49). Brown and Levinson (1987) argue that truth-seeking can be classified as negative strategies, strategies that focus on the listener's right to be "unimpeded by others." When the speaker is truth-seeking, Olstein and, as Cohen (1990: 46-47) explains, he is "willing to humiliate himself to some degree and to admit his own guilt and responsibility for [the violation]."

Therefore, according to Brown and Levinson, justice is a restoration of truth for the listener and a risk for the speaker. However, the question of justice related to the search for truth can be considered not only from the listener's point of view, but also from the speaker's point of view. This idea is presented by Meier (1992: 31), who says that the real attitude of the speaker, not the listener, is also reflected in his face. Seeking justice, justifying, etc., are considered nonverbal actions that occur along with other face-threatening behaviors. They are simply an attempt to undo the image damage caused by the nexus of liability between the actor and the wrongdoing.

According to Meier (2004: 3), the concept of reality can serve as a tool for image preservation. In addition, he argues that the main motivating force of the concept of truth is the status of the speaker's image in the eyes of the listener, who is the judge of the correctness or effectiveness of justice-seeking strategies for a given context. [7:15-20]

- I believed in the existence of truth.

- This is the result of the lack of justice, and it has reached the point where one person committed suicide.

- A very strong person from the side of true humanity

The concept of truth does not always include active verbs. A variety of verbs or clauses can be used to convey the meaning of a speech act (Searle, 1976). The concept of truth can be used in various ways to indirectly seek justice. Cohen & Olshtain (1983) classified implicit truth in the following ways: explanation,





acknowledgment of responsibility, offer of correction, promise of patience, and explanation for action can be implicit trust strategies.

In other cases, fairness, conscientiousness, devotion, trust are another type of strategy, which promises that future action will follow this path. This particular type of indirect truth-seeking strategy is situational and occupies the majority as a justice-seeking strategy. From the observed analysis, it is known that the social status plays an important role in the daily conversations of the characters, and in most cases they prefer to use the truth strategy depending on the situation and keep in mind the social status of the person they are interacting with.

According to D.Agzamova, the process of researching the general principles of the human ability to know the world into one mental mechanism creates a basis for studying the tasks of cognitive linguistics [12:27]. The scientist considers the following doctrines based on the cognitive theory of language to be important: the empirical approach was replaced by a hypothetical-deductive approach; - language began to be interpreted as a mental phenomenon; language was recognized as a creative phenomenon; the semantic component was recognized as an integral part of grammar and the grammatical explanation of the language[13:12]. In general, in Uzbek linguistics, the problem of the associative connection of linguistic units and the formation of verbal associative processes in the language has been seriously addressed in the works of scientists such as D. Lutfullaeva, D. Khudoyberganova, Sh. Iskandarova, I. Azimova, N. Hoshimova [14:62-63. In this regard, prof. D. Lutfullaeva is thoroughly analyzed in her monographic work.

It is known that A. Nurmonov [15:52] the function of language as a means of communication-intervention is not only the transfer of dry information, but also includes the elements of communicative communication, i.e., the speaker's communication goal, the quality of the transmitted information, its reception by the addressee, the interaction between the speaker and the listener, and the situation in which the communication takes place. [16:22]. The above-mentioned points serve to reveal and define the general essence and aspects of the concept. The realization of the concept can be defined as a complex linguistic and cultural unity connected with various internal and external factors. If the concept of truth refers to the lexical units related to the search for truth from the point of view of someone's freedom of conscience, the conceptsphere includes a number of factors such as its realization through lexical-semantic units, non-verbal means, and the speech situation.





The lack of a single concept and criteria of truth justified Kant to call the true criteria of knowledge the central issue of social sciences. In revealing these criteria, the information entered into the human mind plays an important role in reflecting the natural and social objects not as they are, but in the process of their transformation by the person in the interaction with them. Truth is a word with many meanings. It is a component of many complex terms. "Truth" is not used as a separate term. However, it is used as a synonym for some terms.

As a conclusion, the results of the research conducted during the linguistic-methodological analysis of the concept of "truth" are as follows: This, in turn, creates an opportunity to develop critical and analytical opinions, taking into account the achievements made in the framework of these issues. The desire to become powerful on the basis of higher knowledge defines a person's description of knowing the truth. This shows how important it is to correctly and rationally explain the linguistic features of reality. This, as mentioned above, is directly related to the hero's mental state, speech situation and communicative purpose. The cognitive features and heuristic possibilities of the concept of truth are based logically and semantically and create the need to develop and put into practice scientific innovations, theoretical conclusions, methodological recommendations, practical suggestions related to revealing the synergistic nature and synergistic nature of the relationship between truth and justice in the language didactic process in linguistics. Based on the comparative analysis of consistent, pragmatic, conditional features of reality, the scientific bases and possibilities of its interconnection with linvodidactic forms are studied, and the philosophical opinions of Uzbek and foreign scientists in this regard are comparatively analyzed. It was studied within the framework of the main theoretical and linguistic concepts of truth, and the cognitive properties and heuristic possibilities of truth were logically and semantically based. Searching for the truth or determining the truth includes terms such as selflessness, justice, trust, conscientiousness, truthfulness, helping everyone equally, the right word, and sincerity in the semantic field of language units.

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