

Expression of Subjective Attitude in a Scientific Text (In English and Uzbek Languages)

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ABSTRACT

This article examines how subjective attitude is expressed in Uzbek and English Linguistics. The speaker's attitude toward reality is indicated by their use of words such as "caress," "respect," "belittling," "modest," "cursing," and "teasing," as well as instances of "exaggerating," "amplifying," and "emphasizing." The entire statement or a portion of it expresses the meanings indicated feelings in the context. As we discussed below, subjective attitude is an expression of the speaker's attitude toward reality and his words, whether it be positive or negative. It is quite frequent in the Uzbek and English languages as well as other languages to express the subjective meanings of decreasing, belittling, caressing, glorifying, and strengthening with the aid of numerous affixes - morphemes.

The main part.

Subjective attitude emphasizes feelings. The language is more detailed and the text is more personal. Because of its more informal tone, writings with subjective attitudes frequently use slang, colloquialisms, and vernacular. These writings tend to be written in the first person.

Consider these short passages:

“Disneyland is one of the most popular theme park destinations in the world. Thousands of customers purchase annual passes, which saves them money and allows them to visit the park frequently and enjoy the attractions.”

“I think Disneyland is overdone. Yeah, lots of people like it, but it doesn't live up to the hype. Practically everyone I know has an annual pass, but I think it's a waste of time to go there every week just to go on the same rides.”

The first-person perspective, detailed language, and informal tone of the second sample all reveal a subjective viewpoint toward Disneyland. Readers can know right away what the author thinks about the topic, as opposed to the previous example, which just gives the facts without expressing any views about the theme park.

Moreover, with words whose semantic values depend on our values, not just on states of affairs but

also on states of mind, we can express our opinions, feelings, and evaluations about good and bad, right and wrong, beautiful and ugly, and countless variations on these themes. This is known as subjective language. Compare the statement (1) with the statement (2) as a first example (2).

(1) This was the largest audience to ever witness an inauguration.

(2) Kennedy's short sentences and simple words make his inaugural the best in history.

The size of an inauguration audience is a matter of objective fact. It may be difficult to measure it, but all will agree that it is possible in principle. The quality of an inaugural address, however, is a matter of opinion, insofar as two persons can disagree over it and neither be wrong.

It may seem obvious that languages are not only tools for exchanging information but also for exchanging opinion. Objective and subjective languages are specifically designed for these two purposes. However, a systematic bias in favor of objective language in semantics has left a significant gap in our knowledge of what subjective language is and how it functions. The Sublime project seeks to correct this imbalance by making significant strides in our understanding of subjectivity in language as well as our capacity to identify its forms and ascertain its purposes.

Subjective attitude is a less good fit: to the extent that it makes sense to talk of true or false, telling one from the other is more of a discretionary matter, depending not only on the world but also on a subject's – usually the speaker's – outlook on it. Thus (2) above cannot be evaluated by measuring sentences and classifying words – its value depends on a subjective evaluation.

As it is mentioned above, attitude refers to one's perspective on the reality of material existence, the things and events contained therein, the principle of approach, and that attitude is a logical concept that expresses the nature of an element's placement within a given system and their interdependence within a philosophical framework. As a result, evaluation and attitude are closely related terms. We can see this by the fact that linguists frequently use terms like "evaluation attitude," "subjective attitude," "positive attitude," and "negative attitude" [1; 27–31].

Verbs that express activity or state can be employed to convey attitude. However, related verbs also have unique stylistic characteristics. Relational verbs' definitions are made clearer in context as well. The term "attitude" mostly refers to various interpersonal connections (subject to object is only occasionally used) [3; 41–43].

1. Positivity in one's outlook. 1) Expressive-modal attitude a) in the sense of like - kissing, caring for, and honoring; b) connection of trust and loyalty; c) taking sides, protecting, and guarding; g) sympathy; d) to flatter; e) praying (applause); and j) consoling, caring attitude 2) an intimate demeanor (confidentiality, cordiality, sincerity); 3) a traditional demeanor that includes greeting, seeing, inquiring, and saying farewell; and b) touch.
2. A pessimistic viewpoint: 1) Emotionally expressive behavior: a) tense behavior (putting, jerking, cursing, fighting, hitting, pooping); b) submission; 2) Cold attitude: a) hypocrisy: reveal, open a secret; b) seeking retribution, delaying, or digging a hole; c) punishing repeatedly; g) discriminating; d) breaking the interval; e) cheating, deceiving, seizing, or cheating; and j) protesting repeatedly.
3. Attitudes that are neutral include: attitude that is indifferent, advice, compromise, and others.

Below some Uzbek examples are given.

Positive character relationships: expressive-modal relationships A) The following techniques are given to define like (the subject's warm attitude toward the subject or the subject toward the event, object): Positively oriented verbs are employed. For instance, to like, to pet, or to respect. Without the use of auxiliary verbs, these verb tenses can convey a friendly, modal attitude toward the subject (or to the object). These verbs frequently contain intensifying components (very, biram). He fell in

love - he liked it. The verb "to like" is also used to mean "to choose" and "to love." The verb "to love" is frequently used in relation to children (and in some cases, animals): He caresses the lamb and strokes its wool. The word "iqi" (also known as "iqim," "iqing," or "iqi") has the same meaning as the verb "to love" (to love, to like). For instance, what should I do if someone cuts off my shirt after eating grapes at dinner and having them land on my stomach? (Shuhrat). He misses his children, who he used to spoil and care for from morning until night. The accusative is also employed in the relative form, "to caress," in the same sense [4; 45–48].

The auxiliary verb "to put" is frequently used in conjunction with nouns to communicate this idea, as in the phrases "to build, to put, to put faith," "to be tall in building," etc. Examples: Otabek was loved by Hasanali and was pampered as if she were his own child (A. Kadiri). Uncle created a unique structure for each daughter (H. Nazir). Verbs of the analytical form, such as "step aside," "fall next to," "take sides," "defend," and "justify," are used in this context. Following that, the elderly mother somewhat forgot Sidiqjan's history and also excused her daughter by declaring that everything is from God (A. Qahhor). The functional sense of the verb "to justify" is transmitted (in the sense of "saying the truth"). Analytical verb forms are employed in the meaning of siding with someone: When Brother Vali and his son realized they were removing fifty heads, he yelled, "Hey, hey, don't hit me!" Ismaili, M. (Only in specific instances does "getting in the middle" correspond to "getting next to"). The verbs "to protect" and "to preserve" also convey the subject's favorable opinion of the thing being protected or preserved. When asking rhetorical interrogative questions like "what should he do," "where should he go," and "what can he do," the subject's modal-expressive attitude is also known. Ismaili, M. like as why, why? The words employed in emotive statements are frequently utilized to suggest choosing a side. He stated in pain (M. Ismaili). If fate is not on your side, whatever you do, father, what is possible? he urged (P. Kadirov). Put it now, minba'd does not lie when the words "put" and "stay" are used to make an appeal or a request or to get in the center of a conversation (A. Qahhor).

Meaning of sympathy: Compassion, pity, and burning. The condition of sympathy is conveyed by the use of the verbs "pain," "burn," and "concern" in the positive attitude of the subject toward the subject or toward the subject, the event (in relation to the defeat of the relationship's object, depression, pitiful, etc.). E.g. Analytical forms: He was upset, his heart was upset, he felt terrible, he couldn't stand it, and other phraseologisms are present in this. This woman had sorrowful eyes that I could not bear to look (Said Ahmad). When Orif learned about this girl, her heart ached (A. Mukhtar). As a result, the subject's expressive relationship with the subject causes the subject to experience a particular mental state. Giving in a detailed manner: Even at that time, uncle Yusuf did not leave my father alone; instead, he sought information regarding his illness (H. Nazir). Verbs like flattering, respecting, kissing, and speaking kindly are used to describe flattery. 1) There are two ways to interpret the meaning of flattery: one is as simple respect, and the other is as flattery. However, maxeus verb forms are rarely used for such modal relational meanings [2; 28–30].

These interpretations are frequently deduced from the context, the author's explanation, and the descriptive style. For instance, he appeared delighted and was sarcastic (which also has a caustic meaning). I won't even risk my life for him, but I'll make an effort to make him smile (A. Qadiri),

Figurative language: Aunt Risolat was unable to accommodate (the suitor) ("Saodat").

This metaphor is also used to show respect for a really special guest: Saida's arrival made Tajikhon delighted, but he was at a loss for words to express his appreciation and had nowhere to sit (A. Qahhor) [3; 42-44].

Respect and showing respect are modal relations; Verbs in the analytical form, such as "respect," "to put on the head," and "hold in the palm of my hand," are employed to convey these meanings: I used to always carry it in my palm (H. Nazir). I'll carry Karamat on my head, believe me, dad, the groom remarked while placing his hand on his chest (Said Ahmad). 3) Defining what "comforting," "soothing," and "calming" mean. The following verbs provide the cases of consoling and appeasing

in the modal expressive relations of the subject to the subject. Take this as an example: Don't be depressed, don't worry, don't care, and be peaceful. However, in terms of meaning and purpose,

These calming verbs appear to have the ability to convey persuasiveness when appropriate. The meaning of washing can be conveyed by the writer's explanation (straight to the subject, without regard for the reader or audience). The context's particular aesthetic element contributes to the connotations of protection and support. For instance, while choosing a side, the speaker addresses the offender, and when abusing, the speaker addresses the victim while making reference to the offender [6; 21–23].

As a result, the context clarifies the additional meanings and some properties of words, as well as the meanings of the verbs used to express relationships.

The functional sense of the verb "to justify" is transmitted (in the sense of "saying the truth"). Analytical verb forms are employed in the meaning of siding with someone: When Brother Vali and his son realized they were removing fifty heads, he yelled, "Hey, hey, don't hit me!" Ismaili, M. (Only in specific instances does "getting in the middle" correspond to "getting next to"). The verbs "to protect" and "to preserve" also convey the subject's favorable opinion of the thing being protected or preserved.

From a philosophical perspective, objects are relative to one another whereas the signs they contain and how they move are absolute. For instance, "large" and "little," "broad" and "narrow," and "few" and "many" are contrasted. In other words, any sign is evaluated in relation to other signs and its opposite sign. There are relativities within a sign, as well as relative relationships between signs (we're talking about several signs that are particular to the same item or action here). For instance, if the "huge" sign is typically thought of as being inside the potential limit, then terms like "largest," "very big," "bigger," and "biggest" are relative to the normal state of the sign, its location (size) inside the potential limit[1; 14-17].

Movements of the subjects don't take place under identical circumstances at the same tempo, but rather under various circumstances. One seeks to investigate things that occur in objective reality more thoroughly, such as the levels of signs, the activity that occurs, and its level (tempo). The human mind reflects these relative situations in objective reality through comparison. In order to understand the phenomena of the external world, comparison is crucial[5; 21–23].

The speaker's attitude toward reality is indicated by their use of words such as "caress," "caress," "respect," "belittling," "modest," "cursing," and "teasing," as well as instances of "exaggerating," "amplifying," and "emphasizing." The entire statement or a portion of it expresses the meanings indicated above in the context. As we discussed above, subjective evaluation is an expression of the speaker's attitude toward reality and his words, whether it be positive or negative. The use of numerous affixes and morphemes to express the subjective meaning of decreasing, belittling, caressing, glorifying, and strengthening is highly widespread in Uzbek and other languages[2; 23–25].

For instance, if the suffixes -chak, -cha, -chak mean diminutive in terms like girl, boy, bride, and kozichak, then -gina, -jan, -gina, -jan, -in the phrases kizgina, bolagina, ukajon, kholajon, Koziboy, Anorthoy, Gulsinbibi, Bibirajab, and Rajabk Affixes and affixoids of the toy, boy, bibi, khan, and bonu types add more tender connotation. However, the notion of shrinking and caressing is typically represented analytically in modern Uzbek, and occasionally with the use of affixes. Words like "dondikcha" and "kelinchak" can signify both shrinking and stroking, according to the sources.

Let's look at a different scenario. When the young man engaging in the conversation is addressed in a boyish manner, it may be meant as both a pet and a demeaning comment (with a change of intonation, a tone of humiliation is also given). But the tiny meaning of the word "guy" sometimes comes into play when it refers to a person who does not take part in the conversation. It is important to remember the importance of intonation in this situation. When discussing diminutive and caressing affixes in linguistics, there are views that the smallness of the object indicated by such affixes should

mean smallness in accordance with their lexical-semantic meaning.

A. G. Ghulomov underlines that the meaning of the suffix -loq's caressing connotation derives from the sense of decrease. The act of caring requires shrinking the object. Because of this, softness, affection, and caress are expressed using tiny forms. [1; 36-38]. To create a nice visual of an object and convey a tender attitude toward it, a magnifying glass is placed in front of it. A girl is small compared to a woman, a child is small compared to a father, a bush is small compared to a camel, etc. In reality, diminutive and diminutive affixes are typically added to words that are distinguished by their smallness among the objects to which they belong.

Subjective forms of diminutives are more frequently attached to the terms small, cute, lamb, goat, bush, girl, and child than to the phrases sheep, goat, camel, woman, or oga³⁵. However, it is not always accurate to draw the conclusion that diminutive and comforting affixes are only attached to bases denoting small things. Even when addressing someone who is older than him, the speaker will occasionally utilize subjective evaluation forms. In our perspective, at least three situations deserve attention at this time. The tendency to touch, touch, and be nice to an adult comes first, followed by the speaker [3; 36–39].

When words for elderly people, such father, grandfather, aunt, and mother, get -jon or -khan-type forms, the sense of caring and loving is understood instead of diminutive, but the meaning of diminutive progressively fades away and becomes undetectable over time:

Say a student adds the suffix -cha to the name of an elderly person or adds the suffix -john to the name of his teacher (around 40, 50, 60). An adult listener in this situation can't help but sense the speaker's animosity against him. It is appropriate to quote A. V. Superanskaya's open statement that there is no "middle" point where words in the form of respect and caress are placed on the right side and words in the form of humiliation and disrespect are placed on the left [4; 32-34]. Depending on whether the speaker is using a literary language, the audience's age, social standing, and subject matter may change.

In summation, it is well recognized that a person is not confined to experiencing events in nature and society in an impartial manner. Subtle features like the possible limit of a sign, the rapid onset of movement, duration, and tension are also mirrored in a person's thinking. Additionally, the speaker's perspective on reality or the listener is subjective. Furthermore, it becomes more challenging to draw a clear line between their groups depending on the interpretation of the subjective assessment forms. Furthermore, it may be argued that stroking and shrinking are so closely related to one another that it is challenging to tell them apart.

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