

Compliment as one of the forms of Phatic Communication

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ABSTRACT

Today, thanks to the development of pragmalinguistics, interest in the study of speech genres is growing. The term "phatic", introduced into science by Bronislav Malinovsky, also attracts the attention of linguists as a form of speech. Fatika is a short conversation on a topic that is not directly related to the transmission of information (data) related to the purpose of communication, a type of verbal communication that serves only to maintain verbal communication between interlocutors. A compliment, which is a form of fatal communication, is also considered a separate communicative level of speech etiquette. This article focuses on fatal communication issues and its functions, compliments reflecting the content of sincere praise and respect, and its impact on the conversation process.

Key words: *language functions, communicative function, communicative function, communication, speech communication, phatics, phatic genres, compliment, service, flattery*

I. Introduction

In modern linguistics, the multifunctionality of language-which helps to fulfill several functions is a common characteristic that is universally accepted by all linguists. The role of language is what it serves, how important it is to the individual who owns it and how important it is to society. In this case, the nature and structure of the language, how or what its units are, the methods of their interaction and the results of their interaction. Like hundreds of other tables (language edges), focusing only on that side-language functions.

II. Purpose Of The Research

The purpose of the solution to the problem presented in this article is to expose the nature of phatic as a representation of verbal communication. It is our task ahead to decide the compliment is the manifestation of phaticism.

III. Results And Achievements

In linguistics, different views are expressed about the functions of language. In Western linguistics, Vladimir Aurorin's "Problems of studying the functional side of language", Karl Buhler's "Structure of language", Yunus Desheriev's "Social linguistics", Alexei Leontev's "Language, speech, speech activity", Natalya Slyusaryova's "The role of language", and "Functions of Language", Yuri Stepanov's "Semiotic Structure of Language (Three Functions of Language and Three Different Systems of Means)", Roman Jacobson's "Linguistics and Poetics", "Language's Relation to Other Means of Communication", Boris Norman's "Fundamentals of Linguistics" In the works of a special large chapter entitled "Functions of Language" [1; 2; 4;], this issue has become a source of special research.

More than 20 definitions of language cited by Vladimir Zveginsev are the result of a similar approach. Boris Norman's above-mentioned book, entitled The Functions of Language, in a special chapter of about 30 pages, lists 15 of its various functions: being a means of communication (communicative task), thought formation (cognitive task), and enlightenment (accumulative) task. ,

naming / naming (nominative) function, motivational (regulatory) function, robitasozlik (fatik) function, etc., each with a few pages of description [2], concludes the statement with the following words: "In addition to the functions specifically described above, can distinguish a number of other socially important functions. In particular, in addition to certain functions such as ethnic, aesthetic, which express a simple text / information into a work of art, emotional-expressive, which unites a certain people, language also has a magical function.... But these are not all manifestations of the social status of language. "[10] It is clear from this that the functions of language are so varied and varied that it is impossible to list them all.

Communication is a process of sharing information , communicating with each other, understanding others, establishing and developing communication between people on the basis of their mutual needs. Antoine Saint-Exupery, the great French writer, wrote, "Communication is such a blessing that one loves it." Communication is inherent in all living things. For example, in animals, the object of communication is to motivate another living being to take some action, to warn them not to take this or that action. Or the mother may warn her child of danger with her voice or gesture. But communication has the most advanced level among human beings, and of course this process is understood through speech. Speech is a powerful factor in a person's mental maturity, in his formation as a person. Without verbal communication, the formation, upbringing and development of the intellect of a person is impossible. This is why treating people helps them to organize and work together. It is impossible to imagine the development of a person, the formation of an individual as a person, his relationship with society without communication. All our social behaviors in the objective world are reflected in our speech activities. Verbal communication is the pronunciation of a particular sentence in a specific communication environment. The formation of the content of verbal communication is the result of "enrichment" of the meaning of the spoken word by the speaker and the listener in relation to the text of communication. Because of verbal communication, people organize a variety of different practical and theoretical activities. In addition, the exchange of information, as well as other processes, also occur due to verbal communication. It also helps build relationships between individuals and put them into practice.

The basic purpose of all communication, including verbal communication, is to ensure that the interlocutors understand each other. It begins with the greeting of the Uzbeks with an open face. Moreover, another purpose of verbal communication is to prepare a person for this or that activity.

Bronisla

w Malinowski (1884-1942), a Polish English scientist and founder of functional anthropology in ethnography, introduced the term 'fatika' to science in 1928. Roman Jakobson pays particular attention to this notion of Bronislaw Malinowski, which is new to linguistics-the use of language for conversation with no definite purpose, almost linked to the conditions of speech and the activities of the communicators, without imposing any responsibility on them, the passing of time, the verbal communication between the interlocutors gave it a much wider scope, attributing it to a greater extent and on this basis distinguished the "phatic" function (PF) of language. The separation of language / PF / by Roman Jakobson separately - even to the extent that it is equal to / CF / - is also can be seen as following:

- First, the main task of language is to convey information - to influence the interlocutor - the problems that arise in the interpretation of / CF / - the contradictions [10],
- secondly, in linguistic research, the shift of attention from structuralism (from the decolonized system-structure-linguistic / systemic possibilities of language) to pragmatics / pragmalinguistics,
- Increased interest in the study of speech genres with the development of pragmalinguistics [7],
- Fourthly, in the speech process / text / discourse, due to the fact that essentially non-informative information is quantitatively superior to real informational information, after the 60s of the XX century the attention to fatika, fatik speech genres became much stronger, in Western linguistics and literary studies . directions) not hundreds, but thousands of studies. Naturally, in the world of science of ancient

language (assuming that the real focus on fatika and the fatic function of language began after Roman Jakobson's interpretations, i.e., the 50s of the twentieth century), such a lively interest in an essentially newly discovered edge - / FF / could not be unreasonable. It turns out that fatalism is very important in communication: fatal and non-fatic communication is given by the author in the form of a two-volume book and page text (thesis) by Albert Einstein's theory, and both have the ability to provide scientific innovation (ie literally new to the expert-reader). m i y a x b o r o t), as well as the requirement that each work, which is an age-old picture in scientific research, include short passages such as an introduction and conclusion (modern fasci / abstast and resume / summary), each it is possible to compare the dissertation with the possibility of giving the scientific novelty of his work on only one page. If in the process of communication the volume delivered by the addressee to the addressee (resp. Author's specialist-reader / reader) without fatikas is compared with the new a x b o r o t i thesis, conclusion / resume..., this information / F / and the expression of language used / FF // conclusion is a complete statement from the point of view of the author / addressee as an independent work. We hope that this will sufficiently explain the reason for the interest in the comparative / F / study.

One of the manifestations of verbal communication is phatic communication. The general purpose of phatic communication is a short conversation between the interlocutors (communicators) on topics not directly related to the information related to the purpose of communication, which serves the tasks of creating a dialogue → storage → closure [6]. In this case, the introduction of communication means the preparation of communicators for the media course, the maintenance and continuation of communication under the term of communication, and the end of communication means the communication speech related to the process of communication. The phatic function of communication has its own meanings. We can also call this a phatic genre. For example: 1) kindness, compliment, compliment, 2) praise, 3) expression, 4) gratitude, 5) humor, 6) abduction / flirtation, etc. The sole purpose of phatic communication is to maintain communication. It is not the result of intellectual reasoning, where language does not function as a means of conveying thought.

Manifestations of phatic communication, such as entering into communication, maintaining communication, and ending communication, are immensely diverse and diverse. But they have not yet been studied in Uzbek linguistics.

Politeness and complimenting are forms of 'phatic' communication. The concept of "compliments" in Russian linguistics NI Formanovskaya (1989), OS Issers (1985), Serebryakova (2001); in English linguistics, VI Karasik (1992) and ES Petelina (1988) considered it to be a manifestation of etiquette and a form of specific etiquette.

LE Bezmenova interprets the concept of "compliment" as a special communicative level of speech etiquette, while ES Petelina points out that, in contrast to laziness, the concept of " compliment " reflects the content of sincere praise and respect.

The Uzbek Explanatory Dictionary defines the word "Mulozamat-politeness" as follows: "Mulozamat - [Arabic - to be together, inseparable; to follow together; determination] a compliment shown to win a man's heart; e'zoz-ikram, takalluf"[17].

The word "iltifot-compliment" is "compliment [Arabic - to turn, turn; grace, attention, blessing] blessing, generosity, attention, good attitude. Complimenting (or showing off) is a good consideration." [19] Both concepts are used to praise someone. It should not be equated with flattery. There is a big difference between flattery and compliment: it is sincerity. The Explanatory Dictionary of the Uzbek Language defines the word "khushomad" as follows: "Khushomad - [Persian - to greet, to greet; nice word; flattering praise] to serve someone greedily, to be polite, to praise, etc .; flattery, laziness.

To flatter - 1) to treat with flattery, to be lazy. 2) "Addressing someone with expressions of satisfaction, such as" friend ", " bless ", " be your victim "[19].

On the basis of the explanations given in the Uzbek language, the compliment is a phatic dialog which has been studied in the context of a general strategy of behavior aimed at expressing positive feelings towards the person. The basic function of compliment is to create a generally pleasant

environment for verbal communication. For this reason, compliments can affect the feelings, thoughts and actions of the interlocutor. Complimentary affects human emotions. It can therefore be considered as a "emotional tool" that affects conversational behavior.

Compliment as a means of communication ensures the success of the process at all stages of the establishment of speech communication - the establishment, maintenance and completion of speech communication. Let's pay attention to the compliment given in order to establish a dialogue:

- Welcome to our village, guest, may your steps blossom!
- Alexander did not lose the secret again.
- Thank you, elder... [11]

It is a characteristic feature of the Uzbek people to welcome the guest with special respect. People are very sensitive to compliments because they feel a special pleasure listening to kind words. The aim of the dialog between businessmen may be to initiate or continue cooperation in the future. Gender differences in the types of compliments are also evident. It's important for a woman to appreciate her appearance, her personal charm. Men, on the other hand, are sensitive to compliments on intelligence, socio-economic status and resilience. Women are asking for more compliments than men. The compliment to the children's language comes with a special resonance and sincerity:

"Grandpa, honey on your tongue!" My eyes and my face were opened by your words!

[12]

Compliment is different from other ways to say kind things to the interlocutor. Praise, for example, can also be a positive assessment of an opinion shared by an elderly person or a supervisor. Exaggeration is a deliberate exaggeration of the successes of the interlocutor. As a consequence, this is far from accurate and is more likely to be denied. The compliments reflect the authenticity of the dignity of the interlocutor:

- "I don't need anything, as long as you're alive," said Onabibi, sticking her fingers in his thorny mustache.

Compliments as a fatal tool can vary by gender:

"I have a lot of power in your arms, my lord!" Without Sherpanj. It is no coincidence that His Majesty called you Babur. Babur means lion in Arabic! [20]

Or:

- Yes, mother, dear companion of my life, you were born for good, I saw a lot of good in you

[16]

Separate from modern linguistics and literature as a new form of artistic image and speech genres, we can infer from a thorough analysis of phatic communication and its forms that phatika is one of the most special and important aspects of artistic image and provides new knowledge on communication.), but it is of great importance, under many cases, to reveal the identity of the communicants, their state. In certain instances, the writer often communicates the concept of making a work through a phatic dialog that exposes the identity of the communicators. Phatics, therefore, is not a superfluous, ridiculous, unintentional part of the structure of the novel, but an artistic means that serves to expose the concept of the author, which has a special place in it. It is better to call Phatics by the word "phatical contact" by means of our own language, for it helps to coordinate and maintain communication between communicators. Some elements of fateful contact are related to national culture, customs and rituals. In pragmalinguistics, which opens the door to communicative phatic communication, verbal communication, regarded as the beginning of speech communication (BSC) in terms of greeting, question, appeal phatic communication / PC/, may be called the end of communicative communication. These two types of phatic communication are related to tradition, ritual and national customs. Even then, the situation and the situations make their own corrections and can take uncommon forms. The presence of communicative contact not only helps to establish communication between communicators, to remove silence that is deemed ethically unpleasant, but also to convey the personality of the

addressee. In many cases, the appearance of phaticism in communication reveals the identity of the communicators, and the author, ironically, raises very important social issues.

Examples of oral communication in Togay Murad 's works (especially in the novel "You Can't Die in This World") can be cited as an example of phatic communication. After all, almost all of these conversations, which are our pitching, are not real communicative conversations, but a means of informing the satirical-humorous pitching of its time, exposing its flaws:

Botir looked at the corpses lying on the "firqa" (A sect is a group of people who have a particular opinion on one or more issues of the Islamic faith; school, community) ... recited the Fatiha inside, recited the Qur'an inside.

Cursing, rising. He went to the police.

"You're pale, aren't you?" said the commander.

"No, why am I afraid, no ..." muttered Botir "firqa".

"Is your complexion pale?" Again, are you stumbling?

"Yes, now ... patriotism, comrade commander, patriotism." Isn't it your own country? It's getting a little tired.

"Comrade Chairman, there is an order on this, an order!" said the commander.

"Command!" Order of the Soviet government! The will of the Soviet government!

Or are you dissatisfied with the Soviet government?

At that moment, the Botir faction shook. By glimpsing right and left he became more and more confused.

"Don't say that, don't say that ..." he muttered. "After all, I'm ... a 'firqa', a 'firqa'!"

- If you are a "firqa", why do you hesitate?

The brave "firqa" suddenly ... straightened up. omani adl-adl. He held his head upright.

"Long live the Soviet government!" said Tantanavor. -

Glory to the Soviet government!

The Botir "firqa" of this sheep stood firm. Mijja also did not stumble. He couldn't breathe!

"That's another story!" said the commander.

After Anaglun, the Botir "firqa" felt ... human. He felt free. He breathed like a man.
[15]

IV. Conclusion

In conclusion, it should be noted that "phatics" is a brief dialog on issues not directly related to information related to the purpose of communication in order to create, sustain and terminate communication between communicators. As a type of "phatic" communication, compliment takes the form of improving or worsening (fun) the attitude of the communicators and "small talk" in the form of "phatic" communication without intent (congratulations, introduction, gratitude). Complementary

appearances in speech are linked to national culture, customs and rituals. A type of 'phatic' communication aimed at communicating positive feelings towards a person-the 'phatic' purpose of compliment-is to create a comfortable atmosphere for verbal communication. That's why we can call it a 'emotional tool' that affects conversational behavior.

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