THE SOCIOLINGUISTIC NATURE OF THE ADDRESS

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ABSTRACT

The article discusses the role of address forms in the process of verbal communication, its social nature and content, its expression by means of linguistic and non-linguistic factors.
KEYWORDS: *Address forms, social environment, speaker, verbal communication, consciousness, thinking, embryonic language, verbal language, sound, language functions.*

It is clear that people interact through the various units within the laguage in the process of using it. The address form is a necessary element of the communication process because it is aimed directly at the interlocutor in the process of verbal communication. Therefore, scientific views on the address forms are also of great importance in the field of linguistics.

In the process of human interaction, the need for appeal emerges as a necessity. The social and psychological situation created by the objective social environment has made the need to turn to others more acute than ever in this individual living in that environment. In this case, the following factors are observed:

1) the social environment;
2) the psychological state arising from it;
3) the life of the individual in this environment and situation;
4) the need arising from it;
5) the objectivity of this need.

Due to these factors, the address arises and is realized. Depending on the factors cited and the address content, the address can be defined as follows:

In such a definition of the address, the following concepts are involved as constituents: subject, object (other); linguistic, non-linguistic (means); inquiry-invitation, answer.

While the socio-philosophical views of the speaker are reflected in the attitude to the psychological state of others, the activity of the mind in this very situation plays a decisive role. Human thinking does not stop even in the process of speech, it is constantly working. "The human mind is not a house, but it is a workshop, and man is a worker in it" [9]. The speaker, that is, the subject of the address, thinks and judges within the framework of his consciousness, which is "cultivated" in this workshop. In this case,

1) the verdict to address or not to address;

2) the verdict of how to address is confirmed by the activity of the mind, and the firm verdict, which is confirmed and stabilized, is formed by the internal speech of the speaker - the subject.

Reflecting on this, S.L. Rubinstein writes: "L.S. Vygodsky, who studied the features of the internal speech structure, characterizes this speech structure as predicative" [10].

According to Hindu myths of the Hopi tribe in North America, there were originally two gods - Sotuknang and Toyovo. Seeing that the mind of one of them is fixed on infinity, the other encourages him to focus on our own planet, to create a Woman-Spider or a Raw Mother Earth. Once this woman is created, she mixes a pinch of soil with her own soil and makes twins out of clay dough: Pokongohoyya and Polongohoya - one of which creates peaks, the other fills the world with sound [6].

In the myths of the ancient Indians, the universe was created from the sound of vibrations that cannot be heard, and when it was heard, a word was formed, in which knowledge is concentrated, and this knowledge is passed on through words from the beginning of time to the present day. It seems that the root of the notion that "the sign system of linguistic knowledge is a form of life in appearance" is associated with ancient myths. The rational reality in these myths is that, first, there is no sound without peaks [8].

Without a complex of sounds, there will be no word as a way of life of meaning and concept. The word acquires its material body because of the sound. The meaning is loaded into the sound. Sound is a primary phenomenon when viewed from this perspective. Meaning supersegment event; second, the word is formed from a complex of audible sounds, not an inaudible sound; as well as not only the word but also the universe itself came into being due to vibration, i.e. movement and sound.

Here another aspect is of special interest: the peaks of creation, sound, Mother Earth, and through them, along with the emergence of existence, life on Earth, and as a product of it, humanity and its language also emerged. In this process, too, there is the involvement of address - one of the two objects calls for the creation of the Mother Earth with an address to the other.

 Apparently, language, due to sound, came into being together with being and gradually developed and stabilized. The great emphasis on sound in this is a sign of mythological thinking that human language is a sound language.

It is obtained from these views that the word is a great creation. All religions consider speech to be a divine gift that comes with life [13]. "Words are useless if they do not give the idea of life or death" [14]. Therefore, according to the ancient Indian philosophical teachings, man is responsible to existence not only for his thoughts and actions, but also for what he says [11].

While it is so complex to understand and feel the past essence, content, and spiritual world of living language that exists at the present time and is actively used in daily consumption, it is not difficult to understand how complex the problem of determining language in general is. The emergence of language in the scientific world is covered in relation to philosophical, psychological, sociological and philological concepts. This has led to the emergence of different views and currents.

Such views are also recognized by ethnographers around the world. Well-known ethnographer E.B. Taylor commented on this issue: "English children, who imitate the cries of animals and make themselves happy, and New Zealanders who imitate the sounds of their favorite games from saws or saws, rifles or other weapons, and various other instruments come in the same way to imitation, which is important in the emergence of language "[15].

Academician L.I. Timofeev, a great theorist of literature, suggests a very interesting idea about the sound and its place in the human language in his book "Words in poems". According to him, then the language, the sound of speech, begins to approach the so-called cradle of human culture, in which the facts of understanding this life emerge. Initially, it was in the form of a very subjective attitude to the events of reality that directly provoke this or that emotional state. The front language could only be purely emotional in its beginning, its emergence. Modern research on the animal language and its sound recordings testifies to this. This foreword is, first of all, situational, that is, it is in direct, organi c connection with the sound created by life, the living environment.

Embryonic "language" is an emotional pre-language, which is essentially polysemantic, occasional, anxious, threatening, dangerous, destructiv, situational language, occurs only in certain moments, in certain situations. The first language before embryonic, verbal, and word is born in extreme situations, and therefore it is entirely emotional. With the emergence of verbal language, it grows from communicative to materialistic, impossible in the "language" of animals. The first language can be called "speech-struggle" and the verbal language can be called "speech-communication" [16].

From this it is clear that sound, which is considered a structural element of the language system as a social phenomenon, was originally an emotion, a means of expressing various emotional states of man, and performed a relatively narrow function. This thing is fully preserved in modern advanced languages. In this respect, language is involved in all psychological processes in the human psyche, it serves as a means of revealing these processes - the rudiment is not extinct, but rather enriched and activated.

The mechanism of speech according to the above views and theories focuses on psychological and physiological factors as the creators and organizers of this mechanism. The physiological factor regulates and shapes the moving apparatus, it makes the sound uniform, it serves to perform its social function, and the psychological factor moves this apparatus - the driving factor. Together, they "produce" language.

"Sound means of emotional expression are gradually formed as a means of expressing things, their properties and relationships, and begin a preconceived communication function" [17].

Human language is one-sided and does not remain only in the field of communicative function, it differs from the "language" of animals and birds, when it comes to language, the "language" of animals, no matter how convenient, is only a means of communication; human language is a mechanism for knowing the universe and, at the same time, interpersonal communication [8]. Human language is "one of the phenomena that directs its mental power to constant activity" - it is possible to come to such conclusions [5].

Thus, sound, which is the signaling medium of human relations, grows into material language by serving as the basis for sound language. Reference plays a leading role in this evolution. Due to the constant expansion of the need in this area of address, the interdependence and conditioning of language with consciousness and thinking, as well as its function, expands and acquires a deep meaning. It is formed at the level of the whole being reflected in the human mind - the collector, the accumulator, the registrar of objective reality. In this process, it becomes a second being - a means of generalizing and expressing the first being. Commenting on the conclusions of A.G. Spirkin and V.V. Martinov, E.N. Panov writes: "It is only through language that man is able to move from the knowledge of individual objects and phenomena to their generalized perception in the form of concepts." All knowledge about existence lives in human memory and language. Linguist V.V. Martinov, in contrast to the external reality that surrounds us, called language "Creature 2" [8].

Reflecting on the relationship between language and consciousness, V.F. Petrenko also confirms the idea of A.R. Luria, which is in line with the above, and quotes from his book "Language and Consciousness": "The great achievement of man with a developed language is that being hesitant. With the help of language that shows objects, one can communicate with objects that are not directly perceived ... A person has a second world, which includes the world of objects, the world of images, the world of subjects, the world of relations and symbols expressed in words ... ".

In this sense, language is an element of human conscious activity and thinking, it consists of a whole system that collects, accumulates information, reflects the first being, and participates in the creation of both intellectual and spiritual worlds [12]. The material world, re-created as a spiritual world due to the activity of thinking, exists and lives in the human mind as matter in language, language "re-creates the material of the world of things and events in the form of thought [18], due to this feature, as E.N. Panov, V.F. Petrenko, V.V. Martinov and A.R. Luria confirmed, it becomes the second being. Although views on the origin of language, the second being, were not the same, and differed at different times, the expression of attitudes, attitudes toward others, remained unchanged.

There have been times in the history of linguistics when the communicative function, which was considered the main function of language, has been pushed to the background, and its essence has not been considered in the light of this task. For Humboldt, one of the founders of modern linguistics, language appears not as an "external means of human relations in society" but as a means of knowing the world, "a means of developing the development of their (people's) mental powers and worldviews" [4].

It seems that language reflects the impressions that create and shape the mind and worldview. In this sense, "language is the conscious expression of human impressions perceived through various senses through sounds" [7].

Social and psychological factors play a major role in the formation of these impressions. In this regard, E.M. Vereshchagin and V.G. Kostomorov on the subjective-psychological approach to language, speech, concrete words and texts in action quote Wilhelm Dilthey: "In language, myth, literature and art, in all historical movements we look

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we see the psychic life embodied in front of us. Impressions are gained in a fluid, global, diffused way" [4].

This means that only the first being in language - not only the objective material world, but also the psychic life - is imagined and lived.

Language, as a social phenomenon, lives in close connection with the human mind, thinking. This connection is a conditional connection, and it is absolutely necessary for one of them to exist and for the other to exist. For example, in the transformation of speech units used in speech into linguistic facts, linguistic consciousness, thinking with the content of linguistic comprehension, is involved. The ambiguity of the word in the languages of the world is a product of this very form of thinking.

As a "generalized ideal model of the object in the subject's mind, developed in general social activity, the most important features of which are noted," [9] it is possible to fit and live in a pattern, a sound complex in a "picture", even if the meaning is more than one.

Polysemantism at the lexical level of language is, firstly, due to the fact that the creation of sound compounds for the expression of new ideas is limited in a certain sense, and secondly, as Sh. Balli points out, it is in the tendency of man to use what is ready, and in the lack of words and pictures [3]. It should be noted that this also saves language - it is possible to express the concept in thousands of words, not a few million words. Thus, emotional images with a new meaning can be loaded into a sound complex that already has its own meaning and shape as the meaning that shapes the human mind [1]. In this, associative thinking plays a leading role, as meanings have their own connections. In this sense, "the lexicon of a language is nothing more than a collection of metaphors, a certain part of which is detached from its figurative basis and becomes unknown [9].

"The origin of 'language' is conditioned by the inner need of humanity" [5] application will be available. That is why the leading functions of language are always closely related to address. In particular, the appellate function of language is directly related to appeal. Through this function of language, the listener-address object is encouraged to accept the idea being conveyed. As O.S. Akhmanova points out, the functions of address and contact are to listen - to engage the listener in speech, to draw his attention to the received information - as one of the main functions of language [2].

Thus, both in the context of the emergence of language, and in the context of the development of the signal from "language" to the material language, "working" with thinking, expanding and deepening and multifaceted functions, it has always been central.

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