ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 1| January 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

THE USE OF PROVERBS AS PRECEDENT-RELATED FORMATIONS IN POLITICAL DISCOURSE
(In Example of German and Uzbek)

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ABSTRACT

This article describes proverbs, their functions and use as precedent-related units in political discourse using the example of the Uzbek and German languages. The concept of the pragmatic attitude of proverbs in political texts is also defined.

KEYWORDS: *proverb, paremiology, paremiological level of language, pragmatic attitude, political discourse, intertextuality, precedent-related units.*

There are all kinds of cliches in the language system. Proverbs and sayings occupy a special place among them. Proverbs and sayings are complex formations with several different planes, which makes it difficult to distinguish them from other stable expressions. On the one hand, structurally they largely converge with phraseological phrases, on the other — they are independent speech units expressing judgments. In addition, they are miniature texts that summarize the facts of reality in a bright, chiseled form [8:10].

Some linguists point out that the proverb exists in the language and functions in it in the same way as phraseological turns, therefore, the study of proverbs and sayings should be an integral part of the study of the phraseological system of the language (Nazaryan 1987; Gnedash 2005; Nasirov 2016). Thus, one of the proponents of this view, A.A. Nasirov, identifies the following as categorical features of proverbial phraseological units:: 1) artistic and logical form of thinking; 2) preservation of attributes of a certain ethnic group; 3) small genre of national folklore; 4) possession of a peculiar pragmatic form; 5) the presence of a generalizing didactic judgment [7:15].

However, these categorical features cannot serve as a criterion for including proverbs in the category of phraseological units. For didacticism, poetry, stability of grammatical form and other features are not an indicator of phraseology, on the contrary, they can help distinguish proverbs from other types of stable formations [9].

So, due to the significant difference between phraseological units and proverbs, researchers have not been able to establish a consistent system of phraseology that includes proverbial sayings. As V.P. Felitsyna concluded, a proverb, not being the equivalent of a whole story, a description of events, and representing a complete phrase with a direct meaning, cannot be considered a phraseological unit [9: 202].

A proverb is a fairly independent folklore text with a fixed structure. The text of the proverbs is easy to remember, which is facilitated by its imagery and logic, it is attractive for this. An important social feature of the proverb is that it is used in their speech by politicians, speakers, who, by their profession, tend to teach, explain, convince, and polemize.

Naturally, a proverb has the most generalized abstract meaning outside of utterance; in the context of discourse, it defines its specific meaning. Proverbs can be actualized in an unlimited number of specific situations, and in these situations a pragmatic attitude of exhortation, admonition, encouragement, rebuke, and evaluation is implemented.
Compare:
1. *Qadim tariximizdan kelib chiqqan holda, ota-bobolarimizga xos ezgu qadriyatlarni ro'yobga chiqarish, ya'ni insonni ulug'lash, uning huquq va manfaatlarini ta'minlash, odamlar bilan bamaslahat ish ko'rish biz uchun chinakam demokratiya namunasidir. Xalqimizda „Birdamlik bor joyida ildamlik bor", degan dono naqil bejiz aytmagan. Chindan ham, o'zaro ahillik va hamjihat bo'lgan yurtda albatta ko'tbaraka, taraqqiyot bo'ladi* [4].

2. *Unter Bezugnahme auf das genannte kroatische Sprichwort „Man sollte das Feuer nicht anmachen, wenn der Hase noch im Wald ist" möchte ich sagen: Liebe Menschen in Kroatien, lieber Herr Botschafter, Sie können jetzt getrost das Feuer anstecken, denn der Hase nähert sich durch diese Abstimmung sprichwörtlich dem Topf. Darüber freuen wir uns* [1].
Linguists widely use the concept of "pragmatic attitude". Borrowed from the field of social psychology, the term is used in pragmalinguistics to denote the role of text in the communication process according to the author's intention. The pragmatic attitude plays a leading role in shaping the content of the discourse. This category determines the choice of language units and communication tactics.

Observations show that the pragmatic attitude is involved not only in the formation of the linguistic structure of the text, but also provides or requires representation of the category of informativeness in its composition. The conceptual part of the information is especially important here.

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In the content of proverbs, a pragmatic attitude determines the interaction of various types of information. For example, when implementing a certain pragmatic attitude, the importance of hidden information may increase or decrease. In this case, the conceptual information becomes even more obvious. Proverbs are statements intended for a wide range of listeners and perform various functions, which determines the representation of certain types of pragmatic attitudes in their content.

The pragmatic attitude of the text should be understood as objectification of the author's intention to influence the addressee in one way or another. Objectification of the installation, strictly speaking, occurs in two stages: if in the first the installation as a whole is in the text, then in the second it is carried out using separate groups of linguistic means. In addition, the pragmatic attitude affects the way information is transmitted and, based on this, information can have a variety of contents. Proverbs differ in terms of achieving a pragmatic effect and the possibility of influencing the addressee. However, the proverbs also implement the installation of ideological and aesthetic influence. However, pragmatic attitudes can change depending on the communicative and social situation, and depending on this, the effect of verbal communication can also be diverse.

Compare the Following Examples

1. *Xalqimizning "Bilagi zo'r birni yengadi, bilimli zo'r - mingni" degan maqolida chuqur ma'no bor. Shu nuqtai-nazardan, Qurolli Kuchlarimizni modernizatsiya qilish, xususan, harbay ta'lim sohasiga zamonaviy bilim, ilg'or xorijiy tajribalar, axborot-kommunikatsiya texnologiyalarini keng joriy etish bo'yicha boshlagan ishlarimizni yangi bosqichga ko'tarishimiz zarur* [5: 373].

In these examples, the President of the country refers to proverbs in different situations: this excerpt is taken from the President's holiday greetings on Defender of the Motherland Day. In this case, the use of the proverb sounds like a call to strengthen the power and modernize the military potential of the Republic.

German proverbs are also implemented in various political situations.:

2. *Aller guten Dinge sind drei - Gallert versucht zum dritten Mal Ministerpräsident zu werden. Falls Linkspartei, SPD und Grüne am 13. März eine Mehrheit bekommen, hat er gute Chancen, dass dies gelingt. Falls, wenn* [6].

This article tells us that the representative of the Left Party of Germany, Wolf Gallert, spoke to his constituents. This is his third attempt to become Prime minister of Saxony-Anhalt.

Thus, proverbs, having the status of precedent education, serve as a means of social and communicative interaction. The text of the proverb, on the one hand, reflects the conceptual content of reality, on the other hand, it presents the speaker's intention to influence the listener, which forms the pragmatic attitude of political discourse.

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