

## **Cognitive-discursive peculiarities of the consumption of paremies in political discourses**

Asronova Mohigul Musaboyevna  
Andijan State University, Andijan, Uzbekistan  
Tel: +998916040174  
e-mail:mohigul.asronova@mail.ru

**Abstract:** Based on the cognitive-discursive approach, the article examines the possibilities of expressing paremias in the media, their features in socio-political discourse. In the course of the study, the cognitive-pragmatic meaning of language units was determined. Paremiology is the study of linguistic units that make speech in a variety of discourses vivid, effective, and meaningful. Most scholars engaged in cognitive psychology and discursive research argue that the role of the cognitive base in the process of perceiving and processing information in discursive activity is important. Mass discursive texts in Uzbek and English, as well as texts from interviews and speeches, have been comparatively studied, and some conclusions have been drawn.

**Keywords:** public speech, socio-political discourse, paremia, cognitive-discursive task, text, cognitive base, figurative expression, interview

**Introduction.** Since most of the texts of periodicals are aimed at the public according to their content and purpose, it is natural that the linguistic means in them should be chosen accordingly. Today, some socio-political publications are more focused on influence than information transmission.

In particular, the speeches of deputies and politicians are aimed at influencing the perceptions of members of society, conveying to the public the essence of their programs. In this sense, it should be noted that in political discourses there are changes in the form and content of paremiological units, which expands the possibilities of pragmatic influence on the addressee.

In terms of period, the inclusion of additional elements in paremiological units in some cases affects the primary meaning of component words and gives a new semantic tone to the meaning of proverbs, aphorisms, phraseological units. Paremiology is the study of linguistic units that make speech in a variety of discourses vivid, effective, and meaningful.

**Materials and methods.** Most scholars engaged in cognitive psychology and discursive research argue that the role of the cognitive base in the process of perceiving and processing information in discursive activity is important [1:56 p.]. The article explores the cognitive-pragmatic possibilities of proverbs, parables, and phraseological combinations in socio-political or political texts in which paremia is involved. The texts in which the paremias take place will have the following main features:

- 1) they belong to a particular person from a cognitive point of view: they schematically represent different life situations and address emotions;
- 2) have a superpersonal character because they are well known to representatives of a particular linguistic and cultural group;

3) the speech of the representatives of this language community is constantly updated in their appeals [2. 170-p.].

Some studies “analyze some social aspects of feminine and masculine relations on the basis of English and Uzbek material, taking into account that the paremiological layer of language plays an important role in shaping the consciousness of each member of society, preserving and expressing national and cultural values of society” [4: 91-p. ].

Ergashev M. In his research on the functional-semantic study of connecting verbs used in political discourse, he comparatively studies English and Uzbek political discourse, reacts to the concept of discourse, in particular political discourse, analyzes the texts of some mass publications [5: pp. 14-15]. However, parems, proverbs, winged sayings, or phraseologies have not been analyzed.

Parems are unique in that they not only express reality by achieving a particular situation, but also serve as a ready-made means of expressing similar situations. At the same time, they focus on describing the world, interpreting it, expressing attitudes and values. The parems in a sentence express the purpose, more precisely, the intention of the speaker. Therefore, they have significant conceptual power.

Only in the context of speech, especially in different discourses, can parems receive the most complete description, while the cognitive-discursive paradigm works as an integrative approach aimed at combining different perspectives. Therefore, one of the urgent tasks of paremiology (proverbs and sayings) is the use of cognitive-discursive analysis of the studied units.

The peculiarities of the use of proverbs and wise sayings in speech from a cognitive point of view, as well as the special role of these units in the optimization of speech communication, have not been sufficiently studied in foreign and domestic works. The cognitive nature of paremic units has been studied, but their functions in speech have not yet been analyzed.

Nevertheless, in today's prevailing English language, paremic units that are important to communicators and help convey the content of intention in the message content are of particular importance. For those who use Uzbek as well as English for different purposes, it is important to understand how parems in a particular type of speech perform a cognitive and pragmatic function in a particular communicative situation.

This research is devoted to the study of cognitive and linguopragmatic possibilities based on the comparative study of the use of various proverbs and sayings related to the text of mass publications in Uzbek and English.

The discourse being analyzed is divided into two large and small groups: the speech of politicians in the media and the speech of the media. In particular, the political speeches of the President of the United States Barack Obama in the media, speeches of the Assembly, some speeches in the Nobel speeches are considered public speeches, which are a form of direct communication, and so on.

“Media refers to channels or means of transmitting and storing information. The speech of the TV series, the speech of the printed conversation, the speech of popular music, and the musical speech belonging to the media-speaking group in the

study have special means - channels for storing and broadcasting semantic content. Hence, they are forms of mediated communication and are grouped together on this basis.

As TG Dobrosklonskaya points out, media texts are one of the most common forms of language existence today "[6:55-p]. At the same time, the development of public communication is a powerful resource with significant potential. Indeed, the selection of defined groups of speech types is also important, creating a favorable environment for analysis and generalization.

Some research on political discourse in Uzbek analyzes the speeches of US Presidents Clinton, George W. Bush and Obama posted on the website. One researcher, in particular, comments: "The new president will try to make an emotional impact on the minds of the people in his first speech.

This situation leads to a strengthening of the pragmatics of political discourse, and to implement it, the speaker uses topos, which represent an imaginary subject, implying the choice of exactly one of many ideas. Its inspiratory function is to glorify traditional values and inspire people to do great things in the future. The new president must be a follower of the traditions of his predecessors, able to convince the audience of the success of his work and instill in them a sense of hope for a better future "[3: 91].

There is some research on political discourse in Uzbek linguistics, but there is no analysis of paremia, or it is not systematic, if any. Below we examine the discursive features of the paremies involved in politically themed texts.

For example, in his address to teachers and coaches on the occasion of the holiday, he uses some well-known and popular proverbs:

"Dear participants of the meeting, the question arises: is the Karakol school a real model of a modern school for us? Why is the Ministry of Public Education not popularizing its unique experience enough? Why are other school principals not learning from this school?

Why has the Minister of Public Education Sh. Shermatov not paid enough attention to this serious issue for three years? Unfortunately, we are all careless, saying, "The water that flows before you is worthless." [7] Through this proverb, it can be said that the addressee is able to increase the emotionality of his thought, as well as to influence and deepen the imagination.

There are also passages in some English-language print media where politicians discuss speeches by heads of state.

Such texts also reflect the appeals of politicians to the head of state. What is important is that in such political speeches, opinions are expressed through paremias, proposals are based.

«Mr. President, I rise today to urge my colleagues to think about the implications the nuclear option would have on this chamber and this country. I urge you to think not just about winning every debate, but about protecting free and democratic debate. I understand that Republicans are getting a lot of pressure to do this from factions outside the chamber. But we need to rise above an «ends justify the means» mentality because we're here to answer to the people — all of the people — not just the ones wearing our party label» (2005).

In his speech, Obama uses the phrase "End justifies the means," figuratively explaining the importance of his goal, his approach to carrying the vehicle.

The use of proverbs in socio-political speeches in the Uzbek language is also very common. In particular, during face-to-face conversations with government officials, politicians, and deputies, he uses paradigms, in particular proverbs, to make them clear to everyone:

"The President of Uzbekistan Sh. Mirziyoyev also advised young people on how to counter the threats and ideological attacks in the context of globalization. The President recalled the words of one of the founders of modern Uzbek literature, the enlightener Abdurauf Fitrat: "This world is a battlefield. A healthy body, a sharp mind and good morals are the weapons of this arena." [7]

The linguistic units highlighted in the text are a factor that reflects the content of the appeal and increases its effectiveness. This political discourse could also be expressed in a formal tone and content, in defined, standardized language units. However, the speaker uses paremia because his goal is to influence the audience. The addressee uses synonymous parems to emphasize the most important point within the topic.

"The idea and initiative that we are advancing in this regard, 'Enlightenment against ignorance and violence,' is attracting a great deal of attention and support in the international arena." [7]

Tanzila Norbaeva's use of phraseology in her speech is more than proverbs or sayings, as evidenced by the text analysis of her speeches on social networks and in print:

"Some may say its good that a woman is a leader. The answer to this question is clear: the owners of the sensitive world approach social issues with a more heartfelt approach, making decisions through the heart. And social issues are inextricably linked with the people's pain, the people's problem, the problems they are going through day and night." [9] Due to its political discourse, relatively few artistic means were used.

"When it comes to girls, it's different," she said. He studies because school education is compulsory. But then the emphasis is on the notion that "this is someone's hatred, if necessary, the spouse will take care of it." [9] Someones hatred is a parimeological unit used among the people. In the speech of the Chairman of the Senate, the pragmatic situation is used purposefully as required.

The following text from the media also makes appropriate use of paremia: "The first Canadian Prime Minister, Sir John A Macdonald, even declared cricket to be his countrys national sport. The present sees an almost not real development of the most genteel of sports. The future truth might vet prove to be far stranger than any fiction. But the answer of the national cricket's team was the following: "Truth is stranger than fiction, but the fiction is truer." (The Guardian, 2011) may be appropriate if there are no paremia.

The speaker, the Prime Minister of Canada, uses the paremia "Truth is stranger than fiction, but the fiction is truer" to explain that reality is more important than imagination, but imagination / imagination is more important. It is well known to society that fact prevails over imaginary dreams, but the sages say, "Imagination

prevails over fact." Considering that any discoveries and inventions, great results are first dreamed of, imagined, the views of the Prime Minister in his communication with the cricket team, the parems that justify it, are appropriate.

In the media, paremia is usually retained as part of the text, but the statement is divided. It goes into its components with the authors additions, which makes a big contribution to it. "It is very justified to take the function of proposition by Paremia, given that the media is knowledgeable, a pragmatic environment that understands its essence through production and transmission to a wide mass of ideologies and evaluative meanings, as well as social being through fact naming and metaphorical interpretations [11:60- b.].

Clinton made good use of the old Irish proverb when answering questions. Sometimes it is necessary to tell an event, process, or history one by one in order to tell what happened, or to explain it to the interlocutor, but sometimes there is no need for this if there are paremies. In the following text, Clinton began to tell the story in question, the historical situation, and suddenly applied an Irish proverb to the situation of the speech:

Oprah: What was the major lesson you took from the crisis? Clinton: You know what the Greeks said: "Those whom the gods would destroy, they first make angry." In November 1995, I was mad. Workaholics like me get so involved in their work. It was a very difficult period for me. At the time, I was engaged in a great public war with the Republican Congress over the future of the country, and a private war with my old demons. I won the public fight and lost the private one. You just have to deal with that stuff and go on. It's not the end of the world. I'm no different from anybody else. An old Irish proverb says that even if the best man's faults were written on his forehead, he would put his cap over his face in shame. Once I got that, it was liberating. Some people think, "Gosh, if I got humiliated like that in front of billions, I'd want to stick my head in an oven." I didn't feel that way. I felt, This is great — I have nothing more to hide. I don't have to pretend anymore.

The content of this socio-political discourse is explained by the paremia that "even if the best man's faults were written on his forehead, he would put his cap over his face in shame", that is, if the best man's guilt was written on his forehead, he would pull his hat to his eyes.

Result and discussion. E.. I. According to Sheigal, aphorisms should include the words of politicians who are well-known and well-known in society, the wisdom and sayings that have become part of the advanced statements of a particular linguistic culture [8: 271-279-p].

"The difference between previous leaders and current leaders is huge. Because before, everyone was staring at the mouth of a leader. What the leader said, that was the law. The law could have been overlooked at that time," Narbaeva said.

When one of the American presidents, Benjamin Franklin, shared the secrets of his success, his results were accepted as a model for others. to this day, the sayings of individuals who have a special place in human history continue to become aphorisms, and speakers use such proverbs in their discourses in a variety of discourses. For example, in the following text you can see the paremies of B. Frankley: A couple hundred years ago Benjamin Franklin shared with the world the secret of his success.

Never leave that til tomorrow, which you can do today. This is the man who discovered electricity; you'd think we'd pay more attention to what he had to say. I don't know why we put things off, but if I had to guess it has a lot to do with fear. Fear of failure, fear of pain, fear of rejection. Sometimes the fear of just making a decision. Because... What if you're wrong? What if you make a mistake you can't undo? Whatever it is we're afraid of, one thing holds true: That by the time the pain of not doing the thing gets worse than the fear of doing it.

In the Uzbek language, as B. Franklin said, there are important parems - these are proverbs and sayings. For example, "Don't leave today's work for tomorrow.", "Cowardly eyes are brave", "He who does not work does not make mistakes". There are parems that prepare a person for pragmatic situations, and they are also actively used in socio-political discourses. In his speech, President Sh. Mirziyoyev uses one of the following articles:

There is a deep-rooted phrase among our people: "The eye is a coward, the hand is a hero." In today's environment, our eyes, our hands, and our hearts must be brave. If we work hard and with good intentions, we will surely achieve our goals. "[7] In order to ensure the vitality of communication in the process of speech, with specific criteria of political discourse, certain grammatical patterns and methodological requirements, speakers use proverbs and sayings, such as "Eye - coward, hand - brave."

In one of his speeches, Barack Obama again uses the following paremism: "This week we found out that the presumptive nominee of the Republican Party is Senator John McCain. Now, John McCain is a good man, an American hero, and we honor his half century of service to this nation. But somewhere along the line, the wheels came off the Straight Talk Express because he now he supports the very same tax cuts he voted against. This is what happens when you spend too long in Washington. Politicians don't say what they mean and they don't mean what they say.

The aphorism is in the form of wisdom and has an educational character. The speaker emphasizes to the addressee that "Politicians don't say what they mean and they don't mean what they say", i.e. the politician should say what he thinks and not speak without thinking. There are many proverbs in Uzbek that fit this speech situation. For example, there are parems such as "Don't think, don't speak", "Seven measures, cut one!", "Don't count, don't say eight", "Speak thoughtfully even if you play", but they are all popular. cannot be used in publications or political discourse.

«The class of 1932 would look out a nation in mired in depression; a nation ill-fed, ill-clothed, and ill-housed. They would hear a man who could not lift himself from his wheelchair lift a nation by telling us that it was only fear itself standing in our way. And they would answer the call to conquer that fear. And now it is 2006 And here you sit facing challenges as great as any in the past. And the choice is yours. Will the years pass with barely a whisper from your generation? Or will we look back on this time as the moment where you took a stand and changed the world? Time will tell. You will be tested by the challenges of this new century, and at times you will fail. But know that you have it within your power to try. That generations who have come before you faced these same fears and un-certainties in their own time. And that if we're willing to shoulder each other's burdens, to take great risks,

and to persevere through trial, America will continue on its magnificent journey towards that distant horizon, and a better day» (2006).

Aphorisms and phrases are also used in this text, which express the most important part of the idea. Or the phrase “Time will tell” means that everything has its time.

The use of paremia among the media, in particular, phraseological combinations, can be studied on the example of the newspapers Jamiyat and Ma'rifat. In particular, the Jamiyat newspaper uses more popular phrases, proverbs and aphorisms in its title than in the text of the article.

The newspaper is more critical and democratic than other publications. For example, “Is it the beauty of the age, the beauty of the spectacle ...?”, “Enlightenment against ignorance”, “Money is the key to all doors!”, “Happiness without a homeland is not complete”. In the text of the newspaper, the author uses a number of parems: “... it is clear from the gossip-like whispers among the people that the words that do not stand on the shovel are in fact made to distract from the previous topic. And again, these would mean that you have to spend for these processes.

Believing it or not, I remembered one of Stendhal's words: "The hunter shoots his prey," he said. The ants think it's hostility to us. " I don't know how much it resembles the real thing, but it's a good find to explain people's suspicions. ”(Society Gazette 2021.) This simple form of wisdom served to convey concisely, clearly, and figuratively what communication was about, and the phraseological units of "not standing on a shovel" and "chewing" also served to increase the effectiveness of thought.

On social media, one can see the frequent use of phraseological units in the speeches of some politicians: “Crimea was the heart of Ukraine. Sunny, kind, bright. Seven years ago our hearts were torn. We will never forget who did it, and we will never forget those who allowed it to happen. Some assured us that they had taken our hearts away with legitimacy and respect. "Now they can't understand why Ukraine is upset, why it doesn't want a good relationship, why it can't forget and forgive," Zelensky said.

Conclusion. In conclusion, it should be noted that parems in political discourses fully reflect their specific cognitive-pragmatic features in comparative analysis. Paremia is known to be an important component of artistic, colloquial, and popular discourse, but in political discourse it plays one of the key functions in making the relationship between the addressee and the addressee, communication effective. Political discourse is important from a strategic point of view in society.

In this sense, the cognitive-pragmatic study of parems in various discourses, in particular, in political discourse, serves to increase communication, office work in the field. When studying the paremy of Uzbek and British political discourse, according to the mentality of the East and the West, their expressive possibilities, content and essence differ significantly from each other. The attitude of any nation to reality is directly related to its psyche, beliefs and ancient values. Paremia, which means the same thing, has a separate, separate meaning in two languages.

### References:

1. Amanov A.T. Features of parems and their study as a cultural heritage // Scientific Bulletin. Philology. Samarkand, 2016.issue 4. 114 p.
2. Dobrosklonskaya, T.G. Voprosy izucheniya media-tekstov: Opyt issledovaniya sovremennoy angliyskoy media-rechi / T.G. Dobrosklonskaya. - M. : MAKS Press, 2000. - 288 p.
3. Ergashev M. Functional-semantic study of connecting verbs used in political discourse. Abstract of the dissertation of Ph.D. Fergana. 2020. 54 p.
4. Klushina, N.I. Stylistics of publicist text / N.I. Klushina. -M. : Izd-vo MGU, 2008. - 242 p.
5. Konstantinova A. A. Sovremennyy amerikanskiy politicheskiy diskurs: paremi v ritorike Baraka Obamy // Vestnik Tomskogo gosudarstvennogo universiteta. Tomsk, 2010. № 331. p. 7-13. 6.
6. Krasnyx, V. V. "Svoy" among "chujix": myth or reality? [Text] / B. V. Krasnyx. - M. : Gnozis, 2003. List of Literature
7. Neisser, U. Cognitive Psychology [Text] / U. Neisser. - Appleton Century Crofts: New York, 1976.
8. Rasulova M., Kochkarov I. Conceptual gender analysis of paremia and phraseological units of English and Uzbek languages // FarSU Scientific News. 2018. Issue 6. 91-b.
9. Sheygal E. I. Kategorizatsiya uravneniya politiki v janrax politicheskoy aforistiki // Kulturnye sloi vo frazeologizmax i diskursivnyx praktikax. Moscow: Yazyki slavyanskoy kultury, 2004. p. 271-279.
10. Speech by President Shavkat Mirziyoyev at the solemn ceremony dedicated to the 27th anniversary of the adoption of the Constitution of the Republic of Uzbekistan. December 7, 2019.
11. Speech by the Chairman of the Senate of the Oliy Majlis of the Republic of Uzbekistan Tanzila Norbaeva on gender equality. December 6, 2020. <https://nrm.uzg>