

THE FACTORS THAT ENSURE THE TRANSITION OF THE PERMISSIBLE MEANING IN DIALOGICAL SPEECH

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Abstract -This article is about the features of permissible speech acts in Japanese communication and the grammatical devices, phrases and lexical units used to express permission. Written about the grammatical constructions of the imperative forms which play an important role to develop the students' skill of learning foreign language.

Keywords - Speech act, permission, imperative, request, grammatical construction, direct, indirect usage, polite and plain forms.

INTRODUCTION

It is known, the sociopragmatic events which provides the representation of the speech acts belong to the group of prescriptives, have several appearance. In particular, the relationship of social status between communications may be principal in situations where permissible speech acts will be intensifying. Commonly, prohibitive and permissible speeches are observed in the communication between family members. Family relations suggest in certain couples dialogue. Such as: wife-husband, brothers, sisters, parents-children and so on. The actions of such couples account for about 35% of all situations. In these situations, the act of ban is mainly focused on the young people than older. At the same time, the permissible pragmatic contents sometimes actively observes in the speech of young people to adults. For example:

「ねえ、お父さん、何かあったの。ねえ、聞かせて。」

Dad, is something happen? Please let me know about it.

(高木敏子「ガラスのうさぎ」: 40p)

Another group of permissible speech acts will be actively activated when no one is going to lead any age and family relations between the interlocutors or in their relationship. These kind of permissions are directed as a friend, colleague, familiar or altogether. The activation of permissions which belong to this group is much higher and about 45%.

MATERIALS

It is known, in the following dialog the interlocutors are peer friends:

「好子も付け出しに行こう。」(林真理子 1988:71 p)

Let's go and help Yoshiko together.

In these examples, the equality of the speakers' status will determines the illocutive position of the speech structure.

The analyzes indicates that the implementation of the permissible action don't have any gender restrictions in Japanese. In other words, the permission may be given the same even to young or older.

For example: 「この薬を飲んだらどうですか。風邪にはよく効くらしい」(森山 2001:115 p)

What if you drink this medicine?. As long as you have a good effect on the cold.

As for gender properties of the permissible speech acts, it can be observed that it belongs to more men. For example:

1. Man - woman:

「この旅はもうちょっと延期しませんか。」(林真理子 1988, 79 p)

Can't you prolong this trip a bit, please. → If we extend the trip a little?.

2. Man - man:

「早くいけ。さあ、早くいけないうか。」(森山 2001, 114 p)

Be quick. So, don't you go faster? → (you can get quickly).

So, the representation of the permission is usually based on the situation of communication, which will be based on the main conditions for the importance and accepting of the permission for this situation. It has the right to use women and men or adults and minors.

METHODS

Permissible speech acts are based on the rules of social morality and treatment in which the incompetence of various communication situations. A type of these rules is directed to the speaker to defend the benefits of its own or any other person. For example: 「そんなに卑下することはない。」(電子辞典, 2000)

Don't terribly humble.

Permissible speech acts, as well as, can be represented to keep the common rules or orders and to control the interlocutor's movement. For example:

「静かに移動するように。」

(榛野なな恵 1988, 12p)

To act without noise!

The form of expression of the permissible speech is often determined by factors such as position of the speakers in the team, hisage, gender and education. The purpose of permission speech in Japanese is rarely referred to performative verbs. For example:

「少し深呼吸しなさい、目をつぶって。」 (赤川次郎 1999、85p)

Take a little deep breath and close your eyes.

Even, the performative verbs, such as: "I let ... to do" or "I will allow..." are not involved in these kind of sentences, their content is stored in the text. In this case, it is clear the social status of the person who is allowed to be high above the listener. The speaker in a situation where such a hierarchical relationship is being imprinted is the right to demand that the listener is being ordered. In turn, can be cause the meaning of permission get the additional meaning and increases the force of perlocutive impact.

Japanese speakers believe that any speech performed in the process of communication can be enriched with the criteria of an act of respect and simplicity or humility and flattery, and this can be a reason to have high hopes for the continuity and effectiveness of communication.

RESULTS

Indeed, in influencing speech effectiveness, not only social factors, linguistic means representing categories of respect and simplicity as well as the semantic, syntactic and pragmatic features that these means represent, but also the social status of communication participants and the social functions they perform are mainly important. In communication, respect and simplicity or humility and flattery are also taken into account in terms of communication etiquette. After all, the attitude towards flattery is also a socio-normative condition.

For this purpose, honorific appearances can be classified according to two principles:

Firstly, according to the level of mutual acquaintance of the communication participants;

Secondly: according to the social distance available between the participants.

According to the first principle, communicative communication is based on an analysis of a particular speech situation and in such case, the use of the following constructions will help to ensure the effectiveness of speech:

① - *て form of the verb*

大丈夫だよ、やってみて. . .

No problem, try it ...

② - *て+ (も) いい form of the verb*

大丈夫だよ、やってみて (も) いい. . .

No problem, you can do it ...

③ - *て+ごらん form of the verb*

大丈夫だよ、やっごらん. . .

No problem, do it ... (rough tone)

④ - *て+ (も) かまわない form of the verb*

大丈夫だよ、やってみて (も) かまわない. . .

No problem, you can try ...

Researches in Japan show that in permissive speech acts, most speakers refer to use the construction “- て+ もらってもいいですか” belongs to “- て+ もらう型” form, which has a high degree of respect for the permissive meaning. [2; 88]

Indeed, in the process of communication in the Japanese language, it is normal to use the special compounds that form a permissive speech act, such as “*verb- て+ もらう*”、“*verb- て+ もらってもいいですか*”

If the construction of the “*verb- て+ ください*” (*verb-te form + ku dasai*) creates verbal acts urging the interlocutor to perform the action directly, the construction of the “*verb - て+ もらってもいいですか*” determines whether the speaker can ask permission to perform a certain action. It has a very high level of respect, devoid of features such as “*verb- て+ ください*” that compel the interlocutor to carry out the activity and impose responsibility.

DISCUSSION

Many Japanese linguists, including Okamoto (1988) and Yamata (2004), have noted in their work that there is a pleading tone in sentences that form a permissive speech act in Japanese, and that such cases are manifested in various forms.

These devices are analyzed according to their participation in speech as follow:

Compounds that represent the height of simplicity then respect.

Compounds indicating a high coefficient of respect.

Compounds expressed in imperative tone.

Compounds in the form of affirmative interrogation.

Compounds in the form of a negative interrogation.

Compounds in the form of request .

According to these compounds, the use of auxiliary verbs in the speech process, such as “くれる、もらう、ください、くださる” also differ in the process of speech.

- 1.The imperative form is in a requisitive tone.
- 2.～てくれる structure in the tone of requisitive permission.
- 3.～てもらう structure in the tone of asking permission.
- 4.Ask for permission with expressions of plea.
- 5.Conditional inclination based on permissive tone.
6. In the tone of desire and please.

CONCLUSION

In Japanese, plenty of way to indirectly represent the meaning of prohibitive or permissible speeches. In particular, the speeches in the content of the permission are formed in the form of declarative or interrogative sentences. For example:

「どうぞ、お茶でも飲んでくれないませんか。」(森山、安達 2001:110 p)

Welcome, to the at least tea ?

It is known that indirect speech acts ensure that the conversation will take place under the control of the category of politeness and respect.

In some cases, the context of dialogue can not allow dialogue to determine how the permit received. Sometimes, in permissible speech context it can be not clear the though about the leading main role of social status in dialogue.

In particular, the permit may be given to young people by olders, in usual and the same time, to olders by young people in the dialogue between people of a family. In any case, permissible speech act contains the benefits of the listener.

Nowadays, there are many different forms and formulas in Japanese that have a permissive tone, which are reflected in the process of dialogic speech based on the communication and the interaction of the interlocutors. Even if these devices are widely used in the direct speech acts to express the permission meaning, they completely lose their appearance of the form but the implicit meaning of the speech is fully preserved.

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