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MORAL SUPPORT AS AN OBJECT OF LINGUISTIC RESEARCH

Annotation

This article examines moral support as an object of linguistic research, focusing on its expression in language and discourse. The study analyzes the lexical, semantic, and pragmatic features of linguistic units that convey moral support in various communicative contexts. Particular attention is paid to the role of cultural norms, speech strategies, and interpersonal interaction in shaping expressions of support. The research highlights how moral support functions as a communicative phenomenon reflecting social values, empathy, and solidarity within different linguistic communities.

Keywords: moral support, linguistic analysis, discourse, pragmatics, semantic features, communication, empathy, speech strategies.

MA'NAVİY QO'LLAB-QUVVATLASHNING LINGVISTIK TADQIQOT OBYEKTI SIFATIDAGI TALQINI

Annotatsiya

Ushbu maqolada ma'naviy qo'llab-quvvatlash lingvistik tadqiqot obyekti sifatida ko'rib chiqilib, uning til va nutqdagi ifodalanishi tahlil qilinadi. Tadqiqotda turli kommunikativ vaziyatlarda ma'naviy qo'llab-quvvatlashni ifodalovchi til birliklarining leksik, semantik va pragmatik xususiyatlari o'rganiladi. Ayniqsa, madaniy me'yorlar, nutq strategiyalari va shaxslararo muloqotning qo'llab-quvvatlash ifodalarini shakllantirishdagi roli alohida yoritiladi. Tadqiqot natijalari ma'naviy qo'llab-quvvatlashning ijtimoiy qadriyatlar, empatiya va hamjihatlikni aks ettiruvchi kommunikativ hodisa ekanligini ko'rsatadi.

Kalit so'zlar: ma'naviy qo'llab-quvvatlash, lingvistik tahlil, diskurs, pragmatika, semantik xususiyatlar, muloqot, empatiya, nutq strategiyalari.

МОРАЛЬНАЯ ПОДДЕРЖКА КАК ОБЪЕКТ ЛИНГВИСТИЧЕСКОГО ИССЛЕДОВАНИЯ

Аннотация

В данной статье моральная поддержка рассматривается как объект лингвистического исследования с акцентом на её выражение в языке и дискурсе. В работе анализируются лексические, семантические и прагматические особенности языковых единиц, передающих моральную поддержку в различных коммуникативных ситуациях. Особое внимание уделяется роли культурных норм, речевых стратегий и межличностного взаимодействия в формировании выражений поддержки. Результаты исследования показывают, что моральная поддержка выступает как коммуникативное явление, отражающее социальные ценности, эмпатию и солидарность в различных языковых сообществах.

Ключевые слова: моральная поддержка, лингвистический анализ, дискурс, прагматика, семантические особенности, коммуникация, эмпатия, речевые стратегии.

Introduction. In contemporary linguistics, increasing attention is being paid to the study of language as a means of expressing not only information but also emotions, attitudes, and interpersonal relations. Among such communicative phenomena, moral support occupies a special place, as it reflects empathy, solidarity, and the ability of individuals to influence each other through language. The expression of moral support is deeply embedded in everyday communication and is manifested through various linguistic forms, including words of encouragement, consolation, and approval.

From a linguistic perspective, moral support can be viewed as a complex phenomenon that involves lexical, semantic, and pragmatic dimensions. It is shaped by cultural norms, social expectations, and discourse conventions that determine how support is expressed and interpreted in different communicative contexts. The choice of linguistic units conveying support often depends on factors such as the relationship between interlocutors, the situational context, and the speaker's communicative intentions.

The relevance of this study lies in the growing interest in the interaction between language and society, particularly in understanding how language functions as a tool for maintaining social cohesion and emotional well-being. Despite the significance of moral support in human communication, its linguistic aspects remain insufficiently explored, especially in cross-cultural and discourse-oriented frameworks.

The aim of this research is to analyze moral support as an object of linguistic investigation by examining its structural, semantic, and pragmatic characteristics. The study also seeks to identify the main strategies used to express support in discourse and to reveal the role of language in constructing empathetic and supportive communication within different linguistic communities.

Literature review and methodology. The study of moral support as a communicative and linguistic phenomenon is closely

connected with several branches of modern linguistics, including pragmatics, discourse analysis, sociolinguistics, and linguoculturology. Scholars have long emphasized that language serves not only as a means of transmitting information but also as a tool for expressing emotions, attitudes, and interpersonal relations.

According to Roman Jakobson, language performs multiple functions, among which the emotive and phatic functions are particularly relevant to the expression of moral support, as they focus on the speaker's feelings and the maintenance of social contact. Similarly, John Searle, within the framework of speech act theory, highlights that utterances can perform actions; in this regard, expressions of moral support can be viewed as a combination of expressive and directive speech acts aimed at influencing the emotional and psychological state of the interlocutor.

From a pragmatic perspective, H.P. Grice's theory of conversational implicature explains how supportive meanings are often conveyed implicitly, relying on shared knowledge and context. In addition, Penelope Brown and Stephen Levinson, in their politeness theory, argue that speakers use various strategies - such as mitigation, indirectness, and positive politeness - to express empathy and maintain harmonious social relations, which are essential components of moral support.

The discourse dimension of moral support has been widely discussed in the works of Teun A. van Dijk, who emphasizes the role of discourse in constructing social realities and ideologies. Supportive language, in this context, functions as a means of reinforcing group solidarity and shared values. Furthermore, Deborah Tannen highlights the importance of conversational style and gender differences in communication, noting that expressions of support may vary depending on social and cultural factors.

Education today is once again understood not only as a process of instruction, but also as an activity of upbringing and value formation.

Learning is not merely the development of competencies; it also involves mastering language and understanding sociocultural constants, which change within each culture and across generations. Modern students perceive the surrounding world in their own way. Therefore, it is important to understand how processes of categorization, meaning-making, and classification are carried out in the course of learning and language acquisition.

Virtual friendship and love, virtual hatred and skepticism, virtual acceptance and rejection lead to the fact that modern youth often speak different "languages" with their parents and teachers; they have a different type of attention, a different way of thinking, and a different memory.

Contemporary Western society is increasingly focused on the formation of a "superhuman," who, it is assumed, may not be bound by traditional moral norms. Modern national philosophy, reflecting on the universality of moral norms, proposes two approaches: on the one hand, moral representations (that is, specific values and norms) do not exist as universally shared across all people and cultures. On the other hand, philosophers note that neurobiology has identified genes associated with solidarity, cooperation, and mutual assistance, and this fact may explain the presence of universal elements in moral concepts.

However, from a cultural perspective, such universal values and norms related to solidarity and mutual aid may vary significantly across different cultures.

In the field of linguoculturology, scholars stress that the expression of moral support is culturally conditioned. Different linguistic communities employ distinct lexical and pragmatic means to convey empathy and encouragement, reflecting their cultural norms and values. Thus, the analysis of moral support requires an interdisciplinary approach that integrates linguistic, cultural, and social perspectives.

The present study employs a комплексный (comprehensive) methodological approach aimed at analyzing moral support as a linguistic phenomenon across different levels of language.

Results and discussion. The linguistic representation of moral support constitutes a multifaceted phenomenon that integrates lexical, semantic, pragmatic, and discourse-related dimensions. Within the framework of modern linguistics, moral support can be interpreted as a communicative strategy aimed at maintaining interpersonal harmony, reducing emotional tension, and reinforcing social bonds. Its realization in language depends on a combination of linguistic resources and extralinguistic factors, including cultural norms, social roles, and situational context.

From a lexical-semantic perspective, moral support is conveyed through a range of linguistic units that carry positive evaluative meaning. These include words and expressions of encouragement (e.g., stay strong, you can do it), sympathy (e.g., I understand your feelings), and reassurance (e.g., everything will be fine). Such units often belong to specific semantic fields related to emotion, evaluation, and interpersonal relations. Their semantic structure typically combines denotative meaning with strong connotative components, reflecting empathy, care, and solidarity. In many cases, metaphorical expressions are also employed to intensify the emotional impact of support, such as conceptual metaphors related to strength, light, or movement forward.

At the morphological and syntactic level, moral support is frequently expressed through imperative and modal constructions, which function as markers of encouragement and persuasion. For instance, the use of modal verbs (can, will, should) and imperative forms (don't worry, keep going) serves to influence the addressee's emotional state and behavior. Additionally, syntactic parallelism and repetition are often used to emphasize supportive intent and enhance the persuasive effect of the message.

The pragmatic dimension plays a crucial role in the interpretation of moral support. The effectiveness of supportive expressions depends not only on their linguistic form but also on the speaker's intention, the relationship between interlocutors, and the communicative situation. In this regard, moral support can be classified as a type of speech act that combines elements of expressives and directives. It expresses the speaker's emotional involvement while simultaneously guiding the addressee toward a more positive psychological state. Politeness strategies, such as mitigation, indirectness, and the use of inclusive pronouns (we, us), further contribute to the effectiveness of supportive communication.

From a discourse-analytic perspective, moral support is embedded in broader communicative practices and genres, including everyday conversations, counseling discourse, social media interactions, and institutional communication. In these contexts, supportive language functions as a tool for constructing social identity and group cohesion. For example, in online discourse, expressions of moral support often take standardized forms (e.g., sending you strength, stay safe), which reflect collective patterns of empathy and solidarity within digital communities.

The linguocultural aspect of moral support highlights its dependence on cultural values and norms. Different linguistic communities may employ distinct strategies and expressions to convey support, influenced by their cultural attitudes toward emotion, individuality, and social interaction. For instance, some cultures favor direct verbal expressions of empathy, while others rely more on implicit or context-dependent forms of support. This variation underscores the importance of considering cultural context in the analysis of supportive discourse.

In conclusion, moral support as a linguistic phenomenon represents a complex interaction of structural, semantic, pragmatic, and cultural elements. Its study not only contributes to a deeper understanding of language as a tool of interpersonal communication but also reveals the ways in which language reflects and shapes social values, emotional experience, and human relationships.

Conclusion. In conclusion, the study of moral support as an object of linguistic research demonstrates that it is a complex and multidimensional communicative phenomenon. It encompasses lexical, semantic, pragmatic, and discourse-related features that collectively contribute to the expression of empathy, encouragement, and solidarity in human interaction. The analysis shows that moral support is realized through a wide range of linguistic means, including evaluative vocabulary, modal constructions, and discourse strategies aimed at influencing the emotional state of the interlocutor.

Furthermore, the research highlights the significant role of pragmatic and sociocultural factors in shaping the effectiveness and interpretation of supportive expressions. Moral support is not only determined by linguistic structures but also by the context of communication, interpersonal relationships, and cultural norms that regulate speech behavior. This confirms that language functions not merely as a tool for information exchange but also as a powerful mechanism for maintaining social cohesion and emotional well-being.

The findings of the study contribute to the broader field of linguistics by emphasizing the importance of examining language in its social and functional dimensions. They also open up перспективы for further research, particularly in the areas of cross-cultural communication, discourse analysis, and applied linguistics. Future studies may focus on comparative analyses of moral support across different languages and cultures, as well as on its role in digital communication and professional discourse.

Overall, moral support emerges as an essential component of communicative practice, reflecting fundamental human values and reinforcing the interpersonal connections that sustain social life.

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