Pragmatic Features of the Concept of "Honesty

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Abstract. *This article examines the pragmatic features of the lexeme "halollik" (honesty) in the Uzbek language from the perspective of cognitive linguistics. The study considers "honesty" not only as an ethical concept but also as a pragmatic tool expressing communicative intention, evaluative position, and social norms in discourse. The analysis focuses on the relationship between the lexeme and speech acts, implicature, evaluative pragmatics, discursive functions, and cultural cognitive models. Particular attention is paid to how pragmatic meanings associated with "honesty" are realized in different communicative contexts. The findings demonstrate that the lexeme possesses strong pragmatic potential and reflects culturally embedded cognitive and social values in the Uzbek linguistic consciousness.*

Key words: *honesty, pragmatics, cognitive linguistics, speech acts, discourse, evaluation.*

Introduction

In modern linguistics, it is important to study not only the lexical meaning of lexical units, but also their speech, pragmatic, and cognitive features. In particular, lexemes expressing moral and ethical concepts are formed in close connection with the social values, cultural norms, and communicative strategies of society. In this regard, the lexeme "honesty" in the Uzbek language deserves special attention, and it appears as one of the central concepts in national thinking. According to the theory of cognitive linguistics, language units are inextricably linked with human thought, experience, and cultural knowledge. The lexeme "honesty" also expresses not only a moral quality, but also performs such pragmatic functions as evaluation, building trust, and regulating social relations in the process of speech. Through this lexeme, the speaker expresses their position, influences the listener, and achieves a certain communicative goal. From a pragmatic point of view, the lexeme "honesty" is often used as a positive evaluative unit and strengthens the illocutionary power of the speech act. For example, sentences like "He is an honest person" contain not only informing but also social evaluation and trust. This shows the pragmatic potential of this lexeme. The purpose of this article is to analyze the pragmatic features of the lexeme "honesty" based on a cognitive approach, to reveal its functions in speech situations, and to determine its place in Uzbek discourse. The research results serve to expand the scope of cognitive-pragmatic research and a deeper understanding of how moral concepts are expressed through language.

Theoretical basis and methodology

The theoretical basis of this research was formed based on the achievements **of cognitive linguistics** and **pragmatic linguistics.** According to the cognitive approach, language units are directly related to the conceptual structures existing in the human mind, which not only express meaning, but also reflect social experience and cultural knowledge. From this point of view, the lexeme "honesty" forms a certain cognitive model in the human mind **as a moral concept,** and this model is activated in the process of speech. Within the framework of pragmatic linguistics, the significance of language units **depending on the** context,, the intention of the speaker and the impact on the listener are important.

When the lexeme "honesty" is used in speech, it is not limited to a denotative meaning, but also expresses illological force, evaluative attitude and social norm. Therefore, pragmatic analysis was chosen as one of the main methods in the study.

From a methodological point of view, the article used the methods of descriptive analysis, contextual analysis , and cognitive-pragmatic interpretation . As research material, examples of modern Uzbek literary language, journalistic texts, and examples taken from everyday speech were analyzed. Through each example, it was revealed how the lexeme "honesty" creates a pragmatic meaning in accordance with the speech situation.

Relation to speech acts

According to the theory of speech acts, each speech unit performs a certain communicative action. Sentences with the lexeme "honesty" often fall within the scope of **evaluative speech acts**. For example, statements like "He is an honest person" give a positive assessment of the speaker and form a sense of trust in the listener. Such sentences are not limited to conveying information, but also serve as a means of regulating social relations. In some situations, the lexeme "honesty" is also found in **directive speech acts**. For example, in the sentence "You must be honest," the speaker sets a moral requirement for the listener. Here, pragmatic meaning emerges by combining command and moral norm.

Implicature and implicit pragmatic meaning

The lexeme "honesty" often creates **implicative meanings** that are not explicitly expressed, but are understood through the context. For example, the sentence "He showed honesty in this matter as well" implies not only the truthfulness of the person, but also that he is far from bribery or lying. These hidden meanings are understood by the listener based on general cultural knowledge and social experience. The phenomenon of implicature shows that the concept of "honesty" **is culturally stable.** Because the hidden meanings associated with this lexeme are interpreted by members of society almost the same way.

Evaluative pragmatics and social relations

Pragmatically, the lexeme "honesty" is a strong **positive evaluative unit**. Through it, a person, action, or event is evaluated positively. In Uzbek culture, the quality of "halal" is considered one of the most important human qualities. Therefore, when this lexeme is used in speech, it performs the task of strengthening social status, strengthening trust, and increasing prestige. For example, in proverbs and phrases such as "Bread earned through honest work is sweet," "honesty" is manifested not only as a personal quality, but also as a moral ideal recognized by society. This situation further expands the pragmatic potential of the lexeme.

Pragmatic function of the lexeme "honesty" in types of discourse

The lexeme "honesty" performs certain pragmatic functions in various types of discourse in the Uzbek language. In particular, the use of this lexeme in **artistic discourse, journalistic discourse and everyday communication** has its own semantic-pragmatic features. In artistic discourse, "honesty" often serves as an important tool in creating a moral portrait of the image. Through this lexeme, the author emphasizes the positive qualities of the hero and forms a sense of confidence in him in the reader. In this case, "honesty" performs not only a descriptive, but also an evaluative pragmatic function. In journalistic discourse, the lexeme "honesty" is used as a normative tool for highlighting social problems. For example, in matters of justice, the fight against corruption, and responsibility in society, the concept of "honesty" becomes the main reference point. Here the lexeme encourages the listener or reader to adopt a certain moral position. In everyday communication, "honesty" is often used to strengthen personal relationships. Through evaluative expressions like "He's an honest person," the speaker expresses social trust and develops communicative collaboration.

Cognitive model and cultural conceptualization

From the point of view of cognitive linguistics, the lexeme "honesty" **is** formed as **a cultural-cognitive concept.** This concept exists in the human mind in close connection with such semantic

components as "truthfulness," "purity," "reliability." These components are activated in the speech process and create pragmatic meanings. In Uzbek culture, the concept of "honesty" is often combined with such concepts *as labor, provision, faith.* This shows that the conceptual structure of this lexeme is broad and multi-layered. As a result, when the lexeme "honesty" is used, not only a moral quality, but also a set of cultural values are revived in the listener's consciousness. From the point of view of the cognitive model, the concept of "honesty" activates a positive moral scenario. In this scenario, the individual is approved by society, gains trust, and ensures stability in social relations. Thus, the pragmatic features of the lexeme are manifested in direct connection with cognitive structures.

Conclusion

In this study, the pragmatic features of the lexeme "honesty" in the Uzbek language were analyzed based on a cognitive linguistic approach. Analysis has shown that the lexeme "honesty" is actively involved in the speech process not only as a moral concept, but also **as a** strong **pragmatic and evaluative unit .** The results of the analysis of speech acts, implicature, and discourse showed that the communicative functions of the lexeme "honesty" manifest themselves differently in different situations. With the help of this lexeme, the speaker gives a social assessment, strengthens moral norms, and influences the listener. From a cognitive perspective, the concept of "honesty" is deeply rooted in the cultural consciousness of the Uzbek people and is an important component of the system of social values. The research results have theoretical and practical significance for cognitive-pragmatic research and can serve as an important source for studying how moral concepts are expressed through language.

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