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THE CONCEPT OF AFFIRMATIVENESS IN LINGUISTICS AND PHILOSOPHICAL STUDIES

The article tries to analyze the category of affirmativeness, which is a widespread category in all languages, based on linguistic and philosophical sources. It is emphasized that as a semantically unlimited category, on the other hand, the category of affirmativeness is too subjective, tends to be divided into parts related to judgment and desire. The theory that affirmativeness is primarily a semantic category also follows from the fact that affirmativeness is the linguistic manifestation of dynamic mental operations. It is based on the fact that the category is mainly related to narrative sentences, that it plays an important role in the speech-thinking activity, as it is the main means of expression of confirmation. Historically, various approaches to this category, which have attracted the attention of researchers, were investigated, and it was emphasized that the first attempts went to Greece and India. In exact sciences, affirmation means "sound", "unquestionable".

The article quotes the approaches of various philosophers and linguists about affirmative action. Aristotle thought that affirmations came before negations in many ways, and in Metaphysics he said that affirmations are better understood than negations. Most philosophers, linguists and psychologists think that negation is realized by affirmation. The article also emphasizes that during the process of communication, a person tries to implement communication that satisfies his goals and desires. In other words, he does not mean what he does not need, but what he has. Basically, in oral speech, implicit negation is expressed through the prism of affirmation. The use of negatives in this way is related to the culture of peoples. Since it is important to maintain relations between people, communication is not an obvious, but a hidden form of denial. The article also talks about affirmatives that exist in different cultures. It is emphasized that although the literary explanation of affirmativeness seems easy, it turns out to be a complex term when examining it closely. Speakers in the affirmative case convey their statement by emphasizing the positive value of the statement as an additional intervention that appears in the semantic structure.

Key words: *affirmation, linguistic category, semantic category, metalinguistic, philosophical.*

Introduction. Language is capable of creating a perfect image of human consciousness and cognition. Today, the complexity of the approach to language learning forces us to consider it as an interdisciplinary cognitive science that combines the work of linguists, philosophers, psychologists, cultural scientists, experts in the field of artificial intelligence, and others. The category of affirmation is a universal linguistic phenomenon, is observed in all languages and at different levels of language systems. It plays an important role in speech-thinking activity, as it is the main means of expression of affirmation. In linguistics and grammar, affirmation and negation is a means by which grammar transforms and transfers positive and negative poles into verb combinations, sentences and statements. The affirmative (positive) form is used to express the authenticity or truth of the main claim, while the negative form shows that it is false or incorrect. Affirmativeness, as an important semantic category of the language system, has always been in the attention of researchers. As a semantically unlimited category, the category of affirmativeness, on the other hand, is highly subjective, tending to be divided into judgmental and discretionary parts. Therefore, we should define the category of affirmativeness as "local" and not as "global" within the framework of a special linguistic system configuration. The most important requirement of the indicator of affirmativeness in grammar is the context of contrast, but there is no formal ordering of this. For example, a denier, the presence or absence of a denier. All of these have a cognitive base of opposites and a conceptual contrast structure. This is due to the fact that it is initially semantically expressed or the subsequent meaning is formally encoded in the language system. For example, in the following comparison, the first word has a positive meaning, and the second word has a negative meaning. Good\bad, useful\harmful. But formally, these equivalents are unmarked. In other cases, the same opposition can be clearly shown (lose\not to lose), or partially marked (good luck\bad luck), or not marked at all, depending on the structure of the language. Such a question arises. If affirmation is too local and too diffuse to be defined globally, how do we know that it behaves as a linguistic category to be formally encoded by a single sign? Sometimes affirmative marking may be unnecessary in most cases. Instead, in a graded linguistic structure, the affirmative category can be organized outside of the semantic meanings of the affirmative category by referring to existing linguistic categories. It explains why this affirmation only appears locally. Sometimes it is not fully revealed, it is not active (dormant affirmative) and its signs are generally difficult to find. Alternatively, the affirmative category can be expressed at the paralinguistic level. Affirmation refers to multiple categories and multidimensionality. These "subservient" categories can be grammatical and lexical. Cristofarol emphasizes that by making judgments, the speaker exhibits a certain type of speech that aims to emphasize a certain part of the sentence for the addressee [5]. If a part of the sentence loses its function, the illocutionary act is unclaimed because it does not represent a speech act. However, it does not exclude this part of the sentence from being affirmative, allowing it to be a potential negation in a more general context. A statement is a means of communication that expresses an idea. The sentence mainly corresponds to the sentence, but sometimes it goes beyond the sentence and is considered an independent unit of the language system and is distinguished from the sentence. Depending on its communicative function, a sentence can serve to express several statements. The main indicator of the speech function of the sentence is the actual subjunctive. The main units of topical membership are theme and rheme (theme means data, rheme means predicate). Compared to transference, it seems that affirmative is more comprehensive in terms of the linguistic phenomenon it covers, despite the fact that the meanings of expressing ideas, which it consists of, are formed through affirmative expressions. Although both refer to a degree of certainty, they use different strategies for this purpose. In this respect, the affirmative is speaking and fact-oriented or epistemic. That is, information is oriented. It is based on the speaker's knowledge of the world. The claim, on the other hand, is conversational and denotic. Its purpose is to change knowledge about the world and behavior during conversation. It is clear that both strategies can influence each other and are interchangeable in communicative acts. In fact, it is difficult to say exactly where one category ends and another begins. Let's look at the following examples: a) *Do people understand what you are singing about? Do people understand what you are reading about? – They understand – they understand* – assertion – expression of opinion, (they understand it very well – they understand it very well), and the second sentence is strong affirmation. b) *Do people understand what you are singing about? – Do people understand what you are reading about? They understand-they don't understand it very well-they don't understand it very well*. The category of affirmativeness includes all meanings of affirmative sentences. This makes it too large and too general a category. Nevertheless, this category is a logical metalinguistic category with its semantic structure and cognitive coverage of the whole world. Affirmative, which exists in all languages and is the most used category, is mainly related to transitive sentences. We can make such a generalization that positive narrative sentences form the basis of the category of affirmativeness as a prototype. Problems related to affirmativeness have historically attracted the attention of researchers. The first attempts to explain this category go back to ancient Greece and India. (Vaisheshikv and Nyaya schools). The main concept of these schools is the understanding of affirmative judgments as an ontological object. The study of affirmation in the works of ancient philosophers Aristotle's two opposite forms of human thought were based on affirmativeness and negativity. According to his observations, an opinion about anything that is denied by someone is an affirmation. However, such an approach is not clear. Affirmation, which refers to the laws of exact sciences, means "underlying", "existing" and "undoubted". Because "positive" is something that has been "proved" or can be done, as well as being "confirmed". Here, Arabic words such as "stable" and "sabat" are also related to "positive" [2]. Because the Latin word "ponere" means something that is "underlying", "foundation", meaning "fixed", "standing in place". Aristotle thought that affirmations come before negations in many ways, and in his work "Metaphysics" affirmations are more important than negations said that it is well understood (because with the same word the affirmative, such as the priority of existence over non-existence, explains what is denied). Thomas Aquinas, one of the first founders of asymmetrics, said that affirmations come before denials because of three reasons: "*Since sounds express thoughts and thoughts express things, these three reasons originate from sounds, thoughts and things. Sound point – in hindsight, the reason why positive examples take precedence over negatives is that they are simpler and that negatives are obtained* *by adding (negators) to affirmatives. The reason why affirmations precede negations from the perspective of thought is that the mind creates a "stop" on positive patterns. But in negations, the brain separates this combination it has formed. If we look at things from the point of view, the priority of positive examples over negations is due to the fact that the word "being" (being) is understood before negation (absence). Because "having" something comes true before "not having" that thing [4].*

Not just negative sentences, but all negative statements in general convey less information than affirmative statements. However, it is true that negative expressions have an emphatic, reinforcing function. Just as negations have more symbols than affirmations, they are psychologically more confusing and difficult to understand. Apparently, some philosophers, linguists and psychologists think that negation is realized by affirmation. However, Horn points out that Frege does not accept every negation as a negation of something said, because there are types of negation, such as negation as a positive distinction, negation as dissimilarity or incompleteness, negation as false, negation as an admission of weakness of knowledge, and negation as a verbalization of negation. J. Maruzo, a well-known representative of the psychological trend, values the use of negations as an act of self-affirmation. According to professor S.Abdullayev, negation has a stronger stylistic potential and thus greater psychological activity than confirmation in live speech [1]. During the communication process, a person tries to implement communication that satisfies his goals and desires. In other words, he does not mean what he does not need, but what he has. For example, when we enter a bookstore or market, we ask the seller what we don't need, but what we have. Because human thinking and cognition is completed with confirmation. While preparing the lesson program, the teacher compiles the subjects he needs, and the student puts the textbooks he needs daily in his school bag. A person's mind always goes from a stressful situation to a "soft" one. A person associates surrounding objects, events, things with their functioning or being active. The image formed by the sentence "The lion does not chase the gazelle" is that the lion is either lying down, or standing motionless, or drinking water. That is, an image suitable for denial is not formed in the human psyche. Basically, in oral speech, implicit negation is expressed through the prism of affirmation. The use of negatives in this way is related to the culture of peoples. Since it is important to maintain relations between people, communication is not an obvious, but a hidden form of denial. For example, when a person invited to a party does not have the opportunity to come, instead of saying "no, I will not be able to come", he "softens" the situation by saying "I have another important job that day". Affirmative action is part of the philosophical heritage of linguistics. It seems that the meaning of this term, which indicates whether a word is used literally or figuratively, entered linguistics in connection with the close examination of phenomena through logic.

Aristotle's logic has two logical qualities. Affirmation\confirmation (kataphasis) and denial (apophasis). "How many different ways of expressing an idea are there"? Aristotle argued that there are two ways to do this. Either you can confirm something, or you can deny something. Since Frege, the general answer is the claim and its possibly modified content. For Frege, the negation of a claim serves almost the same role as the negation of a claim in Aristotle's logic. Other western logicians, Kant and Hegel, give an answer to the same fundamental question, that in the end, there are three ways to express the same judgment [2]. You can approve, deny, or simply limit approval. Indian philosophers distinguish between positive and negative facts and argue at length about the metaphysics and epistomology of absence.

How absences exist and how we perceive them. Bhatt, on the other hand, showed a different position and claimed that the absence was known. Francis Bacon claimed that human intelligence is more excited by positives than negatives. Bertrand Russell also believed that people are less willing to accept the "negative" than the "positive". "You can't prove a negative" is often said in philosophical discussions, and people are more likely to doubt negatives than affirmatives. Negations abound in our lives and grammar and are a distinguishing feature of human communication. We make available negative judgments. (Inflation does not exist in this economy – there is no inflation in this economy) or we make judgments in the case of negative news. Some negations express true opposition. (Ammonia is not an acid) and others simply mean absence. (The prices are not inflated). Frege believed that thinking can confirm or deny the existence of an idea. He believed that it is not affirmativeness that is denied, it is thought that is denied. Kant defines negation as the second category of quality, based on reality, Kant presented existence and non-existence as the second category of modality, that is, he put it in the middle between possibility and necessity. In the Tractatus, Wittgenstein categorically rejected the asymmetric position and noted: "*an affirmative sentence must presuppose the existence of a negative sentence*." [4].

When it comes to affirmations in different cultures, for example, mantras are considered sacred words and sounds in Indian culture. But it has more religious meaning than affirmatives. When repeated quickly, aloud, and consciously, they are believed to have profound meaning, more so than meditation. The word mantra comes from the Sanskrit word "manas" mind, and "trai" means "tool of the mind". Mantras that help as motivation help a person to be positive by changing their perspective. It is the human voice that, when correctly pronounced and repeated in Sanskrit, has a powerful physical effect on the body, nervous system, organs, energy channels and chakras. The vibrations emitted by certain sounds vibrate certain parts of the human body. Mantras are meaningful words and groups of words that contain good intentions. The root of the Hindi word mantra is man, which means to think. When people who believe in God read certain verses from the holy book of Islam, the Holy Quran, there is a strong belief in their prayers, that is, a strong affirmative. In fact, the meaning of the words is divided into two parts, imaginary or real. For example, if we say: "I think I read news about a big fire in the newspaper", if we got this news from another source, the first thing that comes to mind here is the source of the news. The word fire in a sentence does not excite anyone. No one is directly interested in its reality. But someone broke into the fire! if he shouts, then everyone gets up and goes into a state of excitement. It is understood that the speaker is telling the truth not only from what he says, but also from how he says it, from his facial expressions, voice, and actions. Literary explanation of affirmativeness can be quite easy – stating formally or confidently that something is true a correct – emphasizing that something is true with certainty. However, on closer examination, it appears that this term is too ambiguous and is primarily a semantic category. Its formal marking is of secondary importance. Consequently, affirmativeness can be described as belonging to the functional and onomosological class. Its homogeneity lies primarily in the conceptual plane. In a similar way, linguistic affirmativeness can be thought to be related to universal human cognition, which is related to negation, disagreement, or backlash. Thus, affirmatives imply the modification of the expression by specifying the positive attitude of the speaker. Speakers in the affirmative case convey their statement by emphasizing the positive value of the statement as an additional intervention that appears in the semantic structure. This type of counter-affirmative is mainly put forward as a counter to negation, or occurs in contexts of existing negation. *We do care each and every Covid-19 patient.* This sentence can be a good description of the above explanation. This sentence taken from a real conversation was spoken with emphasis by the head doctor of a hospital. Here, each and every and do are translated as he said, emphasizing that he takes care of each and every one of them, strengthening the meaning of the sentence. We care every Covid-19 patient – We take care of every Covid-19 patient. The idea here is formed through a weak affirmative. The first sentence is a strong affirmative, as it includes many grammatical structures such as auxiliary verb-do, conjunction-verb, etc. made with reference to The theory that affirmativeness is primarily a semantic category also follows from the fact that affirmativeness is the linguistic manifestation of dynamic mental operations. Affirmativeness does not belong only to purely linguistic structures, but also to communicative contexts in which these structures are embedded.

The binary of affirmation and negation is a widespread feature of human language. One of the consequences of the semantic property and context dependence of affirmativeness is that it is not a complete non-gradual category. The weakest forms of this category are "proto-grammar" means of intonation rules, sequence, etc. can be marked with Strong and emphatic affirmatives are understood syntactically. For example, reduplication of verbs, repetition, full forms of auxiliary verbs, strategies for strengthening affirmative verbs, etc. For example: "Alice did go to Paris" "John didn't fail the exam, did he?" Yes, he, certainly, did-John didn't fail the exam, did he? Yes, of course it is.

Note that the inner scope of maximally broad affirmation is wider than the corresponding scope of negation. Partee argued that the boundary for the occurrence of negation is at the border of topic and focus (topical internal negation is also possible). Denial takes all attention and leaves the subject out of its scope. In other words, the negation of the sentence, not the whole idea, is the center of attention, while the scope of the affirmative is wider, including both the subject and the focus. Partee defined the term "in the scope of" as "occurring within the argument of the functor". Affirmativeness can be marked by rooting and referring to reinforcers such as adverbs, word order manipulations, prepositions, inversion, repetitions, replicas, reduplication. The scope of an affirmative usually begins with the word itself that is affirmative. In the case of affirmative pairs, opposites in negative sentences can be expressed with antonym pairs. Like odd/even, married/single, married/single. Such lexical opposites make it possible to distinguish between terms that are affirmative in nature. For example, remember-remember, present-participation, arrive-arrive and their negation copies-forget-forget, absent-absence, leave. It is clear that these countermeasures are the result of cognitive processes. In this case, the affirmative is understood without being expressed, and they have no clear signs. Obviously, when antonym pairs are treated in this way, the positive term tends to come first. For example, positive\negative, all-none, plus-minus-plus\minus, tall and short, good-bad, etc. A weak affirmative may generally be regarded as unmarked in proportion to a negative. For example, affirmation in English can be marked by suffixes – ful-li4, hopeful-hopeless. Sometimes the suffix "ful" can mark pure affirmative forms without a negative partner. Handful-a handful, truthful-true, hateful-full of hatred. Alternatively, there are other suffixes that can be used as markers of affirmativeness. For example – able (analyzable), – ate (affectionate), over-excessive (overeat- overeat\ overcook-overcook). Also, the past tense suffix -ed and the third person present indefinite tense suffix can function as affirmative markers.

Affirmativeness is expressed at different levels of linguistic structure and is marked conceptually and formally. Thus, affirmativeness is understood as a mental process such as positive opposition and is used by language users as linguistic expressions at different levels. In addition, affirmative action can be defined as a functional domain. Domain cognition means a "pathway" in the brain. The term "functional domain" dates back to Givon and can be characterized as any domain with appropriate semantic and pragmatic functions encoded by the forms it has in one or more languages.

When we create and understand linguistic messages, we must also take into account the fact that language does not always offer us precise maps of our experiences, that is, we also want to convey them to someone or receive them from someone. In addition, language markup should be economical and carefully chosen due to the flow of conceptual information. It should focus only on the most selective qualities so as not to be misunderstood by the addressee. Thus, the task of language is to encode a construction for a construction of meaning. It may not even be possible to convey all the details. Slobin said so. "*Language evokes ideas, it does not represent them. Linguistic expression is not a linear map of consciousness and thought. This is an overly selective and schematic map. According to tactics theory, most of the message may remain unsaid because there is mutual understanding [6]*. Another perspective, according to the traditional theory of marked\unmarked counterpoints, is to look at the figure\ground relationship. In the Gestalt model of psychology, our attention is focused on something and we automatically prioritize some elements of the "scene" and then others are displayed. As a result, we affirmatively place the elements of the visual scene into a more prominent figure and an inconspicuous background. Thus, affirmativeness can be judged as either a figure or a ground, depending on the particular configuration.

Conclusion. The category of affirmativeness has historically attracted the attention of linguists and philosophers. Affirmative action, which is an important category of all languages, also plays an important role in speech-thinking activity. Although contradiction is an important requirement of affirmativeness in grammar, research in cognitive linguistics, a new branch of linguistics, shows that affirmativeness can be expressed through various linguistic and non-linguistic means. For example, there are paralinguistic means of expression, and even affirmatives that can be expressed as negatives. In various sciences, the meaning of affirmative is understood as "positive", "existing". According to the research of most psychologists and linguists, affirmation comes before negation. Because during the communication process, a person tries to implement communication that satisfies his goals and desires. In other words, he does not mean what he does not need, but what he has. Thus, human thinking and cognition is completed with confirmation. A person associates surrounding objects, events, things with their functioning or being active. Affirmative action, which exists in various cultures, is also related to positive thoughts that are believed. Although the explanation of affirmativeness in the literature seems easy, upon closer examination it became clear that it is a ambiguous, subjective and abstract category. Affirmativeness is expressed at different levels of linguistic structure and is marked conceptually and formally. Thus, affirmativeness is understood as a mental process such as positive opposition and is used by language users as linguistic expressions at different levels.

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Тюркан І. М. КОНЦЕПЦІЯ СТВЕРДЖУВАЛЬНОСТІ
В ЛІНГВІСТИЦІ ТА ФІЛОСОФСЬКИХ ДОСЛІДЖЕННЯХ

У статті робиться спроба проаналізувати категорію стверджувальності, яка є широко поширеною у всіх мовах, на основі лінгвістичних та філософських джерел. Наголошується, що як семантично необмежена категорія, навпаки, категорія стверджувальності надто суб'єктивна, схильна до поділу на частини, що стосуються судження та бажання. Теорія у тому, що стверджувальність є передусім семантична категорія, випливає з того, що ствердність є мовний прояв динамічних розумових операцій. Він заснований на тому, що категорія в основному пов'язана з оповідальними пропозиціями, що вона відіграє важливу роль у мисленній діяльності, оскільки є основним засобом вираження підтвердження. Історично досліджувалися різні підходи до цієї категорії, які привертали увагу дослідників, причому наголошувалося, що перші спроби були у Греції та Індії. У точних науках ствердження означає здоровий, безперечний.

У статті цитуються підходи різних філософів та лінгвістів до афірмативних дій. Аристотель вважав, що ствердження передують запереченням у багатьох відношеннях, і в «Метафізиці» він сказав, що твердження краще розуміються, ніж заперечення. Більшість філософів, лінгвістів та психологів вважають, що заперечення реалізується через ствердження. У статті також наголошується, що в процесі спілкування людина намагається здійснити спілкування, що задовольняє його цілі та бажання. Іншими словами, він має на увазі не те, що йому не потрібно, а те, що він має. В основному в мовленні імпліцитне заперечення виражається через призму ствердження. Використання негативів у зв'язку з культурою народів. Оскільки важливо підтримувати відносини між людьми, спілкування не є явною, а прихованою формою заперечення. У статті також йдеться про ствердні твердження, що існують у різних культурах. Наголошується, що хоча літературне пояснення афірмативності видається простим, при уважному розгляді воно виявляється складним терміном. Ті, що говорять у ствердному відмінку передають своє висловлювання, підкреслюючи позитивне значення висловлювання як додаткового втручання, що з'являється в смисловій структурі.

Ключові слова: *твердження, мовна категорія, семантична категорія, металінгвістична, філософська.*