

NATIONAL-CULTURAL CHARACTERIZATION OF DIALOGIC SPEECH TEXTS

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Abstract

This article discusses the views of Eastern scientists on communication culture and speech etiquette. The unique communication etiquette of the Uzbek people is analyzed. It was suggested that the dialogic environment is the most suitable language space for revealing the communicative goals of the addressee and the addressee in the implementation of communication, and that there are certain rules for the implementation of dialogic language.

Keywords: language culture, language etiquette, communication etiquette, dialogic language, communication space.

Introduction

The Uzbek people have a national culture of communication and ways of speaking that have developed over the centuries. Effective implementation of communication - Ethics of communication is of interest to linguists as well as philosophers and logicians. The views of scholars of the East on the study of the issues of speech etiquette deserve attention. In the ancient written monuments they created, the topics of communication etiquette, language and linguistic culture are discussed in detail. In the works "Kutadgu bilig", "Hibatul-haqayiq", "Kobusnoma", which are considered unique works of Eastern culture, it is necessary to observe the norms of etiquette, use words in speech appropriately and purposefully, not excessively to talk, don't tell lies. Exemplary thoughts were expressed about not slandering and telling the truth. In Farabi's work "The City of Virtuous People" he spoke about the qualities of a good ruler: "... such a mayor is sensitive by nature, quickly understands the words and thoughts of interlocutors and has a clear idea of the general situation in this area. He also expresses opinions such as "In order to express one's opinion clearly, it is necessary to be able to express it eloquently"[1].

Husain, the preacher Koshifi, mentions the following sixteen principles of conversation and speech etiquette (eight for those who have reached the rank and eight for those who have not yet reached the rank): "If they ask what rules those, who have achieved the rank should follow in conversation." Say the following eight, they should remember the rule: First, let everyone speak appropriately according to their situation. Secondly, he should speak with grace and gentleness without being rude. Third, smile when speaking and speak openly. Fourth, he should not raise his voice and speak in a way that does not disturb the listeners. Fifth, let him say meaningful things that people will like. Sixth: If the word has no value, do not mention it, for the Great One's word is a bad seed. If the seed is rotten or rotten, no matter where it is planted,

it will not sprout." Eight: "First." , do not speak without being asked. Second, don't raise your voice when you speak. Third, do not look left or right when speaking. Fourth, do not speak malicious and sarcastic words. Fifth, don't speak harshly or be rude. Sixth, let him think and speak so as not to regret it. Seventh: Don't interrupt people. Eighth: Don't talk too much. Because talking too much is a sign of poor intelligence. Even if it is little, it should be a slogan to speak up" [2]. Issues of speech etiquette were also raised in the works of the great poet and thinker Alisher Navoi. His poems and the work "Khamasa" describe the importance of speaking correctly, not lying, and the correct use of words in language. It would not be wrong to say that these rules are ideas that can still serve as an example today. Valuable ideas about speech etiquette are expressed in the works written by scholars in the form of advice for their children. In particular, "Avoid telling inappropriate truths" from Kaikovus' "Kobusnoma" [3], "You say that you will take care of yourself, you will be wrong in every way" in Bobur's "Boburnoma". In addition, there are valuable points on speech etiquette, such as "Speak clearly, clearly and purely: it will be less for you and the reader"[4]. Yusuf Khos Hojib's "Kutadgu Bilig" "If you suddenly say a word before asking, you will be surprised when you hear it, you will be pand"[5], "Someone comes to the ground with your tongue, that tongue eats, who eats it?" Comments such as "bo`lur" [6] indicate that the views of the Uzbek people on speech etiquette and communication culture have a long history.

The issues of linguistic culture, cultural discourse and oratory were studied as a scientific problem in Uzbek linguistics in the 60s and 70s of the 20th century. First, the topics of linguistic culture and cultural speaking were analyzed in the context of speaking art, speaking etiquette and speaking ethics. The first works in this direction are the oratory of A. Ahmedov, S. Inomkhujayev, H. Jalilov, the oratory of Sh. Rakhmatullaev, the speech ethics of M. Sodikova and the culture of pronunciation of O. Usmonova dedicated to analysis. You can show your work. Later B. Umurkulov, E. Begmatov, B. Urinboev, A. Soliev, A. Orifova, R. Kongurov, S. Karimov, T. Kurbanov, Y. Tojiyev, M. Tursunpolatov, T. Quadratov addressed these questions, E. Kilichev, B. Kilichev, R. Jumaniyozov, R. Rasulov, N. Husanov, K. Muydinov, N. Mahmudov and other scientists were further developed and certain successes were achieved in the current problems of speech culture.

The dialogue environment is the most suitable language space for revealing the communicative goals of the addressee and the addressee when implementing communication. The participation of two interlocutors in a dialogue implies concrete references to consecutive and sequenced sentences, which means that they are semantically and communicatively connected to each other.

In general, each linguistic society has its own rules for conducting voice communication. They arise naturally in connection with the norms of etiquette established in society and differ from each other in the written and oral manner of speech communication. There are communication rules such as logic and consistency, accuracy and conciseness, truthfulness and proportionality, sincerity and politeness[7], which are common to each other and are the same for everyone. The most important procedures and rules for conducting dialogic communication include:

1. Communication skills.
2. The ability to continue communication

3. Ability to fully communicate.
4. The ability to correctly define strategic direction.
5. The ability to take into account the components of the communication situation.
6. The ability to predict the outcome of one's own statement or the reaction of the interlocutor
7. The ability to quickly understand what the interlocutor is saying.
8. The ability to ask the interlocutor questions.
9. The ability to take the communication initiative and maintain the situation.
10. The ability to express basic language functions.
11. The ability to speak logically and coherently.
12. Ability to speak independently.
13. Ability to speak at normal speed
14. The ability to convey what you see.

Only when all these skills are developed will it serve a specific purpose.

Often the addressee's thought does not always follow the semantic line of the addressee's thought. This breaks the individual semantic chain perceived by the addressee. During the conversation, depending on the addressee's perception and his or her communicative attitude, the dialogue may go in a direction not planned by the addressee or the dialogue may end in failure. The success of the conversation depends on what the interlocutor is talking about and how he approaches this conversation. Among the theories of implementing effective communication, Eastern views are of particular importance because they include philosophical and social norms of ethics.

In any linguistic society, the use of stable units of communication, typical examples that people accept and are forced to use in the process of mutual communication, has become a linguistic habit. In world linguistics, such communication units that are interpreted as speech etiquette can be called speaking habit units. However, the concept of speech habit is a relatively narrow concept and includes units that are characteristic of the speech of certain people and that are commonly used in their speech. Given this background, it is appropriate to interpret as language labels typical formulas in the form of stable communication units used in the process of speech communication, approved by members of society and serving to regulate the communication process. Speech etiquette shows not only a person's position in relation to the interlocutor, but also his interest in speech communication, his sympathy for him.

Kutidar looked at the guests in surprise and couldn't understand.

- I did not understand it...

"That means Otabek is healthy to this day," Brother Ziya said again. - But his health is in your hands after that...

"In my hands?"

- At your service.

"Even if the health of a young man like Otabek is the goal of every intelligent person," said the boxing man in surprise, "but I am interested in what you say, the health of a young man is at the discretion of another person."

Brother Ziyu did not mind the situation:

“Don’t be surprised, comrade,” he said, “Bek’s health will be at your disposal after this; This isn't a game - that's true.

- Just as we gave the world a desirable son upon our return, God willing, we will also upon our return give a woman who, for Otabek, is the embodiment of chastity. (A. Qodiri. “Otkan kunlar”).

Speech etiquette differs in different countries. For example, in Russia and other European countries, shaking hands in Japan leads to misunderstanding and disrespect, while in some Arab countries kissing men seems unusual to representatives of other nationalities. When people in New Zealand greet each other nose to nose, some eastern peoples bow, and Tibetans stick out their tongues in greeting each other are examples of etiquette rules. Therefore, it is appropriate to pay serious attention to such etiquette rules when communicating through voice. Otherwise, a misunderstanding or a funny situation may arise in the communication process.

As E. Manjjeva noted, traditional etiquette is an important element of national culture, the rules of communication etiquette, which are defined and accepted by society and have a national character in the process of establishing and maintaining relationships with the interlocutor is realized through a system of certain stable formulas and expressions. The rich experience of people, unique traditions and customs, lifestyle and unique life features have been preserved in every language, way of speaking and stable form of communication [8].

Label types vary by genre. In particular, greeting etiquette differs from farewell etiquette. In addition, types of etiquette differ depending on what type of communication they are intended for, what industry they are aimed at, or depending on the age and gender of the interlocutor. These factors also show that the selection of etiquette types is important in the communication process. When choosing speech genres of etiquette, it is necessary to take into account the communication situation, the purpose of communication, the type of communication and the volume of speech communication.

In conclusion, we can say that each nation has its own culture, which determines the diversity of thought. According to W. von Humboldt, “the national spirit of this language lies in the owner of each language” [9]. Language is an external expression of thought. In other words: people who speak different languages think differently, have different worldviews and different values. In this respect, their communication culture is also different. The national identity of thought is not determined by the national language, but by national reality. Each national language is a reflection of the culture of this nation, it reflects its worldview, mentality, national character, customs and manners.

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