



Communicational Behavior and Related Concepts in Uzbek Language

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Abstract: This article is about speech culture or communication behavior and aims to find answers to some questions in the field. In the article, not only terms in the field of Uzbek linguistics are related to communication behavior in world linguistics. Also, the article briefly comments on the work of Uzbek linguists in this direction. The given points is reinforced with examples in some places to explain.

Keywords: Language, speech, culture, concept, communication, linguists, logical and philosophical features.



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The terms “language culture”, “speech culture” can also be found in the writings of linguists in the 20s and 30s. Despite the fact that there is a certain consistency in the use of the mentioned terms, the concept they mean has been interpreted differently by linguists. The concept of speech culture, its main essence, the period of emergence of this concept, the object of research, its border from other linguistic categories, and the way of working in science, there are a lot of different views and opinions that deny each other. S. I. Ojegov, one of the Russian scientists, writes about this: It is necessary to distinguish the concept of speech habit from speech culture. In high speech in order to have the intention, the speaker must have sufficient knowledge and skills, as well as the ability to convey his thoughts correctly, clearly and expressively with the help of language units. Who conducted research on this topic in Uzbek linguistics. Iskanderova called the development of special national sub-systems of stable communication patterns, which are accepted and required by society and are used to establish communication between interlocutors and conduct it in the desired tone, and distinguish it from speech culture. emphasizes and writes: “Speech culture is a collection of linguistic knowledge and skills, while speech habits are formed under the influence of the environment, conditions, and customs of representatives of a certain nation.” A person to acquire speech culture if it is required to have the skill - industry to convey one's opinion correctly, expressively and effectively, the participants of the interaction should have a certain skill to use the units of speech habit appropriately.

We found it acceptable to use this term in Uzbek conditionally as “communicative behavior”. Because the word “communication”, which has become an international term, is used in Uzbek speech in the form of communication and dialogue, but povedeniye is not used in Uzbek speech, and this word means morality, behavior, behavior, behavior, is translated as walk-behind. In our work, this word is used not in the sense of morality or exemplary behavior, but in the sense of a way of dealing, a method. Taking into account that the term “communicative behavior” is often repeated in our work, we use it in the form of an abbreviation. The fact that the term “speech behavior” is

used in the articles of famous Uzbek linguists on this topic in the following years indicates that we are not using the above term incorrectly.

A number of advanced European linguists, in particular, a professor of the University of Amsterdam (Holland), an influential linguist Tine A. van Dijk, have deeply analyzed the subject we are studying with their comprehensive research on the issue of MX. T. A. van Dijk investigates issues such as modern linguistic pragmatics, the concept and emergence of text, the role of language in the mass information system from a socio-psychological point of view, and thoroughly analyzes the influence of social and cultural factors on the means of communication. The fundamental book also served as a theoretical basis for our coverage of MX issues, which were the subject of our research. By the end of the 20th century, MX attracted the attention of linguistics for no reason. There are many social reasons for this. We found it permissible to briefly dwell on those reasons. First of all, in order to justify our opinion, we quote the comments of the scientist Lev Nikolayevich Gumilyov, who literally revolutionized the field of social sciences (history, philosophy, sociology): As a result, the behavior turns into an unprecedented phenomenon - the Reformation (a socio-political movement in the religious direction against the Catholic Church and the Pope's authority in the 16th century - S.M.). The unity of the superethnos was broken... Each person chose the code of conduct he liked and rebuilt his attitude towards other people, the environment, and nature on the basis of those codes of conduct". It can be seen that due to an event that occurred in social life, there will be a revolutionary change in the behavior of the superethnos; The people of Western Europe, formed as a single nation, a single kingdom, divided into two opposing poles and started a fierce struggle against the symbols of faith and at the same time for faith. In this way, a period of radical change in social behavior begins. The radical change is due to social reasons. It's no secret that by the last quarter of the 20th century, unprecedented changes took place in the communication system: mass media - press, television, radio took an important place in social life. However, according to professor T. A. van Dijk, "mass media has been left out of the focus of attention of scientists, both when it was studied in the traditional way and in the relatively modern research process, it was not paid attention to as a special tool of discourse." The importance of this word as a term was formed in the process of discussing the relationship of linguistic compounds to non-linguistic objects (denotations, nominates, designates, referents) in philosophical logic. Reference means that a noun or a phrase about a noun is actively added to a sentence and refers to a real object¹. Therefore, subject reference determines the logical content of the speech, means its literal meaning. Naturally, the phenomenon of reference has always been in the attention of logicians. Recently, the problem of reference, which has been known to philosophers and logicians for a long time, began a "new life" in linguistics. Two different approaches to this problem are clearly visible. In particular, B. Russell wants to interpret the reference from a purely linguistic point of view, devoid of logical and philosophical features. According to the scientist, the syntactic structure of the sentence does not always correspond to the direction of logical observation. Therefore, in order to logically correctly analyze the sentence, one must first create an adequate logical image corresponding to the sentence. Russell's scientific conclusions are criticized by P. Strawson, a representative of the Oxford school. P. Strawson believes that special attention should be paid to the communicative aspects of speech when evaluating logical meaning. The position defended by P. Strawson can be summarized as follows: reference determines logic, logic does not determine reference. At the same time, P. Strawson does not deny that reference means more than one meaning. So, scientists conducting linguistic research in both directions recognize that a reference is a noun or a phrase related to a noun that actively joins a sentence and serves as an important communicative tool for evaluating a real object. They cannot agree on the position of the reference in the sentence. The English word pragmatics was adopted as a term in traditional linguistics to represent an aspect of linguistic research. According to the scientist, the pragmatic theory, in turn, forms the rules of pragmatic interpretation². In other words, taking into account the specific characteristics of the pragmatic context, a rule is created that determines the status of each word and phrase in the sentence.

In recent years, many works devoted to the theoretical issues of pragmatics have been published. Among them, it is necessary to mention the work entitled “Introduction to Pragmatics”, written by Jacob May, a professor at Odense University in Denmark. In it, the conceptual apparatus of pragmatics is analyzed in detail. We often turn to T.A. for theoretical justification of our work. Let's draw attention to the example given in the chapter on pragmatic context analysis in van Dijk's book: “In a busy street I would not greet a stranger, but a lonely man on a deserted mountain walks. If I meet a stranger, I say hello. “The direct connection of salam-alik with the communicative situation is also emphasized in the book “Odob al-Salihin” by one of our scholars of the past, Muhammad Sadiq Koshgari: “... not saying hello in eleven places is makruh and no response is required. First, to the person in the toilet. Second, to the one who congratulates his wife. Third, when a person sleeps. Fourth, to the junub (unwashed) in the bathroom. Fifth, it is permissible and necessary to greet the person who is eating food, if the food is not in his mouth. Sixth, when the preacher (imam) reads the sermon. Seventh, at the time when the muezzin recites the adhan and iqamat. Eighth, pray to the standing person. Ninth, to the person who is reading the Qur'an. Tenth, to the one who is praying. Communicative strategy. In the “Explanatory Dictionary of the Uzbek Language” the term strategy is: I. military Major military operations and the industry of war in general... . mobile. It is defined as the industry and science of leading socio-political struggle. If we think on the basis of the definition mentioned in the explanation, the term “communicative strategy” should be translated in linguistics as “intelligent battle”. According to the researcher, the representatives of small nationalities who went to Western Europe from countries such as Turkey, Morocco, Suriname feel humiliated and openly express their dissatisfaction during communication. Therefore, in order to alleviate the tensions that occur in society, T. An van Dijk: For example, the person speaking can follow the Politeness strategy; this strategy predetermines the semantic meaning of the words to be spoken... , as if giving reasonable guidance to his compatriots, the script is an important non-verbal communication is one of the tools. Laws and rules belonging to a certain field of culture are imprinted in people's memory in such a way that people can interact and communicate on the basis of that general scenario. Such scenarios are relatively immutable; due to the fact that they are often used by members of the society, the scripts remain in the semantic and social memory for a long time. According to this feature, it differs from daily news, which is consumed only when there is a need, just information. For example, a sane person who goes to a door to beg in the Fergana Valley will never open a word about the thicket. Because the suitor is from this place, he knows very well that his understanding is not decisive in the environment of Ferghana, and he communicates with the future godson following the script of local traditions. For people who live in the Khorezm oasis, it may not seem surprising that the suitor begins the sentence with a bold word “bismillo”. After all, the scenario of traditions in the oasis (the mentality of the local population) accepts the talk about this as a matter of course. Therefore, the communicative script, which is an important non-linguistic phenomenon system, is characterized by time and space, national and local characteristics.

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