

Considerations on Speaking Communication

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Abstract

This article discusses the views of scientists about communication and speech communication, the tools that create speech communication, the model of speech communication, the stages of communication, internal and external factors affecting communication, verbal and nonverbal means, and scientific and theoretical views from the works of Erkin A'zam reinforced by examples.

Keywords: communication, speech activity, speech communication, units of influence, adresant, adresat.

Different definitions of “communication” have been given by scientists. For example, in one place, communication is defined as “the interaction between two or more people in the exchange of information with a cognitive or affective-evaluative nature”, while in another place, “communication is people It is evaluated as a complex, comprehensive process of establishing and developing relations between people arising out of the need for cooperative activities and consisting of information exchange, development of a single way of interaction, perception and understanding of another person”.

By studying communication, we penetrate not only into the spiritual world of man but also into his national-cultural world, the thousand-year-old laws and regulations characteristic of his nation. W. von Humboldt's opinion that “the national spirit of that language lies in the owner of every language” has not lost its validity over the centuries [3].

S.Mo'minov used the word communication in the sense of communication, exchange of ideas, noted the speaker and the listener as its necessary components, and the units of influence of the factors that indirectly (intrinsically) participate in the communication or indirectly affect the communication (abbreviated as TB). The scientist conditionally divides the impact units into two groups:

I. Units of internal influence. This includes the following characteristics directly related to the addressee or the person of the addressee:

1. Nationality.
2. Sex.
3. Age.
4. Social signs.
5. Propensity to TB.

II. Units of external influence. This includes the following external factors that indirectly affect communication:

1. Communication time.

2. Situation, condition.

3. Social environment [4].

Communication is characteristic of all living creatures, but among humans, it has the most advanced forms; it is carried out through speech. In this article, we aim to express some comments about this speech communication.

Speech communication is a complex and multifaceted process. A.N. Leontev says that “speech activity is a special use of speech for communication and in this sense a special case of communication activity” and that “speech actions and even individual speech operations can be included in other types of activity, primarily cognitive activity” [5]. Each speech act consists of finding a solution to a psychological problem that requires the use of different speech tools, according to the specific form and type of speech, specific conditions and communication goals.

It is an urgent issue to treat speech communication as a pragmatic system for the purpose of researching under what conditions, by whom, for what purpose and with what speech units are used as the realization of linguistic units. Speech communication is a situational pragmatic whole consisting of a combination of linguistic (verbal) and non-linguistic (ethical, aesthetic, and ethnographic) components. Speech communication – the influence of communicants on each other and its effect – is the source of research on pragmatic linguistics, and the approach to this process as a system is the main research method of this direction. That is why pragmatics is directly related to linguistics – one of its types, pragmalinguistics, studies not only the speech units themselves but also their context of use and connection [6].

The model of speech communication includes the addresser (sender, communicator, speaker), message, addressee (receiver, communicator, listener) and the communication channel, and its effective course mainly depends on the following three factors: choice of words, how to convey them and use extralinguistic means. All this affects the transmission of the message and how it is received and understood by the listener.

Basically, three different components are needed for speech communication to occur:

1. communicants;
2. communication object;
3. communication tools (verbal and nonverbal) [8].

O.Y.Goykhman emphasizes that speech communication is divided into the following stages:

Speech activity 1) *Preparing to express an opinion*: understanding the reason, need, purpose, based on previous experience and taking into account the speech situation, imagining the possibility of the results of speech expression. These are quickly formed under the consciousness of a person with developed speaking abilities and skills. 2) *The structure of expression*: choosing words, placing them in the right sequence, forming a coherent grammar - all this happens internally. Since the mechanism of word selection and the process of grammatical formation are abstract for humans, this stage of speech activity has been little studied, and there are various assumptions. 3) *Transition to external speech*: vocal or graphic form of expression. This is the most responsible step because it determines the positive or negative result of the expression. If for some reason there is a defect in the process of transition from internal speech to external speech, it becomes an incomplete, awkward, difficult to understand speech. The result of speech activity is evaluated by its perception and the attitude of the addressee.

Speech perception (listening or reading process) includes the following steps:

- 1) switching from an acoustic or graphic code to an internal speech code;
- 2) decode syntactic devices and grammatical forms;
- 3) understand the general meaning of the expression;
- 4) understand the reason and purpose of the expression;

5) evaluation of received information (the content of the expression, the idea, the position of the speaker, etc.);

6) understand the choice of form and language tools.

Understanding (as an integral part of the process of perception) includes two levels: linguistic and substantive. The first is possible without the second, and the second is not possible without the first. It is not always possible to fully understand the content of the expression. Effective perception is possible only with the active desire of the receiver to understand the speaker's speech.

Feedback (reaction to the expressed idea) is an important aspect that allows us to evaluate the result of speech activity. A relatively complete idea emerges in the dialogue [2].

Since fiction is a true reflection of life, the process of speech communication, in particular, finds its clear reflection in its introduction. Therefore, we will try to clarify our thoughts with the help of examples taken from the literary text.

- *Nima qilay bo'lmasa, jo'rajon, ayt?*
- *Uyga jo'na.*
- *Qanday ketaman?*
- *Qanday ketarding – bilet olasan-u poyezdga chiqasan.*
- *Tekin bilet kerak-da menga.*
- *Iye, puling ko'p edi-ku?*
- *Endi yo'q-da. jo'rajon, nima qilay? (“Anoyining jaydari olmasi”).*

In the above text, the dialogue between Ramazan and his friend is reflected, and we can see that Ramazan conveyed to his friend in a very short and very skillful way that he did not have enough money to go home. As Ramazan prepares to express his opinion, he thinks about how to express it. In this process, he is helped by his friend's speech perception skills. His friend says “go home”, Ramazan says “how will I go”. In response, his friend says, “How would you go – buy a ticket and get on the train?”, then Ramazan is embarrassed to openly say that he doesn't have enough money to buy a ticket, so he conveys it implicitly: “I need a free ticket”. With this sentence alone, his friend realizes that Ramazan has no money left to buy a train ticket to go home. We understand this from the communication between them: – “Yes, you had a lot of money, didn't you?” – “Not anymore. What should I do, dear?”

The process of communication between people using verbal and nonverbal means is not just a dialogue between the addresser and the addressee; it is actively influenced by internal and external factors. In the process of communication, both the addresser and the addressee voluntarily or involuntarily follow the units of influence at their level.

It should also be mentioned that the participants in communication may not always understand each other easily or at all. Therefore, mutual understanding of interlocutors in speech communication requires them to have certain knowledge or to be aware of information related to the topic of communication.

Ko'chada otini yetaklab kelayotgan Bolta Mardon ertalabki ko'zi ojiz mo'ysafidning yonidan o'tadi.

- *Baxayr, Boltaboy! Murod hosilmi ishqilib?*
- *Bir navi, Hamro bobo!*
- *Xotirjam bo'ling, bo'tam, o'qildi. Xudo xohlasa, ijobat bo'lgay!*
- *Qulluq, qulluq.*
- *Bu deyman, suvlar ham endi bir-biriga qo'shilib-aralashib ketgandir-a, Boltaboy?*

- *Nima deganingiz, bobo, tushunmadik-ku?*
- *Bahri ummonga quyilganda ham aralashmaydigan jannat suvini aytaman-da. Orada harirdek bir nimarsa bo'larmish – qo'shilmogga, aynimogga qo'yasmish shu. Agar aralashsa, bilingki, ro'zi qiyomat yaqin! Eski kitoblarda shunday yozilgan, tag'in kim bilsin!*
- *Bo'lsa bordir, kim bilsin!* (“Suv yoqalab”).

This text is taken from a conversation between grandfather Hamro and Bolta Mardon, when Bolta Mardon gives money to grandfather Hamro to recite about his late father when he goes to fetch water in the morning. On his way back, grandfather Hamro pointed to this and said, “Be calm, my brother, it was read. If God wills, it will be answered”. Balta Mardon immediately understood what it was about and answered him with “servitude, service”. However, grandfather Hamro said, “Well, the waters have mixed together now, Boltaboy?” he does not understand what he is looking at when he says, this is confirmed by him himself (we didn't understand what you said, grandpa, did we?). In response to him, I will tell you that the virtue of this person is “the water of heaven, which does not mix even when it is poured into the ocean”. There is always something going on in there – you don't want to join, you don't want to mess with it. If it interferes, know that the judgment is near! It's written like that in old books, who knows what else sounds like an ending to the work, a conclusion to be drawn from it. We can understand this if we look closely at the events of Balta Mardon in the process of fetching water. Bolta Mardon's love in his youth – his conversation with Sharofat, the owner of a heartless soul, whose husband died many years ago, who did not have a child due to fate, and the advice he gave to his little son are proof of this. There is a specific symbolism in the dream of Ax Mardon, when the water stops reaching his yard, the rain falls in the heart cancer and his death (the whistling wind intensifies as the mixed rain increases. As if a corpse lying in the depths of a dark grove will not be left until it is buried in water... The fact that there is something like water between the water of paradise, which does not mix even if it is poured into the ocean, and if this water is added, there will be doomsday, refers to the death of Balta Mardon and the mother-child relationship between his young love Sharofat and his youngest son:

Bizga tanish hovli.

O'rtasida qari tut o'sgan supaning bir chetida tizzalarini quchgancha boqqa qarab kechagi ayol o'tiribdi. Egnida ko'k ko'ylak – motam libosi.

Hovliga kirgan yigit asta kelib ayolning kiftiga qo'l tekkizadi.

Ayol og'ir qo'zg'alib joyidan turadi-yu yigitning yelkasiga bosh qo'yadi.

- *Bandalik ekan-da, bolam...* (“Suv yoqalab”).

Communication can be performed through verbal and nonverbal means or mixed means. Gestures are also actively used in the Uzbek communication culture depending on the situation. Nonverbal communication can often be used effectively in public spaces or places where there is considerable inaudible noise or in situations where speaking is prohibited [7]:

Suddan keyin xuddi bir mo'jiza ro'y berib, “Kechirasizlar, hazillashgan edik, Ramazonjon kecha tug'ilgan chaqaloqdek begunoh ekan”, deya ozod qilib yuboradigan kabi, hovlidagi tut tagida to'dalanib turgan edik, tasodifan Toshga ko'zim tushdi. U qandaydir militsiya leytenanti bilan yurgan ekan.

- *Hi, bundoq? – dedi oldimdan o'tayotib.*
- *Yana o'sha!.. – dedim ma'noli qilib.*
- *O'sha-ya! – U ko'rsatkich barmog'i bilan kekirdagini “kesib”, “Nima, odam o'ldirganmi?” demoqchi bo'ldi.*
- *Shunga yaqin, – dedim bu gal kamtarlik bilan: kayfiyatim buzuq edi.*

Tosh “Zo‘r ekan, tan berdim” degan kabi boshini dikillatib, leytenantning ketidan zipilladi. “Ramazondan qolishmaslik uchun to‘rtinchi marta “hazillashib” qo‘yganmi, kim bilsin... (“Anoyining jaydari olmasi”).

The text shows a conversation between Tosh and Ramazan’s friend. In it, we see that Tosh conveys his thoughts mainly using gestures. At one point, when the narrator confronts Tosh, he deceives Ramazan by saying that he “came out of prison after killing a man”. That’s why his “it again!” from which Tosh immediately realizes that Ramazan “killed another person” “– That’s it! - He “cut” his throat with his index finger, “What, did he kill a man?” wanted to say”. The meaning of “to kill a person” and “to slaughter” is understood from the fact that the stone cuts its throat with the index finger. From the way Tosh looks at his head, the narrator understands that he wants to say, “It’s great, I admit it”.

Based on the above, we can say that the implementation of speech communication and the use of nonverbal means are also related to the communication situation and the conditions under which it occurs. That is probably why T.A. van Deyk emphasized that time and space are important for the communicative situation and said, “I would not say hello to a stranger on a busy street, but if I meet a stranger walking alone on a deserted mountain or island, say hello that’s what I have to do” [1].

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