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COMMUNICATIVE QUALITIES OF SPEECH IN ENGLISH AND UZBEK



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**“COMMUNICATIVE QUALITIES OF SPEECH IN
ENGLISH AND UZBEK”**

MONOGRAPH

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Annotatsiya

Ushbu monografiyada ingliz va o'zbek tillarda nutqning kommunikativ sifatlari hamda qiyoslanayotgan tillarda nutqiy madaniyatning rivojlanishi, nutq shakllari haqida tadqiqot olib boriladi. Shuningdek, qiyoslanayotgan tillarda nutq shakllari xususiyatlari yoritib berildi. Ingliz va o'zbek tillarda og'zaki va yozma matnlarni qiyosiy tahlil qilish xususiyatlari yoritib berildi.

Mazkur monografiya oliy o'quv yurtlarining filologiya sohalaridagi professor-o'qituvchilar, doktorantlar, magistrantlar va ilmiy-tadqiqot ishini olib borayotgan mustaqil tadqiqotchilar, talabalar hamda nazariy va amaliy tilshunoslik, "Umumiy tilshunoslik", "Tarjima nazariyasi va amaliyoti", "Nazariy grammatika", "Amaliy grammatika", "Stilistika", "Leksikalogiya", "Kognitiv lingvistika", "Pragmalingvistika" kabi fanlarni o'qitishda, tarjimaning amaliy va nazariy masalalarini o'rganishda, shu bilan birga ularni til va nutqda faol qo'llashda, o'rganish jarayonlarida foydalanishga mo'ljallangan.

Annotation

This monograph is conducted on communicative qualities of speech in English and Uzbek languages, as well as the development of speech culture and forms of speech in the compared languages. Also, features of speech forms in the compared languages were highlighted. Features of comparative analysis of spoken and written texts in English and Uzbek languages were highlighted. This monograph is intended for professors and teachers, doctoral students, master's students and independent researchers, students, and theoretical and applied linguistics, "General Linguistics", "Theory and Practice of Translation", "Theoretical Grammar" in the fields of philology of higher educational institutions. ", "Practical Grammar", "Stylistics", "Lexicology", "Cognitive Linguistics", "Pragmalinguistics", studying the practical and theoretical issues of translation, while actively applying them in language and speech, intended for use in learning processes.

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INTRODUCTION

In the modern era of higher education it is particularly important for sustainable development of society along the path of economic reform, building a legal state and the humanization of social relations. This special role of higher education contains not only the training of qualified personnel who are able to effectively manage the economy and legal institutions in today's rapidly changing world, but also in creating a favorable social atmosphere, in improving the culture of social and interpersonal relations. This problem can be solved only if the university graduate will receive the necessary knowledge and skills model of ownership literary literate and beautiful speech at the national speech. On the President of the Republic of Uzbekistan Shavkat Mirziyoyev's proposal, 2018 is announced in our country "A Year of supporting active entrepreneurship, innovative ideas and technologies". The tasks of communicating with people, realization of their requests and wishes have become a priority state policy. The decree of the President of Uzbekistan "On measures to fundamentally improve the system of working with applications of legal and physical persons" was adopted on 28 December 2016.

The people's reception also has all conveniences for ensuring the constitutional rights of citizens to submit an application (claim, request) to a state body. The inscription with the words of President of our country Shavkat Mirziyoyev "Living with concerns of people is the most important criterion of humanity" at the entrance to the reception immediately catches the eye. The activities of the reception are organized on the basis of this benchmark. Modern conveniences for a direct dialogue with the population, considering, recording and filing of applications have been created. The needs of mothers with young children, people with disabilities are taken into account.

The Head of State, getting acquainted with the work of the People's reception, praised the high level of its activities. Now there is a need to fill the work with content, strengthen the internal culture.

President Shavkat Mirziyoyev has signed a number of decrees aimed at the development of science management system in Uzbekistan, as well as the perfection of the structure and activities of the Academy of Sciences.

In accordance with the Decree, the State Commission for Science and Technology headed by the Prime Minister of the Republic of Uzbekistan has been set up, tasked with elaborating and introducing for consideration an integrated government policy in the field of scientific and technical activity, in the identification of priority directions for innovation programs.

As the working body of the Commission, the Agency for Science and Technology of the Republic of Uzbekistan is being established on the basis of the terminated Coordinating Committee for Science and Technology Development under the Cabinet of Ministers. The agency is entrusted with forming a government mission for the provision of scientific and technical services in terms of the implementation of fundamental, applied and innovative research for sectors of the economy and social sphere.

The Decree on measures to further improve the activity of the Academy of Sciences, the organization, management and financing of research activities, signed by the President of the country, defines the main goals and priorities of its activity on the basis of modern requirements. In addition, to further bolster up the research infrastructure as part of the Academy of Sciences it is created a number of research institutions, as well as individual institutions will be back in its management. These measures will allow carrying out wide-range studies, concentrating the available scientific potential in various fields of science and forwarding it to the solution of actual problems of the socio-economic sphere.

In Uzbekistan, special attention is paid to educational of harmoniously developed young generation and ensuring in all stages of educational process the training of high skilled physically healthy and mentally rich personal that can take worthy place in the society. The President of Uzbekistan Shavkat Mirziyoyev signed a decree № PD-5117 dated on May 19 in 2019 “On measures to bring the promotion of foreign language learning in the Republic of Uzbekistan to a qualitatively new

level". In accordance with the State Program "Year of Support of Youth and Public Health", the development of foreign language teaching as a priority of education policy, radically improve the quality of education in this area, attract qualified teachers and In order to increase the population's interest in learning foreign languages. Creating under the Cabinet of Ministers the Agency for the Promotion of Foreign Languages (hereinafter - the Agency) and the positions of territorial representatives of the Agency in the Republic of Karakalpakstan, regions and the city of Tashkent and conducting foreign language proficiency rankings by regions, sectors, government agencies and educational institutions, to develop proposals for further popularization of foreign language learning.¹

Students should leave schools with the Russian language as a language of instruction experience while studying foreign languages. We should prepare in our country in the shortest time the methods of intensive foreign languages learning based on our national peculiarities.

While reading a book, one should know the subjects as lexicology, grammar, phonetics and stylistics, because these subjects are very necessary in obtaining the foreign language. We analyzed one of the most important among them is stylistics because it can describe the meaning of words.

¹Mirziyoyev Sh. Presidential Decree of the Republic of Uzbekistan № PD-5117 "On measures to bring the promotion of foreign language learning in the Republic of Uzbekistan to a qualitatively new level". 15 the of May, 2019

CHAPTER I. THEORETICAL FOUNDATIONS OF THE STUDY OF SPEECH CULTURE IN MODERN LINGUISTICS

Culture of speech includes three aspects: the normative; communicative; ethical. The normative aspect of speech is one of the most important but not the only one. It presupposes knowledge of literary norms and the ability to apply them in a speech. However, the effectiveness of communication is not always achieved a correct speech. It is important to take into account, to whom is addressed the text, taking into account the knowledge and interests of the recipient. Language has a rich arsenal of tools allows you to find the right words to explain the fact to anyone. Among the linguistic resources necessary to select those that most effectively fulfills its communication objectives. Among the linguistic resources it's necessary to select those that most effectively fulfill its communication objectives. Skills selection of such funds constitutes the communicative aspect of speech.

Compliance with codes of conduct, respect for the participants of the dialogue, kindness, tact and sensitivity make the ethics of communication. Ethical standards are a necessary part of speech, and in turn, is an important part of the human culture. «So, the culture of speech — it is a choice and an organization of language means that in a certain situation of communication in compliance with modern standards of language and ethics of communication allow for the greatest effect in achieving communicative tasks» — defines the concept of speech known contemporary linguist².

The term culture of speech has many meanings. Among its main values are the following: «Culture speech — a combination of knowledge, skills and abilities, providing the author of speech which not labored construction of speech utterances for the optimal solution of problems of communication. Culture of speech — a set of system properties and qualities of speech, speaking about its perfection; Culture of speech — is the area of linguistic knowledge about the system of communicative qualities of speech»³.

² Соколов В. В., Культура речи и культуры общения. М.: Образование, 1995. 298с.

³ Ширяев Э. Н. Что такое культура речи // мы сохраним тебя, русская речь М:.. 1995, 90с.

Culture of speech as a special scientific discipline began to emerge in the 20s of the 20th century thanks to the work V. I. Chernyshov, L. V. Scherby, G. O. Vinokur. Among the most important works of the time should be called work G. O. Vinokur «Language Culture» (1929), A. Gornfeld «New words and old words» (1922), A. M. Selischev “Language of revolutionary era.)” (1928). These works have been devoted to the study of the factors leading to the destruction of the norms of the literary language, the identification and description of the areas of the language system, the most sensitive to disruption of the literary norms and methods of literacy, the dissemination of knowledge about the language, fostering respect for the right of speech. Culture of speech is investigated in several sections of linguistics. Functional style studies feature of speech norms in connection with the various functional styles of language, possession of styles, stylistic changes in language and speech. The theory of speech acts studies the speech acts of the speaker and the listener, and the rules of effective dialogue and monologue preparation. Linguistic pragmatics studies the target participants of communication and methods of achieving them, the relationship of man to his own and other people's speech.

Text Linguistics deals with the rules of construction of the whole text and the role of text-to-human communication, structural and stylistic features of texts. Sociolinguistics explores the linguistic situation in the society, the influence of social factors on the culture of speech and culture of speech on public life. The field of scientific and practical research of speech includes an explanation of the existence of linguistic norms and speech errors, and to develop recommendations for strengthening and overcome speech deficiencies. Therefore, the problem of speech covers both monographs addressed to linguists as well as in educational and practical guide, intended for the general reader. This practical advice based on the theoretical elaboration of the problems of speech and theoretical conclusions — on the knowledge of the speech practices of society.

Since social life is not in place, the professionals of speech is required to constantly monitor the ongoing social and linguistic processes and quickly take into account the problem of verbal interaction of people in their recommendations.

Therefore, the work of researchers in the field of speech combines the accumulation of objective data on the state of speech culture of the society, the explanation of the data using the latest linguistic methods and the development of teaching methods and standards of speech skills to communicate effectively the broad of social layers⁴.

This work is based on the systematic updating of evidence and methodological tools that makes the culture of speech and constantly updated scientific and practical research. In order to understand the ways and means of self-development of speech culture, you need a clear understanding of the content and scope of the concepts of the discipline. The central concept of this discipline is the concept of language. Language — «naturally occurring in the human society and developing system clothed in sound form of the iconic pieces that can express the totality of the concepts and thoughts of a person and intended primarily for communication purposes»⁵.

The ability relating sound and meaning are the main characteristics of the language. Language in the same time — a system of signs, replacement items and of speech and a set of values, concentrated in itself the spiritual experience of the people. Since language is closely related to the concept of speech. Speech — it is «specific speaking, flowing through time and clothed in a sound (including internal pronunciation of) or in writing under the speech is commonly understood as a process of speaking itself, and the result of this process, i.e., speech and activity, and voice work, recorded by memory or by letter ».

This perceptible, concrete and unique, intentional and directed towards a specific purpose, it is due to the situation, is subjective and arbitrary. The speech in language functions are manifested in various combinations with the predominance of one of them. Communication between people is a social and psychological interaction and information transmission channel. Therefore, in the textbooks of speech communication culture, the term is used. Communication — an interaction between people, information exchange process, a process that supports the functioning of society and interpersonal relations. Communication consists of

⁴ Головин. Б. Н., Основы речи. — М.: 1980. 270с.

⁵ Арутюнова Н. Д. Язык // Русский язык. Энциклопедия. М., 1997, 652с.

communicative acts involving communicants (the author and the message, the recipient), generating utterances (texts) and interpreting them. The communication process begins and the speaker's plan aims to understand the statements by the addressee. The result of a speech activity of speaker is text.

Text — is the finished product of the speech (written or oral), which are the basic properties of wholeness and connectedness. The validity of the text is in conformity with the requirements of external connectivity, internal meaningfulness, the timely perception of the necessary conditions for communication. Correct perception of the text is provided not only linguistic units and their connections, but also necessary general background knowledge. The important thing is the concept of speech quality. Speech quality is the properties of speech to ensure the effectiveness of communication and culture characterizing level of the speaker's speech. The philology distinguish speech culture of personality; speech culture of the society. Speech culture of the personality is individual. It depends on erudition in the field of speech and culture of the society is the ability to use this erudition. Speech culture identity borrows the voice of the culture of the society, but at the same time it is wider than speech culture of the society. The correct use of language requires its own sense of style, a true and sufficiently developed taste. Speech culture of the society has the selection, collection and storage of the best examples of speech activity, the formation of literary classics and adherence to the norms of the literary language. This understanding of speech culture adheres Yu.V. Rozhdestvensky⁶.

Of course, as part of the science the speech culture is considered not only as examples of the high level of knowledge of literary norms and rules of communication, but also as violations of the rules in the voice of the individual activities and speech practice in society. Successful communication between people requires communicative competence of the participants of such communication. Communicative competence is a combination of knowledge, skills and adequate reflection of reality perception in a variety of communication situations. The basic

⁶ Рождественский Ю. В., *Общая филология*. М., 1996. 256с.

concepts of the culture of speech are also such things as a literary language, language standards, style, locale, language personality, types and forms of speech, speech etiquette.

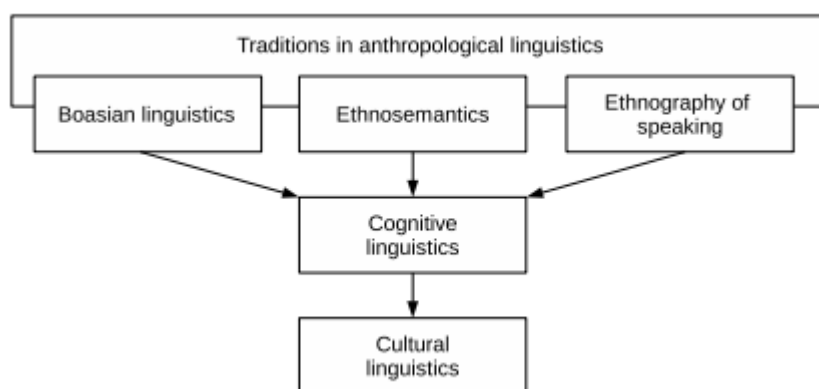
As a sub-discipline of linguistics with a multidisciplinary origin, Cultural Linguistics explores the interface between language, culture, and conceptualisation⁷. Cultural Linguistics explores, in explicit terms, conceptualisations that have a cultural basis and are encoded in and communicated through features of human languages. The pivotal focus on meaning as conceptualisation in Cultural Linguistics owes its centrality to cognitive linguistics, a discipline that Cultural Linguistics drew on at its inception. The term Cultural Linguistics was perhaps first used by one of the founders of the field of cognitive linguistics, Ronald Langacker, in a statement he made emphasising the relationship between cultural knowledge and grammar. He maintained that “the advent of cognitive linguistics can be heralded as a return to cultural linguistics. Cognitive linguistic theories recognise cultural knowledge as the foundation not just of lexicon, but central facets of grammar as well”⁸, original emphasis).

Langacker further maintains that “while meaning is identified as conceptualisation, cognition at all levels is both embodied and culturally embedded”. In practice, however, the role of culture in shaping the conceptual level of language and the influence of culture as a system of conceptualisation on all levels of language was not adequately and explicitly dealt with until the publication of *Toward a Theory of Cultural Linguistics* (1996) by Gary B. Palmer, a linguistic anthropologist from the University of Nevada, Las Vegas. In this book, Palmer argued that cognitive linguistics can be directly applied to the study of language and culture. Central to Palmer’s proposal was/is the idea that “language is the play of verbal symbols that are based in imagery”, and that this imagery is culturally constructed. Palmer argued that culturally defined imagery governs narrative,

⁷ Palmer, Gary B. 1996. *Toward a Theory of Cultural Linguistics*. Austin, TX: University of Texas Press.

⁸ Palmer, Gary B. 2015. *Ethnography: A neglected method of inductive linguistics*. *Etnolingwistyka* 27: 21–45. doi: 10.17951/et.2015.27.21

figurative language, semantics, grammar, discourse, and even phonology. Palmer's notion of imagery is not limited to visual imagery. As he puts it, "imagery is what we see in our mind's eye, but it is also the taste of mango, the feel of walking in a tropical downpour, the music of Mississippi Masala"⁹. He adds, "phonemes are heard as verbal images arranged in complex categories; words acquire meanings that are relative to image-schemas, scenes, and scenarios; clauses are image-based constructions; discourse emerges as a process governed by reflexive imagery of itself; and world view subsumes it all". Since for Palmer the notion of imagery captures conceptual units such as cognitive categories and schemas, my terminological preference is the term conceptualisation rather than imagery. We elaborate on my use of this term later in this paper. Palmer's proposal called for bringing three traditional approaches found in anthropological linguistics to bear on research carried out in the field of cognitive linguistics, as follows: Cognitive linguistics can be tied into three traditional approaches that are central to anthropological linguistics: Boasian linguistics, ethnosemantics (ethno science), and the ethnography of speaking. To the synthesis that results we have given the name cultural linguistics. Palmer's proposal is diagrammatically represented in Figure 1. Boasian linguistics, named after the German-American anthropologist Franz Boas, saw language as reflecting people's mental life and culture. Boas observed that languages classify experiences differently and that these linguistic categories tend to influence the thought patterns of their speakers.



⁹ Palmer, Gary B. 2015. Ethnography: A neglected method of inductive linguistics. *Etnolingwistyka* 27: 21–45. doi: 10.17951/et.2015.27.21

The latter theme formed the basis of later work by scholars such as Edward Sapir and Benjamin Whorf. The views of the relationship between language and culture that have been attributed to this school of thought range from the theoretical position that language and culture shape human thought to one that regards human thought as influenced by language and culture. It is worth noting that although the former is often attributed to scholars such as Sapir and Whorf, in recent decades others have presented much more sophisticated and much more nuanced accounts of the views held by these two researchers.

A related subfield is that of ethnosemantics, which is “the study of the ways in which different cultures organise and categorise domains of knowledge, such as those of plants, animals, and kin”. For example, several ethnosemanticists have extensively studied kinship classifications in the Aboriginal languages of Australia and noted their complexity relative to the kinship system classifications in varieties of English such as American English or Australian English. An important field of inquiry, closely related to ethnosemantics, is ethnobiology which is the study of how plants and animals are categorised and used across different cultures (Berlin 1992). The ethnography of speaking, or the ethnography of communication, largely associated with the work of Dell Hymes, explores culturally distinctive means and modes of speaking, and communication in general.

Hymes emphasised the role of sociocultural context in the ways in which speakers perform communicatively. He argued that the competence that is required for the conduct of social life includes more than just the type of linguistic competence Chomskian linguists had studied. He proposed that a discussion of these factors be placed under the rubric of communicative competence, which includes competence in “appropriate” norms of language use in various sociocultural contexts. Generally, the three linguistic-anthropological traditions discussed so far “share an interest in the native’s point of view” as well as an interest in the sociocultural grounding of language, although a number of anthropological linguists have simply focused on documenting, describing, and classifying lesser known languages. Cognitive linguistics itself utilises several analytical tools drawn from

the broad field of cognitive science, notably the notion of schema. The concept of schema has been very widely used in several disciplines and under different rubrics, and this has led to different understandings and definitions of the term.

For cognitive linguists such as Langacker, schemas are abstract representations. In classical paradigms of cognitive psychology, however, schemas are considered more broadly as building blocks of cognition used for storing, organizing, and interpreting information. Image schemas, on the other hand, are regarded as recurring cognitive structures which establish patterns of understanding and reasoning, often elaborated by extension from knowledge of our bodies as well as our experience of social interactions (for example, Johnson 1987). An example of this would be to understand the body or parts of the body as “containers”. Such an understanding is reflected in expressions like with a heart full of happiness. Another analytical tool used in cognitive linguistics is the conceptual metaphor, which is closely associated with the work of Lakoff, and to a lesser extent Johnson.

Conceptual metaphors are defined as cognitive structures that allow us to conceptualise and understand one conceptual domain in terms of another. For instance, the English metaphorical expressions heavy-hearted and light-hearted reflect the conceptual metaphor of heart as the seat of emotion. In proposing the framework of Cultural Linguistics, Palmer persuasively argued that it is very likely that all these conceptual structures have a cultural basis.¹ His own work is based on the analysis of cases from such diverse languages as Tagalog, Coeur d’Alene, and Shona. Although Palmer believed that the link with cognitive linguistics could provide Cultural Linguistics with a solid cognitive perspective, his proposal received criticism for not having a strong cognitive base, specifically, in the areas of cognitive representations, structure, and processes. The criticism, however, appears to be related to the fact that there are different interpretations of the term cognitive. What makes studies associated with mainstream cognitive linguistics “cognitive” is their emphasis on cognitive conceptualisation, whereas studies of cognitive processing in the subfield of psycholinguistics mostly focus on non-conceptual phenomena, such as response time and strength of response.

In recent years, Cultural Linguistics has drawn on several other disciplines and sub-disciplines in the process of developing a theoretical framework that affords an integrated understanding of the notions of cognition and culture, as they relate to language. This framework is one that may be best described as cultural cognition and language in that it proposes a view of cognition that has life at the level of culture, under the concept of cultural cognition. Cultural cognition draws on a multidisciplinary understanding of the collective cognition that characterises a cultural group. Several cognitive scientists have moved beyond the level of the individual, working on cognition as a collective entity. Other scholars, working in the area of complex science often under the rubric of Complex Adaptive Systems (CAS), have been seeking to explain how relationships between parts, or agents, give rise to the collective behaviours of a system or group.

A number of scholars, notably Hutchins (1994), have explored the notion of distributed cognition, including factors external to the human organism, such as technology and the environment, in their definition of cognition. Drawing on all this work, Sharifian offers a model of cultural cognition that establishes criteria for distinguishing between what is cognitive and what is cultural and the relationship between the two in the domain of Cultural Linguistics.

Cultural cognition embraces the cultural knowledge that emerges from the interactions between members of a cultural group across time and space. Apart from the ordinary sense of emergence here, cultural cognition is emergent in the technical sense of the term. In other words, cultural cognition is the cognition that results from the interactions between parts of the system (the members of a group) which is more than the sum of its parts (more than the sum of the cognitive systems of the individual members). Like all emergent systems, cultural cognition is dynamic in that it is constantly being negotiated and renegotiated within and across the generations of the relevant cultural group, as well as in response to the contact that members of that group have with other languages and cultures. Language is a central aspect of cultural cognition as it serves, to use the term used by wa Thiong'o (1986), as a "collective memory bank" of the cultural cognition of a group. Many aspects of

language are shaped by the cultural cognition that prevailed at earlier stages in the history of a speech community. Historical cultural practices leave traces in current linguistic practice, some of which are in fossilised forms that may no longer be analysable. In this sense language can be viewed as storing and communicating cultural cognition. In other words, language acts both as a memory bank and a fluid vehicle for the (re-)transmission of cultural cognition and its component parts or cultural conceptualisations.

A question might be asked in relation to the need for the development of Cultural Linguistics. Scholars who have been interested in exploring the interrelationship between language and culture have faced at least two significant challenges in regards to the notion of culture: one is its abstractness and the other, the essentialist and reductionists implications. often associated with it. These challenges have led to the avoidance of the term by many scholars. For example, as Atkinson puts it, “in the very field which innovated the concept in fact – anthropology – culture has been ‘half-abandoned’”¹⁰.

Many scholars have found the notion of culture to be too abstract to be useful in explicating the relationships that link beliefs and behaviour to language use. Although linguists have had rigorous analytical tools at their disposal, what has not been available to them is an analytical framework for breaking down cultures and examining their components, so that features of human languages could be explored in terms of the relationship between language and culture.

Cultural Linguistics, and in particular the theoretical framework of cultural cognition and cultural conceptualisations, is an attempt to provide such an analytical framework. First of all, this framework avoids the abstractness of the notion of culture and instead focuses on exploring culturally constructed conceptualisations. As this chapter has shown, the framework draws on several disciplines, such as cognitive science and cognitive linguistics, for its analytical tools, such as cultural schemas, cultural categories, and cultural metaphors. These analytical tools allow

¹⁰ Peeters, Bert. 2015. Language, culture and values: towards an ethnolinguistics based on abduction and salience. *Etnolingwistyka* 27: 44–62. doi: 10.17951/et.2015.27.47

cultural conceptualisations to be examined systematically and rigorously. Furthermore, they enable the analysis of features of human languages in relation to the cultural conceptualisations in which they are entrenched¹¹.

As for the essentialist and reductionist tendencies associated with the notion of culture, the theoretical model of cultural cognition and cultural conceptualisations avoids these by, first of all, examining cultural conceptualisations rather than examining speakers and then ascribing cultures to people, or people to cultures. It also views cultural conceptualisations as heterogeneously distributed across the members of a group, rather than equally shared by the speakers. Both language and culture demonstrate a similar pattern of distribution across speech communities, and neither of them is homogenously held by speakers. These themes will be further expanded in the remainder of this chapter.

Another class of cultural conceptualisation is that of the cultural category. Categorisation is one of the most fundamental human cognitive activities. It begins, albeit in an idiosyncratic way, early in life. Many studies have investigated how children engage in categorizing objects and events early in life. Children usually begin by setting up their own categories but as they grow up, as part of their cognitive development, they explore and discover how their language and culture categorise events, objects, and experiences. As Glushko et al. put it: Categorization research focuses on the acquisition and use of categories shared by a culture and associated with language – what we will call “cultural categorization”. Cultural categories exist for objects, events, settings, mental states, properties, relations and other components of experience (e.g. birds, weddings, parks, serenity, blue and above). Typically, these categories are acquired through nonnal exposure to caregivers and culture with little explicit instruction. The categorisation of many objects, events and experiences, such as “food”, “vegetables”, “fruit”, and so on, and their prototype instances, are culturally constructed. It is to be noted that the reference to wedding as a category in the above quotation is distinct from the use of this word in relation

¹¹ Арутюнова Н. Д. Язык // Русский язык. Энциклопедия. М., 1997, 652с.

to cultural schemas. The “wedding” as a cultural category refers to the type of event that is opposed to “engagement” or “dining out”, for example. “Wedding” as a cultural schema includes all the other aspects of the event, such as the procedures that need to be followed, the sequence of events, the roles played by various participants and expectations associated with those roles. As for the relationship between cultural categories and language, many lexical items of human languages act as labels for the categories and their instances.

As mentioned above, in English the word food refers to a category, and a word such as steak is an instance of that category. Usually categories form networks and hierarchies, in that instances of a category can themselves serve as categories with their own instances. For example, pasta is an instance of the category of “food” with its own instances, such as penne or rigatoni.

Apart from lexical items, in some languages cultural categories are marked by noun classifiers. For example, Murrinh-patha, an Australian Aboriginal language, uses ten noun classes which are reflective of Murrinhpatha cultural categorisation. These categories are identified through noun class markers that appear before the noun. The following list from Walsh includes the class markers and the definition of each category: Kardu: Aboriginal people and human spirits Ku: non-Aboriginal people and all other animates and their products Kura: potable fluid (i.e., “fresh water”) and collective terms for fresh water (i.e., “rain”, “river”) mi: flowers and fruits of plants and any vegetable foods; also faeces thamul: spears thu: offensive weapons (defensive weapons belong to nantht), thunder and lightning, playing cards thungku: fire and things associated with fire da: place and season (i.e. dry grass time) murrinh: speech and language and associated concepts such as song and news nanthi: a residual category including whatever does not fit into the other nine categories The above categorisation also allows for multiple membership in the sense that depending on its function, a noun may be categorised into one class at one time and another class at another. For instance, a boomerang may be categorised as nanthi when it is used as a back-scratcher and thu when it is used as an offensive weapon. Also, in the Dreamtime Creation stories, when the Ancestor beings turn into animals

while engaged in their journey of creating the natural world this change is signalled by a switch from one noun class into another. This system of noun classification is entrenched in Murrinh-patha cultural categorisation, which in turn is based on the Murrinh-patha world-view. For instance, as Walsh argues, the fact that fresh water, fire, and language are classified separately indicates that each holds a prominent place in the culture of the Murrinh-patha. Apart from noun classifiers, there are pronouns in many Aboriginal languages that reflect cultural categories, through marking moiety, generation level, and relationship.

In Arabana, as an example, the pronoun *amanthara*, which may be glossed into English as ‘kinship-we’, captures the following complex category: *Amanthara* = we, who belong to the same matrilineal moiety, adjacent generation levels, and who are in the basic relationship of mother, or mothers’ brother and child. In Arabana, this cultural categorisation of kin groups is also marked on the second plural kinship pronoun *aranthara* and the third person plural kinship pronoun *karananthara*. These examples clearly reveal how some cultural categories are encoded in the grammatical system of a language. These examples clearly reveal how some cultural categories are encoded in the grammatical system of a language. As mentioned earlier, conceptual metaphor refers to the cognitive conceptualisation of one domain in terms of another.

Extensive research in cognitive linguistics has shown how even our basic understanding of ourselves and our surroundings is mediated by conceptual metaphors. For example, in clock-and-calendar industrial cultures time is commonly understood in terms of a commodity, money, a limited resource, and so on. This is reflected in expressions such as buying time, saving time, and the like. More importantly our understanding of ourselves is achieved through conceptual metaphors. For example we can conceptualise our thoughts, feelings, personality traits, and so on in terms of our body parts. Research in Cultural Linguistics is interested in exploring conceptual metaphors that are culturally constructed, which I refer to as cultural metaphors. Several studies have explored cultural schemas and models that give rise to conceptual metaphors, for example through ethnomedical or

other cultural traditions. For example, in Indonesian it is hati ‘the liver’ that is associated with love, rather than the heart. Siahaan traces back such conceptualisations to the ritual of animal sacrifice, especially the interpretation of liver organ known as “liver divination”, which was practised in ancient Indonesia.

It should be noted here that the cognitive processing of conceptual metaphor is a rather complex issue to explore. While the use of the term metaphor here highlights the involvement of two distinct domains of experience (that is: source and target) it does not follow that every use of an expression that is associated with a conceptual metaphor involves the online cognitive process of mapping from one domain to another. Some cases of conceptual metaphors are simply “fossilised” conceptualisations that represented active insight at some stage in the history of the cultural cognition of a group. Such metaphors do not imply current speakers of the language have any conscious awareness of the cultural roots of the expressions, or are engaged in any conceptual mapping when they use them. In such cases, the conceptual metaphors may serve rather as cultural schemas which guides thinking about and helps with understanding certain domains of experience. In some other cases, the expressions that are associated with such cultural conceptualisations may be considered simply as figures of speech. As for the relationship between cultural conceptual metaphors and language, it is clear from the above discussion that many aspects of human languages are closely linked with cultural metaphors. In fact, Cultural Linguistics and cognitive linguistics heavily rely on linguistic data for the exploration of conceptual metaphor.

As mentioned above, the language of emotion (for example, you broke my heart) largely reflects culturally mediated conceptualisations of emotions and feelings in terms of body parts. In short, Cultural Linguistics explores human languages and language varieties to examine features that draw on cultural conceptualisations such as cultural schemas, cultural categories, and cultural conceptual metaphors, from the perspective of the theoretical framework of cultural cognition.

It is known that "from the point of view of internal construction, language is a complex system consisting of a certain number of closely related language units and the rules for using these units." The well-known linguists H. Nematov and R. Rasulov distinguish the stages of language development and speech process in the style of "language-norm-speech" and note that "language is not given by direct observation. It exists in the minds of the members of the society and is considered as a set of ideas about the units and their mutual relations, which are ready, common, mandatory for all of them, and serve to form and express the opinion. Language, as a component of national values, spirituality, and even ideology, is not only a tool for communication between people, but also a tool for their education. Respect for the mother tongue is love for the Motherland. Honoring the mother tongue is honoring Uzbekistan, the motherland of that language. Attitude towards the mother tongue is an important tool for educating members of society. Attitude to language is a component of universal human culture. The mother tongue is the pride of the country.

The culture, spirituality, intellectual level of the nation is clearly seen in relation to the mother tongue. The Uzbek language, as the national wealth of the Uzbek people, has been honored, honored and polished by our ancestors since ancient times. The relationship of Mir Alisher Navoi, the founder of the Uzbek literary language, to our native language, the fact that he proved the possibilities of this language as an extremely rich, beautiful, unique language with his royal works, the purity, prestige, influence of our native language, as the pride of our nation, they fought for a high culture of speech and deserve all praise and honor.

Language and speech culture are an integral part of society's life, because the mother tongue as an important means of education directs people to great goals, inspires them, and encourages them to live with noble dreams. The power of words and the fact that language is a sharp weapon can be clearly felt in the works of Alisher Navoi. From history until now, attitudes towards the mother tongue have been different. But the most important achievement is that the Uzbek language, as the most beautiful language with its deep roots, is still maintaining its potential as a

national literary heritage with its rich lexicon, means of expression, colorful grammatical structure. Every child of the nation is responsible for revealing, developing and enriching its unique opportunities, and no one should be indifferent to its development.

Uzbek language as the national literary language of the Uzbek people, raising its prestige, showing off its high spirituality and culture, and being proud of our achievements. Since it is the main tool to show our identity, it always requires care, attention, and care. The maintenance of the literary language and increasing its status is determined by strict adherence to its laws, i.e., the norms of the literary language. Attention to the Uzbek literary language is to ensure its status as a state language, to increase its role in social-political, spiritual-cultural, economic life, education and training, office work, publishing, high culture use in mass media, It is closely related to objectively evaluating the changes in z wealth and grammatical construction, taking certain measures when necessary, and making conscious interventions for language development.

Attitude towards the Uzbek language was not smooth during the former union. A one-sided approach to nations and their national values, historical, national, religious heritage, including national languages, from the point of view of the ruling ideology, has led to discrimination of many nations and their languages. The extremely low attention to the Uzbek language greatly damaged its position in business, education, publishing, mass media, and even as a colloquial language. As a result, the wide possibilities of the Uzbek language were limited, the language of the mass media began to become more and more official, the language of translation, it became impossible to carry out a live conversation without Russian words. The lovers of our nation - writers, poets, journalists, scientists, teachers realized that the Uzbek literary language is in need of care and maintenance. At first, it started with certain passions, and then bold steps taken with good intentions, such as raising the legal status of the Uzbek language, which is considered spirituality. During the period of independence, the position of the Uzbek language increased tremendously: the state language began to be used in practice in social-political, economic, cultural-

educational and all other aspects. The efforts of intellectuals, writers, poets, expert scientists, especially journalists have increased to bring out the rich, beautiful and unique possibilities of the Uzbek language based on the spirit of independence, creativity, and national pride the nation's pride, pride, wealth, and prestige, were taken by our people, most importantly. , our head of state supported. Uzbek language was given state status. It was not just an official name, but an example of respect for the pride of our nation, a symbol of

In the first years of independence, a specific struggle for the prestige of the Uzbek language began. In the press, through radio and television, various opinions were expressed about the uniqueness of the Uzbek literary language, the use of words, the use of grammatical forms, and the creation of new words and terms. Among them, special attention was paid to the language of the press. This is not for nothing. Because the press is the herald of the nation, a mirror of spirituality, and an important means of education. The press is important for revealing the possibilities of the Uzbek literary language as a means of propaganda, campaigning, education, influencing, determining the level of its development, showing the laws and regulations of the literary language, literacy, speech culture.

The press plays a huge role in monitoring, analyzing, evaluating the process taking place in the Uzbek literary language, drawing appropriate conclusions, taking care of it, correcting wrong situations, and taking care of it. The Uzbek literary language has strict rules, i.e. literary norm. Strict adherence to the norms of the literary language is equivalent to showing respect for the mother tongue, the Uzbek people who are considered to be its owners, and our Motherland. In particular, compliance with the literary norm imposes a great responsibility on press officers, journalists and intellectuals. It is known that the role of language as a communication tool in society constitutes its communicative function. Expressing and influencing language is its expressive function. The expressive task includes the informative task of expressing a specific message and conveying it to the listener, and the emotive task of expressing feelings and emotions. At the same time, the language is a means of international communication, a tool for preserving and passing on experience and

knowledge to generations, and these processes are the accumulative function of the language.

This function of language is also known as its epistemological (cognitive process) function. Therefore, language as a communication tool of society is a socio-historical, cultural and logical system consisting of speech sounds, words formed from their interconnection, grammatical tools and rules for their appropriate use, a sign of spirituality. The relationship between language and speech is also known from the following. Language is organized on the basis of speech and is realized through speech. Language is both the basis and the product of speech at the same time. Language provides material for communication; speech is the formation of ideas from this material. The survival, existence and development of the language is through speech. For example, I am speaking using the Uzbek language in my speech, so this is the existence of the Uzbek language, its existence.

Therefore, every specific form of language is a real speech, a speech activity. Language is a treasury of linguistic (linguistic) units and rules in human memory. Speech is the active movement of these units based on certain rules, the performance of a certain social task, that is, speech is a process, a practice. Both language and thought are social phenomena. Language and speech, which have a social character, are realized through each other, that is, language is manifested through speech, and speech is manifested through language. Language and speech are interrelated, related to each other, one cannot exist without the other, but they are different social phenomena. Language is abstract, and speech is concrete, that is, we hear, acoustically perceive and see speech (in text). The speech is always clear and takes place in a certain place (place) and at a certain time. Speech requires the existence of a speaker, a listener, and an object - the object of thought.

Speech depends on the individual. Language does not depend on an individual. The creator of the language is the people, as A.A. Potebnya said, the language is the product of the people. The creator of speech is an individual, a human being. Speech can be high or low, fast or slow, long or short, with or without facial expressions, with or without hand movements, clear or unclear. doesn't come.

Speech can be both monologic and dialogic. Language cannot be monologic or dialogic. Language is a tool of communication, speech is a method of communication. Language is a possibility, speech is a reality, affectivity.

Language - generality, speech - particularity, individuality. According to the origin of speech, it is primary, i.e. before speech - speech sounds appeared, and language is secondary, formed and formed on the basis of speech. Language is known through analysis, and speech through reception and understanding. The life of the language is long, it is related to the life of the people, and the life of the speech is short, that is, it exists only at the time of speaking. Speech, which is a special function of language, is examined by psychology, linguistics (stylistics, speech culture, etc.), physiology (studying the structure of the speech apparatus), information theory, and other sciences¹².

Language is studied by linguistics, philosophy, logic, history, semiotics and other disciplines. The dialectical relationship between language and speech is that speech is formed as a result of speech activity. Speech is made up of language units and separated into language units. Language units serve for speech activity - activity. The concept of culture is extremely broad and covers almost all processes, directions, and events related to the life and activities of society. Speech culture is of special importance as a very important, inseparable component of society life, society culture, a specific reality, appearance.

It includes everyday, constant, necessary processes such as exchange of ideas, communication, speech, "manages" them, becomes a reality through them, and has the power to influence. Speech is the process of using the social and individual unique weapon called language, the manifestation of language units and possibilities in a necessary and permanent relationship with the objective existence, thinking and situation. The concept of striving to speak culturally has existed in all nations since ancient times. This concept is a specific relational concept. So, the concept of speech

¹² Арутюнова Н. Д. Язык // Русский язык. Энциклопедия. М., 1997, 652с.

culture is an ethical and aesthetic category, a phenomenon that determines the language and spirituality of every nation.

Speech culture is not only actions aimed at conscious and purposeful standardization of the literary language, but also an activity that serves to educate the people of a certain "language taste" for the general upliftment of the nation. The term speech culture in linguistics expresses three different phenomena: Cultural speech, that is, the name of a speech phenomenon. The name of the scientific problem related to the concept of cultural speech and called speech culture. The name of the field dealing with the study of the problems of speech culture, the department of linguistics. Each of the three mentioned events has complex aspects and aspects.

1. Speech culture is one of the unique features of literary language development.
2. Speech culture (linguistic culture) is an activity consisting of the help of literary language, that is, a conscious intervention in the development of language (linguistic school of Prague).
3. Speech culture is the ability to consciously understand the language and its rules, to make a clear, clear, and useful speech.
4. Speech culture consists of people's complete and deep thinking among themselves, mastering all the possibilities and tools of the language.
5. Speech culture is not only correct speech, but also readability and eloquence.
6. Speech culture is the art of being able to speak and write appropriately with appropriate use of language tools.
7. The culture of speech is, first of all, the culture of thinking.
8. The speech, which is also distinguished by its national identity, is a cultural speech.

Speech culture is an attitude towards the use of language as a communication tool. The higher the attitude of the representatives of the language to the possibilities of this unique weapon, the factors in its use: thinking, consciousness, existence,

various situations and circumstances, the higher the level of the attitude to the goal, the higher the level of speech culture. On the contrary, it is inevitable that speech culture will be at a low level. Speech has its own characteristics. It is the process of providing certain communication. This process is related to the personality, age, position, level of knowledge and situation of the interlocutor. The opinions of linguists on this matter are important. For example, Professor B. Orinboyev states the following in his article entitled "Speech and Oratory Art": "Each speech is spoken with a certain purpose, has its own ideological direction and aesthetic power. These features are characteristic of the external character of speech.

Sometimes there is an unpronounceable speech directed at the speaker himself. In this, the speaker talks to himself. Such a speech can be in the nature of an intellectual, connected speech. Different types of speech are determined by its scope of use and sociolinguistic relevance¹³.

¹³ Арутюнова Н. Д. Язык // Русский язык. Энциклопедия. М., 1997, 652с.

CHAPTER II. SPEECH TYPES, FORMS AND ITS COMMUNICATIVE QUALITIES IN ENGLISH AND UZBEK LANGUAGES

Communication is the process by which people interact with each other during their various activities. Each person's activity in society (work, study, play, creativity, etc.) includes forms of interaction. Therefore, each person's position in society, the success of his work and his reputation are directly related to his ability to communicate. Interpersonal communication, which seems easy at first glance, is actually a very complex process that is learned throughout a person's life. Commenting on the psychologically complex nature of communication, writes B.F. Parigin: "Communication is so multifaceted that it simultaneously includes:

- a) the process of individual influence;
- b) the process of exchanging information between individuals;
- c) the process of one person's relationship with another;
- d) the process of one person influencing others;
- e) opportunity to be kind to each other;
- f) the process of mutual understanding of individuals.

Communication is not only effective through verbal communication. Non-verbal communication includes intonation, gestures, facial expressions, images. In everyday life, such language is called verbal speech or body language¹⁴. We often use non-verbal language. In any case, when we see a person's face, there are speech and body language that occurs during personal contact, facial expressions and gestures that we automatically read. Even if we talk on the phone and cannot see the expression, the gestures of the interlocutor, his intonation, pace of speech, timbre and other non-verbal signs help to understand the mood, attitude to the conversation, emotions. Non-verbal language is not the same for all cultures. Words, like gestures and facial expressions, can be alien. Many nations have the same non-verbal communication, but many are still different.

¹⁴ Sayfullaeva R.R., Mengliyev B.R., Bogieva G.H., Kurbanova M.M., Yunusova Z.K., Abuzalova M.K. Modern Uzbek Literary Language. Textbook - T.: Science and Technology, 2009. -416 p

Gestures and facial expressions of people who speak English in different countries - Great Britain, USA, Australia, Canada, etc. - are as different as their accents. That's why we don't divide non-verbal English into two dialects, we just talk about some differences if necessary. When we interact with people from other cultures, we usually pay a lot of attention to our spoken language. But non-verbal language continues to be used even if we don't care about it. In many cases, the non-verbal language of representatives of other cultures is different from what we are familiar with¹⁵.

As spoken languages differ according to the type of culture, so the non-verbal language of one nation differs from the non-verbal language of another. Some gesture may be universally recognized and have a clear interpretation in one nation, but in another nation it may not be defined at all or have a completely opposite meaning. Gesture "Good" or a circle formed by fingers. This test was popularized in America at the beginning of the 19th century, mainly by the press, which began to shorten words and shorten simple words to their initial letters. There are different opinions about what the initials mean "OK". Some believe that they mean "all right", but this is an antonym of the word "knockout", which in English is K.O is determined.

Another theory based on this abbreviation is the slogan in the election campaign on behalf of the birthplace of the American president who used these initials (OK). Which of their theories is correct, we will never know, but the circle itself represents the letter "O" in the word O'keu. The meaning of "OK" is well known in all English-speaking countries, in Europe and Asia, in some countries, the origin and meaning of this gesture is completely different.

For example, in France it means "zero" or "nothing", in Japan it means "money" and in some countries of the Mediterranean basin this gesture is used to indicate the homosexuality of the sexes. Thumb: Thumbs up means 3 in America, England, Australia and New Zealand. Usually it is used when "voting" on the road,

¹⁵ Safarov Sh. Speech communication system. Universal and ethnically specific. Samaxical relations. -T.: Teacher, 1996.

trying to catch a passing car. The second meaning is "everything is in order", if the thumb is sharply thrown, it becomes an insulting sign, it means obscene cursing or sitting on it¹⁶.

In some countries, for example in Greece, this gesture means "shut up", so you can imagine the situation of an American trying to catch a passing car on the Greek road with this gesture! For Italians, it means the number "1". When Italians count from one to five, this gesture indicates the number "1" and the index finger then indicates "2". When Americans and English count, the index finger means "1" and the middle finger means "2"; in this case the thumb represents the number. "5". The thumbs-up gesture, along with other gestures, is used as a symbol of power and dominance, as well as to "thumb" you in situations where someone wants to. V-shaped finger.

This sign is very popular in the UK and Australia and has offensive commentary. During World War II, Winston Churchill popularized the "V" sign to indicate victory, but for this sign the hand is turned with the back to the trumpet. the gesture has an offensive meaning - "shut up". In most European countries, however, the V sign means "victory" anyway, so if an Englishman were to tell a European to shut it up, what would he think.

In many countries, this gesture also means the number "2". When talking about himself, the European puts his hand on his chest, and the Japanese - on his nose. It is impossible to imagine communication without communication between members of the public and their interaction (information and data). This is why the concept of "Speech communication" seems redundant. Communication includes conversation, exchange of ideas and information. But speech communication (in Russian: "rechevoye obsheniye", English: "discourse") is one of the most common. This is a common term in linguistic and non-linguistic terminology. The written or spoken form of language possibilities, the process of expression is related to the

¹⁶ Klyuev E.V. Speech communication. M.: PRIOR, 1998.

meaning of material reality. Therefore, communication without material form of linguistic means is considered non-verbal¹⁷.

The term "Communication" is often used verbally, that is, verbal or verbal communication using verbal, non-communicative, non-communicative means (gestures, various signs). non-verbal communication with 'siri. Speech communication means the use of verbal and non-verbal means in a collaborative process. These speech activities are linguistic, moral, aesthetic, national, spiritual, cultural, social, events (cause, effect, purpose) and others. Full satisfaction of a person's need for communication also affects his work. People, their presence and ability to communicate in this environment often increase their work ability, especially when negotiating, side-by-side operations are more than their counterparts. It is true that if the person in the partnership likes him, then there is a feeling sympathy between them, then the person comes to work "as if on vacation".

Therefore, the American sociologist and psychologist John Moreno, in turn, studied the direct impact of this factor on productivity using questionnaires and sociometric methodology. It should be noted that informal means of communication are national and regional characteristics. For example, the communication process of Uzbek people is rich and the direct nature of their relationships is related to the use of such tools more. How children express their feelings and desires to them depends on the mother's age characteristics. If you look at the culture of other nations, you can see that they are also part of the means of communication used for different purposes in different nations. If the Bulgarians tried to confirm one thing, they shook their heads and turned their heads. It is known that Uzbeks, Russians and some other nationalities are the opposite.

In non-verbal communication, the spatial position of the interlocutors is also important. For example, since women are more emotional, talk to each other when they tend to talk, and there is always space between men. Scientists have found that face-to-face training is preferable, as children also feel more responsible among

¹⁷ Knapp M.L. Non-verbal communication. M.: PRIOR. 2000

students. The state of the emotional group is also positive due to the emotional exchange, and children's relationships with the subject and others are improved. Thus, it forms an internal psychological mechanism for communication, the interaction of people in society. In addition, taking into account the developing modern democratic relations, the need for collective decision-making instead of individual decision-making, one of the important factors of this work is productivity and efficiency¹⁸.

In Uzbek linguistics, the speech appearance of a person is manifested in three types. These are speaking, reading and listening. Speaking means giving information, giving advice, ordering, and asking about things unknown to the speaker. When speaking, the speaker's knowledge, culture, and manners come to the fore. Speaking can be monologic and dialogical. In a monologue speech, one person's thoughts are expressed without counter questions or answers. It is not shared by the interlocutor. In dialogic speech, the interlocutor is alternately a listener and a speaker. Reading is the interaction of the reader with the author and characters of the work through written speech. Thanks to reading, the student becomes aware of the events reflected in the written speech. Reading is the most important way to get information. A person reaches spiritual maturity through reading.

In terms of vocabulary, oral speech is much poorer than written speech. In it, the same words and the same forms are repeated more often, which is related to the difficulty of choosing language tools. The active speech act of the oral speaker reaches the listener based on pauses, tone, emphasis, and various gestures. A stop is a temporary stop of the voice, during which the parts of speech stop, the flow of speech is interrupted. During the pause, one breathes and prepares to pronounce the next part of the speech. The parking lot is used for various purposes. A pause to take a new breath after a part of the speech that has been spoken until the end of one breath is called a pause for correcting the breath. Air is filled into the lungs during exhalation. Such a stop is well used by radio and television presenters.

¹⁸ Safarov Sh. Speech communication system. Universal and ethnically specific. Samarkand.. 1991.-172

Written speech is distinguished from oral speech by the following features. The author writing the speech has the opportunity to think freely in terms of time. He can repeatedly analyze parts of his speech and the whole speech, choose the most suitable opportunities for thought, increase the structure of the sentence. That is why written speech is more fluent than oral speech.

Speech activity of people is realized in the form of monologue, dialogue, polylogue. A monologue is a speech of the speaker addressed to himself or the listener. In a monologue, the speaker gives information about the events known to him, his inner experiences. Internal monologue is one of the methodological methods used in literature. This method makes it possible to describe the specific events that happened, based on them as thoughts that appeared in the inner experiences of the hero. Internal monologue is the internal speech of the speaker.

External monologue is the external speech of the speaker. Language capabilities come into play in it. External speech expressing the speaker's inner feelings and spiritual experiences is called a lyrical monologue. A lyrical monologue reflects a person's dreams, impressions from the outside world, and future plans. The speaker's narration of events is considered a message monologue. Message monologue is used more often in storytelling. When one of the syllables is pronounced with a stronger voice than the others, it is called accent. The stressed syllable of the word is called stressed syllable, and the rest are unstressed syllables. In Uzbek, the accent is mainly on the last syllable of the word. Adding suffixes to words increases the stress.

Dialogue is one of the forms of speech, in which every thought is directed directly to the interlocutor. The syntactic construction of dialogic speech is simpler than that of monologic speech. Dialogue means a conversation between two or more people. In dialogue, each person's speech is written with a hyphen at the beginning of the letter. Gesture refers to hand and body movements that appear involuntarily during speech. Gestures are used to convey ideas.

The requirements and perceptions of speech culture before the emergence of the literary language differ from those of the period after the emergence of the

literary language, that is, the perceptions of the speech culture associated with the literary language. Because speech culture is really related to literary language and its norms. When we talk about the literary language, first of all, we come across the definition of the literary language - the highest form of the national language. The highest form of the literary language can be seen in the uniqueness of this language, its characteristics and functions.

Literary language is formed on the basis of vernacular language. The purpose of the emergence of the literary language and its creation is to create a universal mass communication tool. The use of the literary language as an official state language is the language of socio-political spheres, the language of official communication and correspondence, the language of official affairs and documents, the language of diplomatic relations, the language of radio and television, the language of oral propaganda and propaganda, the language of scientific methods, opens the way for development in many directions, such as fiction and stage language, education, cultural language. Literary language rises to the level of communication tool in all spheres of socio-political and scientific-cultural life. This situation makes the literary language a mediator of culture and civilization, a tool that expresses, preserves, and transmits concepts and ideas related to this to future generations.

In order to demand from people the culture of speech, that is, to speak and write correctly, it is necessary to define a tool that can be a tool for such speaking and writing. Such a weapon is literary language. Literary language is the measure and criterion of correct speaking and writing of speech culture. However, literary language is not a phenomenon that appeared from somewhere and suddenly fell from the sky. In fact, it is a component of speech culture, and it is a phenomenon that strives for culture. That is why, for example, linguists who are representatives of the scientific school called "Prague Linguistic Circle" call the concept of speech culture as language culture, literary language culture. When they say the culture of speech, they first understand the culture of the literary language: "By the culture of the

literary language, we understand the conscious processing of the literary language"¹⁹.

Literary language culture includes three phenomena (concepts):

- 1) conscious processing (normalization) of literary language;
- 2) the developed, i.e. cultured state of the literary language;
- 3) further processing and improvement of some cases in cultural literary language norms.

The rules for making a speech are as follows:

- a) to know the synonymic possibilities of the language and to select the necessary option from the synonymy line and use it in speech;
- b) comprehensive knowledge of the meanings of the words used in the speech, avoiding uncreative approximate uses, because the use of random words makes the speech confusing;
- c) knowing the characteristics of homonyms, because not knowing them leads to a violation of accuracy.
- d) knowing paronyms, paying attention to their sound similarities.

Usually, the table of contents includes directions that can reveal the essence of thoughts, information, and events related to the topic. It is necessary that the main parts of the content are longer than each other and not contradict each other, that is, the effect of one should not be opposed by the other. A layout should only become "arranged" after it is filled in with a table of contents. Order is important not only in writing, but also in speaking. Works composed by organizing words and sentences are written in one of two directions, either literary or otherwise. If the words and sentences in a work are scattered and scattered without being connected to a specific tone, without measuring the meaning with a single measure, then this work is structured in the direction of "hair".

If the words and sentences in a work are structured according to a specific tone and measured by a specific scale, then the work is structured in the direction of

¹⁹ Rasulov R., Mo'yidinov Q. Nutq madaniyati. T., 2004-yil.

"system". Conversational style - this style reflects the common colloquial language of the people with its lexicon, phonemes, morphology and syntax. The style of speech is characterized by simplicity, simplicity, unpretentiousness, and excitement. In colloquial speech, there is sometimes the influence of speech forms characteristic of written speech, dialect, vulgarism, etc.

There are the following functional forms of oral speech:

1. Forms of everyday literary colloquial speech. It can include the everyday colloquial speech of people who speak literary language.

2. Speech of lecturers. Lectures and speeches of secondary and higher school teachers, lecturers, and scientists can be included in this view. This type of oral speech is mainly in the nature of monologic speech.

3. Radio and television speech (language).

This view includes speeches in literary language on radio and television. The basis of radio and television speech is the speech of announcers, radio and television commentators. The language of broadcasts, shows, conversations conducted in literary language through radio and television is subject to specific requirements of radio and television and has some specific normative aspects.

4. Stage speech. A special type of oral speech is stage speech. In stage speech, there is a desire to speak in a language that is understandable to the audience, while preserving the language features of the work being performed. The main factor that ensures the general understanding of stage speech is speaking in literary language. Literary pronunciation is especially important in this. Stage speech differs from the above-mentioned forms of speech in that it has a dialogic character.

Speech types are sometimes named from the point of view of the language of social classes and groups. For example: speech of teachers, speech of students, speech of young students, speech of children (speech of kindergarten children).

The general norm consists of the sum of the system of norms used in all forms of a certain language, for example, the Uzbek language:

- 1) Uzbek literary language norm;
- 2) norm of Uzbek dialects and dialects (dialectal norm);

- 3) the norm of Uzbek conversational speech;
- 4) social networks of the Uzbek language, i.e. norms of "social dialects", "social argos" (slangs, professional speech forms, norms specific to other types of argo).

Of course, we are interested in the norm of the literary language from the point of view of speech culture. Because of this norm, the language, as we noted above, differs from the living forms of the national language. The striving to bring language elements to a normative state is a characteristic of the literary language, and this process continues regularly. Pronunciation norms. As there are oral and written forms of literary language, there are spelling and pronunciation norms in speech. Pronunciation norms, i.e., literary pronunciation norms, are the correspondence of language units to literary language norms in the process of oral speech.

Although the orthographic norm of the Uzbek language has become more correct due to writing, there are still many shortcomings in pronunciation. The following reasons can be given:

1. It is noticeable that the Uzbek literary language could not master all the verbal norms perfectly. The acquisition of oral literary language is slower than the use of written literary language.
2. The influence of local dialects is strong in the speech of literary language speakers. This is especially noticeable in dialect pronunciation and dialect accents.
3. One of the notable features of Uzbek literary pronunciation is the difference between the speech of the old and the young generation...
4. Written speech, written texts, pronunciation (orphoepic) and spelling dictionaries have played a positive role in the consolidation of the norms of the verbal form of the literary language.

In oral speech, phrases and long sentences, which are characteristic only for written speech, appeared. Any speech is the external appearance of the text addressed to the listener or reader by a certain speaker or writer. Of course, we can call this speech a good speech only if it reaches the listener and has a certain effect.

In order for the speech to be good in every way, it sets certain requirements for itself. These requirements are called the main qualities and characteristics of speech. They are correctness, accuracy, logicity, effectiveness, cleanliness, comprehensibility and appropriateness of the speech.

1. Correctness of speech. "Correctness," writes V.Y. Kostomarov, "as a necessary and first condition of the culture of speech, strictly and precisely conforms to the norms of the literary language accepted at a certain time, acquires its pronunciation, orthographic vocabulary and grammatical norms. it is necessary to understand". Correctness of speech is its most important communicative quality.

If the speech is not correct, other communicative qualities will also be destroyed. If the structure of the speech is not correct, it also damages its logic, accuracy, and purposefulness. In order for the speech to be correct, it mainly requires strict adherence to two norms - accent and grammatical norm. It should not be forgotten that sometimes the meaning of words can change with the shift of emphasis. This also leads to speech disorders:

Olma – olma, hozir – hozir, yigitchayigitcha, o'quvchimiz – o'quvchimiz, yangi – yangi and etc. The logical (logical) accent that falls on one word in a sentence has a great service in differentiating the meaning. Adherence to the grammatical norm means correct use of the rules of sentence formation, not making mistakes when adding stems and suffixes, using agreement suffixes in their place, possessive and participle compatibility, the laws of connecting secondary fragments to them are understood.

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2. The accuracy of speech is the fact that the word is completely consistent with the reality it expresses. Clarity has long been known as one of the important

qualities of speech. Both Western thinkers and Eastern scientists considered accuracy to be the first condition of speech qualities.

Arastu: "Agar nutq noaniq bo'lsa, u maqsadga erishmaydi", -degan bo'lsa, Kaykovus: "Ey farzand, so'zning yuz va orqa tomonini bilgil, ularga rioya qilgil, so'zlaganda ma'noli gapir, bu notiqlikning alomatidir. Agar gapirgan vaqtingda so'zning qanday ma'noga ega ekanligini bilmasang qo'shga o'xshaysan..." deydi.

Clarity, as a quality of speech, is related to the ability to express clearly, the meaning of the subject of speech, and knowledge of the meanings of words used in speech. If the speaker knows well the subject of the speech he wants to think about, chooses appropriate words for it, and assigns tasks corresponding to the meanings of the words he chooses, then the speech will be clear. Clarity is of two kinds: clarity of object and clarity of concept.

3. The logic of speech is closely related to its main qualities of correctness and accuracy. Because it is natural that both a grammatically incorrect speech and an unsuccessfully chosen lexical unit to express an idea lead to a violation of logic. Violation of logical consistency leads to incompleteness of the idea expressed to the listener and reader, and sometimes it is not understood at all. As a result of carelessness in structuring the speech, sometimes even illogicality occurs. consider the following example: *"Ferma jonkuyarlari olti oylik davlatga sut sotish rejalarini muddatdan oldin bajaradilar (gazetadan)"*.

In the sentence, the order of words is not correct, the combination of "six months" does not come after the word "sale" and the logic is broken, even the wrong idea is expressed. The logicity of the concept requires that there is an intellectual sequence, a logical consistency in a separate text. However, this demand cannot be expressed in all aspects of the speech process. For example: let's take a look at how this requirement is followed in the styles of task, especially in the styles of scientific and artistic speech.

Works written in a scientific style have a coherent structure. It has an introduction, a main part and a conclusion, which are united into a single nation. The ideas expressed in the text are expressed in strict consistency. The structure of artistic

speech is a little different. Let's say that thoughts are being expressed at one time, and suddenly there is a break, and now other events are being narrated. Although this may seem like a violation of logical consistency, it is not. In works of art, in particular, in genres such as short story and novel, the wide planning requires the construction of the image in this way. It becomes clear at the end of such works that it is not logically damaged. In conclusion, by the logic of the speech, we understand the speech that is structured on the basis of a whole system, the development of thoughts is consistent, and every word and phrase is used in accordance with the specific purpose²⁰.

4. Purity of speech. Cleanliness of speech means, first of all, that it does not conform to the linguistic norm of the literary language. In fact, a good, ideal speech should be composed in accordance with the requirements of the modern Uzbek literary language, and should be free of various language and non-literary language elements. This is the linguistic side of the issue, and the non-linguistic aspects of speech purity are no less important. The linguistic elements that destroy the purity of our speech are mainly dialectisms and barbarisms.

True, they must be used in our language, it cannot be done without it. Because, in the language of fiction literature, dialectics and barbarisms can fulfill a certain artistic-aesthetic task, and serve to realize a certain idea and intention of the author. For example, it is even necessary to refer to dialectics and barbarisms when referring to the origin of the hero of the work or trying to give a national character. For instance: *"Yoshulli, saning qizing bunda gatililmagan. Ova, yoshulli. San manglayi qara batkirdor, na sababda mundoq yomon so'zlarni elga tarqatding"* (Mirmuxsin). In the following example, barbarisms - foreign words helped the writer to create a character, just as dialectisms served to give regional character in this example.

"Dobora" went to work again, (swearing, - he said, don't come, stop, push!)

Lexical units called parasitic words are also foreign to language culture. They are mostly used in colloquial speech, they appear as a result of the speaker's failure

²⁰ Nutq madaniyati va uslubiyat asoslar. R.Qo'ng'urov, E.Begmatov, Y.Tojiyev. -T., 2002-yil

to follow his speech, neglect, and gradually become a habit. For example: some people, without realizing it, are used to returning words like "good". "In the one-hour speech of one lecturer, - writes A. Akhmedov, we witness that the word "comrades" is repeated 101 times, the word "ie" 70 times, and the word "so" 60 times. see, 204 redundant, "useless" words were used in the one-hour speech²¹.

5. Effectiveness of speech. The effectiveness of the speech mainly refers to the process of oral speech, and therefore it is important to take into account the mental state of its reception by the listener. That is, it is necessary for the speaker to take into account the listeners, from the level of knowledge of people, even to their age, to the mood of their speech when the listeners hear it, and to control how their speech is received by the listeners. Just as it is not appropriate to speak in a lively, simple language in front of people with professional knowledge, it is not necessary to try to speak in a scientific and official language in front of ordinary, insufficiently educated listeners.

So, the speaker is required to act according to the situation, and it is his task to try to fully convey the idea he wants to express to the audience. So, what kind of speech should be understood as an effective speech? B. N. Golovin defines it as follows: "Effective speech refers to the characteristics of speech construction that attract the attention and interest of the listener and reader, and the speech with these characteristics is considered effective." Speaking in a language that the public can understand, being able to convince them is one of the main conditions for speakers. For this, as mentioned above, in addition to knowing the topic well, there should be a clearly defined plan for its presentation.

It is necessary to organize the thoughts in the speech in the first and second order, connect them with each other, introduce the plan of the speech to the audience first, and connect the sentence. Timing is one of the virtues of public speaking. Because the audience will not get bored if the speaking time is announced in advance and followed, if possible, if it ends a little earlier. The attitude of the speaker to his

²¹ A.Akhmedov. Til boyligi. – T., 196h, 27-bet

speech is also important, because only then can we avoid dry formality. The communication between the speaker and the listener will be good. If the speaker tries to prove his ideas on the basis of examples taken from his own or the audience's life, if he expresses subjective opinions on the topic, the speech will be more effective.

The requirements and perceptions of speech culture before the emergence of the literary language differ from those of the period after the emergence of the literary language, that is, the perceptions of the speech culture associated with the literary language. Because speech culture is really related to literary language and its norms. When we talk about the literary language, first of all, we come across the definition of the literary language -the highest form of the national language. The highest form of the literary language can be seen in the uniqueness of this language, its characteristics and functions. Literary language is formed on the basis of vernacular language. The purpose of the emergence of the literary language and its creation is to create a universal mass communication tool. The use of the literary language as an official state language is the language of socio-political spheres, the language of official communication and correspondence, the language of official affairs and documents, the language of diplomatic relations, the language of radio and television, the language of oral propaganda and propaganda, the language of scientific methods, opens the way for development in many directions, such as fiction and stage language, education, cultural language.

Literary language rises to the level of communication tool in all spheres of socio-political and scientific-cultural life. This situation makes the literary language a mediator of culture and civilization, a tool that expresses, preserves, and transmits concepts and ideas related to this to future generations. Literary language rises to the level of communication tool in all spheres of socio-political and scientific-cultural life. This situation makes the literary language a mediator of culture and civilization, a tool that expresses, preserves, and transmits concepts and ideas related to this to future generations. In fact, it is a component of speech culture, and it is a phenomenon that strives for culture.

That is why, for example, linguists who are representatives of the scientific school called "Prague Linguistic Circle" call the concept of speech culture as language culture, literary language culture. When they say the culture of speech, they first understand the culture of the literary language: "By the culture of the literary language, we understand the conscious processing of the literary language." Literary language culture includes three phenomena (concepts):

- 1) conscious processing (normalization) of literary language;
- 2) the developed, i.e. cultured state of the literary language;
- 3) further processing and improvement of some cases in cultural literary language norms.

The rules for making a speech are as follows:

- a) to know the synonymic possibilities of the language and to select the necessary option from the synonymy line and use it in speech;
- b) comprehensive knowledge of the meanings of the words used in the speech, avoiding uncreative approximate uses, because the use of random words makes the speech confusing;
- c) knowing the characteristics of homonyms, because not knowing them leads to a violation of accuracy.
- d) knowing paronyms, paying attention to their sound similarities.

Usually, the table of contents includes directions that can reveal the essence of thoughts, information, and events related to the topic. It is necessary that the main parts of the content are longer than each other and not contradict each other, that is, the effect of one should not be opposed by the other. A layout should only become "arranged" after it is filled in with a table of contents. Order is important not only in writing, but also in speaking. Works composed by organizing words and sentences are written in one of two directions, either literary or otherwise. If the words and sentences in a work are scattered and scattered without being connected to a specific tone, without measuring the meaning with a single measure, then this work is structured in the direction of "hair".

If the words and sentences in a work are structured according to a specific tone and measured by a specific scale, then the work is structured in the direction of "system". Conversational style -this style reflects the common colloquial language of the people with its lexicon, phonemes, morphology and syntax. The style of speech is characterized by simplicity, simplicity, unpretentiousness, and excitement. In colloquial speech, there is sometimes the influence of speech forms characteristic of written speech, dialect, vulgarism, etc.

There are the following functional forms of oral speech:

1. Forms of everyday literary colloquial speech. It can include the everyday colloquial speech of people who speak literary language.

2. Speech of lecturers. Lectures and speeches of secondary and higher school teachers, lecturers, and scientists can be included in this view. This type of oral speech is mainly in the nature of monologic speech.

3. Radio and television speech (language). This view includes speeches in literary language on radio and television.

The basis of radio and television speech is the speech of announcers, radio and television commentators. The language of broadcasts, shows, conversations conducted in literary language through radio and television is subject to specific requirements of radio and television and has some specific normative aspects. 4. Stage speech. A special type of oral speech is stage speech. In stage speech, there is a desire to speak in a language that is understandable to the audience, while preserving the language features of the work being performed. The main factor that ensures the general understanding of stage speech is speaking in literary language.

Literary pronunciation is especially important in this. Stage speech differs from the above-mentioned forms of speech in that it has a dialogic character. Speech types are sometimes named in terms of the language of social classes and groups. For example: speech of teachers, speech of students, speech of young students, speech of children (speech of kindergarten children). The general norm consists of the sum of the system of norms used in all forms of a certain

language, for example, the Uzbek language:1) norm of the Uzbek literary language;2) norm of Uzbek dialects and dialects (dialectal norm);3) the norm of Uzbek conversational speech;4) social networks of the Uzbek language, i.e. norms of "social dialects", "social argos" (slangs, professional speech forms, norms specific to other types of argo).Of course, we are interested in the norm of the literary language from the point of view of speech culture. Because of this norm, the language, as we noted above, differs from the living forms of the national language. The striving to bring language elements to a normative state is a characteristic of the literary language, and this process continues regularly. Pronunciation norms. As there are oral and written forms of literary language, there are spelling and pronunciation norms in speech. Pronunciation norms, i.e., literary pronunciation norms, are the correspondence of language units to literary language norms in the process of oral speech.

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4. Written speech, written texts, pronunciation (orphanic) and spelling dictionaries have played a positive role in the consolidation of the norms of the verbal form of the literary language. In oral speech, phrases and long sentences, which are characteristic only for written speech, appeared. Any speech is the external appearance of the text addressed to the listener or reader by a certain speaker

or writer. Of course, we can call this speech a good speech only if it reaches the listener and has a certain effect.

It is crucial to note that speech etiquette possesses a significant role in communication, in all spheres of life and situations ranging from formal communication to informal ones. According to the linguistic dictionary, speech etiquette represents the system of sustainable speech formulas imposed by the society in order to maintain communication in a chosen tone according to social roles and role positions relative to each other. Speech etiquette is applied in different situations: greetings, getting acquainted, farewells, gratitude, condolences, apologizing and others. Both English and Uzbek possess their own national-cultural peculiarities of speech etiquette. The etiquette formulas are connected with the life style and national traditions of the people.

From their cultural, religious and language background, Turkish and Uzbek cultures share some homogeneous features, while English or British culture is different in this respect, and may seem to be more modernized or westernized. In Uzbek culture, for instance, a kiss on cheek among females who have a close relationship, is a sign of politeness and respect. Among heterogeneous members of society, however, it is a taboo in social places. Because it is highly connected with keeping religious rules among members of society. In English culture, they may use a handshake or hug in greetings or in introducing to each other. Whereas in Uzbek culture, females and males do not normally use a handshake among each other's, unless a female gives a hand first to a male. Therefore, it can be seen that there is a cultural gap in these cultures at the level of behavior. Likewise, there is also a pragmatic gap in using language in these cultures, which will be analyzed below.

In Uzbek culture, politeness plays an important role in interacting and this became as a custom from an ancient time that respecting both youngsters and old generation is the key to build a strong social bond with each other. As in the Uzbek and in the English linguocultures there is special addressing to relatives in the family. Children usually address to their parents as dad-daddy, dada-dadajon, mummy-mom, oyi-oyijon. Such addressing as Sonny-o`g`lim, sis-singiljon, br –ukajon,

buddy-og`ayni is also used during conversations. Darling, azizim, azizam, sweetheart - sevgilim, baby (bolajonim) are commonly used in relation to beloved spouses. As the researches show the following formulas of speech etiquette are used in addressing, expressing gratitude, asking to do something in official letters: Dear Mr. Gore. Thank you for your quotation for strawboards dated 19 February... ...I shall bear your firm in mind when I require other products in the future. Yours sincerely. Hurmatli xonimlar va janoblar! Kompaniyamiz sizga ishonch uchun minnatdorchilik bildiradi va davomiy hamkorlik qilishga umid qilamiz! Samimiyat bilan sizning kompaniyangiz "Samsung". Official titles can be used. For example, Doctor White when referring to a doctor, Professor Smith when referring to a professor. Military rank placed before the name of the military - Captain Grant.

In some cases of addressing, naming someone is not only used just to attract the listener's attention to the speaker, but also used in order to show appreciation. Such ways of addressing expressed with the help of words, word combinations of appreciation, specific means of expressing appreciation or by the forms of substantivized adjective that expresses the meaning of appreciation: "Assalom aleykum hurmatli Rano Yusupova", or "Good morning, Your Majesty." The functions of addressing that can express respect and gratitude. Such ways of addressing are usually used when we address the people with higher rank, respected people, foreigners and in such cases it is expressed with help of specific words or morphemes like: hurmatli, xonimlar, janoblar, azizim, His/Her Majesty, His/Her Excellency, Dear, Mister, Mistress, Miss etc.

In Uzbek, there is some set of expressions, which are specific to this culture. Even these features exist in other languages; they do not have exact equivalents in English. In Uzbek, for instance, as in many other languages, the pronoun siz/ you is mainly used in order to show respect towards the hearer. From their early ages, children are nurtured to use this pronoun for elder people and elder siblings in families with the exception of using sen/ you (singular) for little siblings. However, among friends sen/you (singular) is more accepted if they know each other for a long time. Whereas in English, there is no such pronoun to show respect to people,

because in both singular and plural, there is one pronoun that is “you” and they use it in all situations. Nevertheless, in English, there are some words and grammatical constructions that make their speech seem more polite. For instance, if they want to ask something they began their speech with “Could you please ...?”, “Would you like”, “I would be very glad if you could help me or show your favor” that makes the language to be received in a more polite way.

The usage of honorifics in English, such as Mr. Mrs. Ms. before the surname of the person is still in a trend in some situations, but nowadays people prefer to call each other with their first name regardless their age and social status. In Uzbek culture, however, there is not these kinds of honorifics, instead, in a very formal situation; there used the first name of the person plus the middle name, which remained from Russian culture, for instance, (Anvar Rajabovich) for males plus the inflectional morpheme (-ich) and for females it is (-o)vna) like in (Dilnoza Zokirovna). We have also a pure Uzbek version of this, like to add the father’s name of the person according to their gender, like in “Dilnoza Zokir qizi” means (Dilnoza Zokir’s daughter) or “Anvar Rajab o`g`li” means (Anvar Rajab’s son). In Uzbek culture, the following expressions are used for addressing. “Ustoz” used for addressing to teachers, uncle (amaki) used for brother of father side, uncle (tog’a) used to address mother’s brother; and grandmother (buvi), grandfather (buva/bobo), aunt (xola) if it is the sibling of mother side, and aunt (amma) if it is the sibling of father side. In other cases, although people do not know each other very well, they call elder females opa [opa] or elder males aka [aka] for showing respect to their age. At least, we should use “opa” or “aka” via adding it to the name of the person, like in (Dilnoza opa) or (Anvar aka) if we want to seem polite for Uzbek people .

One of the other utmost features in Uzbek culture is that from ancient time, wives never addressed to their husband with their names, instead they used the word “begim” [begim] means “my dear husband”. Nowadays, although, this tradition is losing its cultural value, there are still people who use this phrase and now it is trendier to call wives as (oyisi) means “his child’s mother” and (dadasi) means as “her child’s father”.

There is some set of expressions used for welcoming people like “Xush kelibsiz” [xuʃ kelibsiz] in Uzbek – you are welcome. The answer is Xush ko’rdik [xuʃ kourdik] means, “It is nice to see you here”. “Salom” is used as Hello among young people in Uzbek for greeting with each other, regardless their age and time of the day. There are also some ways of asking apology or grabbing one’s attention, and they are different across cultures. For instance, “Excuse me” in Uzbek is “kechirasiz” [ketʃirasiz], used in grabbing one’s attention or used asking about how to get somewhere. In Uzbek culture, for instance, “Uzr” [uzur] “sorry” is used for asking to forgive or in the case of making mistake. English people use the word “sorry” very frequently and it has so many reasons and meanings, which makes the famous word of English people, or other non-natives who live in Great Britain to sound as English. In order to say somebody “Enjoy your meal”, Uzbek people use “Yoqimli ishtaha” [yokimli iʃtaha] during the meal, finishing it by saying “ameen”, the good words wished by the elder or male member of the family. The word “Rahmat” is used as “Thanks” in many situations, where a person wants to thank for someone. English people are also rich in saying “Thanks”, “Thanks a lot”, “Cheers” if they want to express their thankfulness to the receiver and the situations are different according to the contexts.

The most noticeable phenomena, in this respect, is that in Uzbek language if one helps to old people, they wish many good words with saying “ameen” to the person they received help in order to express their thankfulness. For instance, in Uzbek “Umringiz uzoq bo’lsin” means “May you live long life”, whereas English people say such wishes in special events of the people, like in birthdays. Moreover, there are also some words and expressions that are only belong to specific culture. For instance, Uzbeks use the word “Labbay” when somebody calls them or in the situation of when they do not hear and want to be repeated by the addresser. Originally, this word is derived from the Arabic phrase Labbay which translates to “here I am”. There is no such equivalent of this word in English .

In conclusion, it can be said that learning the pragmatics and politeness system of the languages is paramount important for learners of the target language. As we

are human beings, we need more interactions that are more natural and meaningful, which differentiate us from robots. If we learn the target language and use it directly, as we do in our own, we may seem too direct and impolite to the receivers and it may lead misunderstanding and may perhaps result in the failure of speech acts. The contrastive approach to politeness is therefore crucial for both learners and teachers, especially who teach languages to students from different cultural backgrounds. Having an appropriate pragmatic competence assist teachers to lead productive lessons and create a warm and bonding atmosphere among learners as well as benefit to increase awareness in intercultural communications. Likewise, for learners the contrastive approach is crucial in interacting with their peers from other cultures and in raising pragmatic competence, which is an asset in different contexts of life. It is essential to note that speech etiquette of different nations depends on their cultural background, life style and world perception. Therefore, speech etiquette in English and Uzbek has its national-cultural peculiarities which are specific and vary in many cases.

CHAPTER III. ANALYSIS OF WRITTEN AND SPOKEN TEXTS IN ENGLISH AND UZBEK AND METHODS OF DEVELOPING SPEECH LITERACY

As you know, text is a unit of information exchange and it mainly serves this task. Therefore, its content requires the harmony of tasks such as communication and information exchange. Usually, the text is considered as a two-stage phenomenon of communicative-informational structure. The first of these is the theme-rhema construction of the text, and the second is its substantive (thematic) center or basis.

It is customary to study these two features, which are considered to be the dynamic (in motion) and static (stationary) shells of text content, separately. The reason for this, in our opinion, can be explained by the disproportion of the used research methods. Therefore, if the issue of theme-rhema construction of units above the sentence is studied in relation to the interaction of the parts of these units and the gradual formation of a single whole based on this relation, the phenomenon of the meaningful center is considered in relation to the formed integrated structure - the text. In addition, in most cases, the content center is considered as the same phenomenon as the subject of the text, that is, the name of the main object in the depicted reality, the subject of the message, etc.

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other words, have any meaningful division. The phenomenon of substantive division and theme-rhema relations are characteristic only of communicative structures realized in speech. Therefore, it is better to study these phenomena and relations from the point of view of text grammar. However, even in the research conducted in the field of text grammar, there is almost no clear information about the role of theme-rheme relations in the formation of the overall textual content center. In the works of this direction, the main attention is focused on the formation of the content center only with the emergence of thematic relations, and other aspects of the communicative-informational structure of the text are left out of consideration. We can see the relationship between theme and theme in English and Uzbek languages and the similarities through the following example.

Akmal kitobni ukasiga berdi.

Akhmal gave the book to his brother.

In both sentences, Akmal is the subject, and in Uzbek, he gave the book to his brother, and in the English sentence, gave the book to his brother is the rheme. In addition to this, we would like to mention that in the process of analyzing sentences or texts, we can also see grammatical, lexical, syntactic and stylistic differences in the languages being compared.

In our opinion, it is appropriate to analyze the content and semantics of the text in the totality of the factors that ensure its integrity, in the communicative action of the components, that is, at the level of the role of these parts in the formation of the content of the text. Text-speech units are subjugated to the goal of fulfilling a common communicative task, combining a single step into a content-semantic whole.

Each text has its own content, a specific communicative plan is expressed in it, and it is formed in the process of consciously performed speech creation. A person who engages in speech communication aims at a certain goal and creates his communication plan in relation to this goal. To implement this plan, he appeals to the resources of the language system. A communicative plan is a structure capable

of taking the form of a speech message, which has the form of a hidden logical predicate.

As A.I. Novikov, who dealt with the problem of text semantics in detail, reminded, the speaker must first have an understanding and an opinion about a certain subject that he wants to convey information about. It is possible that the same idea, as a conceptual structure, forms the substantive center of the text. Of course, the text, like any speech unit, has an appearance and form. In order to feel the harmony of form and content or asymmetric disproportion, it is necessary to perceive it. What should be perceived and understood is the inner form of the text. The inner form forms the content and content of the text. The content of the text is "a structure in thinking, which is formed in the human mind and is not related to the connection of parts (elements) formed by the external form, but to the fact that all linguistic means form a whole."

After all, "any linguistic phenomenon loses its ability to express meaning if it does not have a harmony of form and meaning at the same time, or if the signs of materiality and abstraction-symbolism are not harmonious²²."

The relationship between the formal and substantive structure of the text is important. When studying this relationship, researchers are based on various research methods and standards. Some of these are methods of analysis in the direction of "pure" linguistics (for example, distributive analysis, direct division into participants), while others are of a functional nature (for example, the method of analysis based on the theory of actual division of speech structures).

In recent years, it is known that the methods of psycholinguistic analysis, which require the study of the structure of the text in direct connection with the communication environment and situation, are becoming widespread. However, regardless of the direction of the used methods, the study of text structure is undoubtedly based on three main criteria. The criteria for this study are:

- a) character (characteristics) of parts of the structure;

²² N o v i k o v A. I. Semantika teksta k eyo formalizatsiya. - M.: Nauka, 1983. -S.49.

- b) their interaction;
- c) the role of these relations in the expression of the overall content.

Taking into account these norms leads the researcher's attention to the form and formal structure of the text in any case. N.N. Leontyeva, who is engaged in the research of the content of texts on scientific and technical topics, follows the indicated path and urges to distinguish the linguistic and information transmission aspects of the formation and analysis of the text content. The linguistic approach relies on the analysis of sentence semantics. In other words, the meaning of the text is imagined as a reflection of the semantic structure of individual sentences or as a collection of them. In the second approach, it is taken into account that the transmitted information reflects the content of the whole text. In the content of the information structure, the division of the general meaning structure into the meanings of separate sentences is not taken into account.

Information structures are complex, sufficiently large entities that can take the form of general concepts, concepts. No matter how much N.N. Leontyeva tries to distinguish these two directions from each other, the methods she proposes regarding the analysis of the text structure are based on the form and formal features of this structure, and rely on them. Approaching the dependence of formal and substantive features of the text in this way (that is, within the framework of the grammar of the text) is nothing more than the realization of the research goal and plan typical of structural-system linguistics. In this case, the syntax of the text is the final stage of the theory of general syntax, because at the same stage it is possible to study the laws of construction of structures that are more complex than words and sentences, and to research the principles and rules of speech construction. As a result, the text is placed in the "speech - word - morpheme - phoneme" sequence, and a place is allocated to it from the highest level.

The inclusion of the text in this line causes it to be given the status of a unit of the language system. In it, the analysis of this phenomenon begins with the interconnection of small units, their interaction in terms of content and form, and in the end, it seeks to determine the content of a single integrated "product". We

mentioned above that A.I. Novikov proposed that the content of the text should be defined as a semantic structure formed in connection with its communicative purpose and idea in human thinking. But this proposal of a psychologist does not satisfy linguists. First, as the scientist himself admitted, the semantic structure being described should in any case consist of components, but the given definition did not take into account the interaction of its parts. Secondly, the text is not only a product of emotional experiences and actions such as imagination, feeling, perception, but it is a phenomenon that requires the harmony of speech and intellectual actions and is formed in the course of a certain activity.

Also, like all linguistic devices, it has internal and external levels, and is a phenomenon that is formed within the harmony of content and form. As a product of multi-faceted speech thinking activity, it affects the content of its parts. It is true that the content analysis within the text syntax requires, first of all, to determine the denotation and referent parts of the content, i.e., the connection of this content with the part of reality. However, it should not be forgotten that a number of communicative-pragmatic features of the content, such as modality, emotiveness, and temporality (the passage of the event within a certain period of time) are an integral part of the content of the text. In the observations so far, there are cases of not distinguishing between two concepts related to the problem of the content of the text, that is, the concepts of "subject" and "content center".

The reason for not paying attention to the difference of these concepts is the fact that the content of the text or the transmitted information reflects the characteristics of objects and events in reality. But if the topic (theme) is more related to the objective feature or referent of the expressed meaning, then the meaningful center is mainly the idea about the object-phenomenon in reality. One of the main methods used in the denotative-referential approach to the analysis of text content is to identify a set of basic words and phrases that indicate the connection of separate parts of the described reality. Another common method is to separate the main participants of the event, including the "hero" of the narrative.

This, in turn, gives the opportunity to choose a title for the text. (This situation can be seen in articles published in the press, school essay topics.) Undoubtedly, the topic is the foundation of the referent situation, and the content begins to form on the basis of this foundation. It is known that denotative and significant layers are distinguished in the content of the text. The denotation of the text is the described reality, therefore its content reflects the relationships between the described events and events in many ways. According to psycholinguists, text denotation is a dynamic unit of speech activity, and this unit is reflected in our mind as an image of a certain fragment of reality. The denotative content of the text is understood in the process of perception and understanding of the transmitted information. In order to understand the content and essence of the information being transmitted, the student needs to show mental activity and look for evidence.

A.I. Novikov and G.D. According to Chistyakova, understanding the text is not limited to linguistic knowledge, it is very important for the information transmitter and receiver to connect its content with a single event in reality. At the same time, it should not be forgotten that the speech image of a single denotation may be different in relation to the idea and intention of the author. According to the authors, "the idea coordinates the beginning and end of the text based on the choice of topics and creates the future text". Thus, the content of the text is a semantic structure formed in the mind of the author based on the idea, goal and communication environment of the author. The theme of the text is born based on the formation and realization of the author's idea.

But the referent situation includes not only objects, but also sign, relational movement. In relation to this, if the denotations in the text are mainly represented by nouns, the relationship between them is determined by means of verbs or other predicates. In order to determine the moral basis that reflects the scope of relations in action, it is better to rely on the description given in relation to the significant relationship, rather than the description of the denotative-referential situation in the nature of subjectivity.

The formation of the significant part of the content of the text is also based on the representation of reality (denotation) in speech thinking. But this speech-thinking activity is a second-stage activity, and in its occurrence, in addition to understanding the author's idea and communicative purpose, it is also important to take into account the level of knowledge of the communicators. The interaction of subjective and objective knowledge, individual and general (social) knowledge determines (creates) the content structure of the text. The meaningful center of the text or, in other words, its semantic essence is a significant symbol (reflection) between reality and the concept that is born in the process of speech-thinking perception and linguistic structure.

Such a linguistic and mental-logical connection takes the form of a proposition, and this type of proposition is not only a message about an event, but also a confirmation of the message being conveyed. The concept of a proposition borrowed from the field of predicate logic has been used in linguistics for a long time. In logic, this term is used to name a judgment about reality. That is why in substantive syntax, a proposition is described as a semantic invariant of a series of sentences²³.

For example, sentences such as "Abbas gave me the book", "Will Abbas give me the book?", "Abbas, give me the book!", "Abbas should give me the book" have only one proposition: "Abbas has a book and will give it to me". It can be seen that the semantic and syntactic structure of the proposition corresponds to the structure of the event in reality. But such a structural balance is mainly preserved at the level of the sentence, that is, in the reserve signs of the proposition, that is, the pattern that provides the linguistic realization of the semantic structure that forms the logical relation of the reference of the nouns "Abbas", "book" and the pronoun "I" and the predicate "to give". is manifested in its existence.

— Siz... qochqoqsiz, — dedi.

²³ Nurmonov A., M a h m u d o v N., Ahmedov A., S o l i x o ' j a y e v a S. O'zbek tilining mazmuniy sintaksisi. - Toshkent: Fan, 1992. - B. 28-30; L u t f u l l a y e v a D. Gapning semantik-sintaktik qurilish qolipi va propozitiv strukturasi o'rtasidagi munosabat. Filol.fan.dokt... dis. -Toshkent, 2006. - 269 b.

— Siz...

— Men?

— Siz quvloqsiz.

— Ajab qilaman, — dedi Kumush va shapalog‘i bilan erining yuziga sekingina urib qo‘ydi.

— Bu yoqqa ham...

— U yoqqa Zaynab ursin.

— Zaynabning... urishga haqqi yo‘q. Kumushning ko‘zida haligacha ko‘rilmagan bir shodlik o‘ynadi:

— To‘g‘ri aytasizmi?

— To‘g‘ri aytaman!

— Mana bo‘lmasa, — dedi Kumush.

Otabekning ikkinchi yuzini ham silagandek qilib qo‘ydi. Yana kulimsirashib, termulishib qoldilar...

— Biravning g‘amida kuyib qaridim, — dedi Kumush.

— Bekor aytasiz... Meni aytsangiz to‘g‘ri.

— Siznimi? — dedi Kumush.

A. Qodiriy, «O‘tkan kunlar»

In the dialogue above, we can see that the words are used in different ways. We can see that there are many stops in the text, that many words in the sentences are not used in their meaning, but in a pragmatic sense, that colloquial styles of speech are used, and that figurative meanings are used effectively. The main task of the virtual proposition is to ensure that the knowledge of reality is stored in the memory, that is, in the mind, and to prepare the ground for its linguistic expression. A single reserve proposition can be expressed in different communication environments and texts at different levels. In addition to the fact that the predicate part of the proposition has different modality and time characteristics, its meaning structure also adapts to the purpose and conditions of communication. An active or communicative proposition can be inactive in content and form, and have a complex appearance compared to the reserved one.

Most importantly, based on the series of active propositions, it is possible to distinguish the meaningful center of the text, to determine the scale of semantic relations between the parts formed on its basis. The main support in the analysis in this direction is, of course, active propositions, because it is within them that the process of transition from the theme-rhema structure of the sentence to the theme-rhematic composition that is integral to the text is observed. The importance of the role of active propositions in the process of formation of the textual content is that the semantics of the text equally covers naming and communication, which are two important parts of linguistic activity.

Therefore, the analysis of the text content should not be limited to the linguistic expression of real situations, that is, the naming, but also the content of the text that occurs in the process of communication, in other words, the expression of information about human activity. G. V. Kolshansky's opinion that the content of the text should be considered in harmony with nominative and communicative functions is confirmed in the process of analyzing the phenomenon of the text from the point of view of cognitive linguistics.

It is known that until now, especially within the framework of the grammar of the text, the main attention was focused on the internal structure of the text and the problems related to the formation of content and meaning of this structure, and now attention is being paid to the content and form of the text. moved to the issue of creation and perception of its content. The creation of the text and the correct perception of its content are the result of cognitive and speech-cognitive activity. As this activity has a dynamic nature, the text that is its product does not remain in a static state.

In order for a certain chain of sentences to become a real text, it needs to be in contact with the person who creates and receives it. Text is created and perceived by humans. A text viewed separately from a person "does not have any internal energy." It is not enough to enumerate the factors (cohesion, coherence, etc.) that form the unity of the text parts and the factors that make up the unity of the text in order to fully explain the phenomenon of the content of the text. The formation of

the content of the text is related to the cognitive and communicative ability of the person who creates it.

Likewise, the recipient must have this ability. If the cognitive-communicative abilities and opportunities of these two parties are sharply different, the content will be incorrectly perceived, and as a result, the intended communicative goal will not be realized. Thus, the comprehensive analysis of the phenomenon of text content, including the cognitive-communicative direction, is not only of theoretical importance, but also important for the practice of linguistic activity.

The requirements and perceptions of speech culture before the emergence of the literary language differ from those of the period after the emergence of the literary language, that is, the perceptions of the speech culture associated with the literary language. Because speech culture is really related to literary language and its norms. First of all, let's briefly dwell on the essence of the concept of literary language.

When we talk about the literary language, first of all, we come across the definition of the literary language - the highest form of the national language. The highest form of the literary language is seen in the uniqueness of this language, its specific signs and functions. Literary language is formed on the basis of vernacular language. The purpose of the emergence of the literary language and its creation is to create a universal mass communication tool. The use of the literary language as an official state language is the language of social and political spheres, the language of official dealings and correspondence, the language of official affairs and documents, the language of diplomatic relations, the language of radio and television, the language of oral propaganda and propaganda, the language of scientific methods, opens the way for development in many directions, such as fiction and stage language, education, cultural language.

This situation creates a multitasking feature in the literary language. The multifaceted and complex tasks of the literary language lead to branching of the literary language into styles, the emergence of various speech styles within the

framework of the literary language, which is one of the important features of national literary languages²⁴.

Literary language rises to the level of communication tool in all spheres of socio-political and scientific-cultural life. This situation makes the literary language a mediator of culture and civilization, a tool that expresses, preserves, and transmits concepts and ideas related to this to future generations. Rich knowledge of various spheres of social and cultural life is embodied in the literary language. Literary language also serves as a tool for abstract and logical thinking. The listed features specific to the literary language are also specific to the oral form of the literary language. Because at present, there are many technical methods and possibilities for recording spoken speech texts in their original state and storing them for a long time.

The expansion of the task of the literary language, the occurrence of complex methodological branching in it, requires the development and enrichment of the means and possibilities of the literary language. Therefore, the literary language? Compared to other forms of the language, it is distinguished by its rich vocabulary, improved grammatical structure, and developed stylistic branches. But the literary language is not only a normal language, it is also a normalized language - a language subject to certain norms. Standardization, the need for standardization is one of the important features of literary language.

There are lexical (word usage) norms, morphological and syntactic norms, spelling and pronunciation norms of the literary language. Literary language norm consists of naturally formed norms as well as consciously developed and consciously evaluated norms. These norms are summarized in specific grammatical rules, textbooks and manuals, and lexicographic studies. A person who writes and speaks in a literary language learns the literary language based on these rules and learns its norms. Literary language always strives for its norms to be established and stable. That's why the headship is contrary to the literary language.

²⁴ Zunnunov A., Hotamov N. Esonov J. *Maktabda adabiyot o'qitish metodikasi*. Toshkent: «O'qituvchi», 1993.

The normalization of the literary language, the adoption of these norms into specific rules, is actually related to the fact that the literary language is a national weapon, a national property. Literary language as a means of communication is common to all representatives of the nation it serves. Accepted, regulated norms of literary language are followed everywhere, by all people (in writing and speaking) in the same way. Because the literary language is accepted and recognized by everyone as an exemplary and refined form of the national language. Accordingly, it is obligatory for everyone to follow and obey the norms of polite language accepted and approved by the majority, as well as the rules related to these norms.

Such general norms and rules exist in all areas of the literary language, such as word usage and word formation, sentence construction, writing and pronunciation of words. In order to speak and write correctly in literary language, it is necessary to know and master these norms and rules about them.

Sometimes we also face one-sided and misunderstanding and explanations of literary language. Literary language means only the language of newspapers, the language of scientific works, and the language of fiction. In this case, the oral form of the literary language is not taken into account, and in some cases, the literary language is molded only through the written language, and the norms of the literary language are fully preserved only in the written speech. From the mentioned opinions, it is possible to come to the wrong opinion that although the oral form of the literary language is not standardized, it is not necessary to fully comply with the norms of the literary language in the oral form of the literary language.

When it comes to normalizing the literary language, some scientists believe that even within the literary language it is impossible to achieve the same, uniform pronunciation, and there is no single model of pronunciation in the literary language. Also, such considerations remind the opinion of some researchers that there is no single recipe for oratory culture, specific conditions determine how the speech will

be. Thinking in the above way is certainly one-sided and harms the work of improving oral speech and culture²⁵.

In order to demand from people the culture of speech, i.e. to speak and write correctly, it is necessary to define a tool that can be a tool for such speaking and writing. Such a weapon is literary language. It is impossible to imagine speech culture without literary language. Literary language is the measure and criterion of speech culture - correct speaking and writing. But the literary language is not a phenomenon that appeared ready-made and suddenly fell from the sky. In fact, it is an integral part of the culture of speech, and it is a phenomenon that strives for culture.

So, literary language culture includes 3 phenomena:

1. Conscious processing of literary language (Normalization);
2. The developed, i.e. cultured state of the literary language;
3. Further processing and improvement of some cases in cultural literary language norms.

From the above, it becomes clear that there are 2 cases:

1. Linguistic culture, i.e. literary language culture
2. Speech culture related to the correct use of cultural literary language.

So, the culture of speech consists in creating a cultural literary language and following the norms of this language in speech activity. The fact that the concept of speech culture is a clearly existing phenomenon, as seen, is due to its connection with the literary language and culture of the literary language, and on the other hand, it is related to the daily speech activity of people. The mere existence of a literary language (polished cultural language with certain norms) does not constitute speech culture.

Literary language becomes an existing speech phenomenon, a powerful tool of speech culture only when a group of people who speak this language use literary language and its cultural tools in their speech activities. For example, educational

²⁵ Yo'ldoshev K. Adabiyot o'qitishning ilmiy-nazariy asoslari. Toshkent: «O'qituvchi», 1996

work is carried out in the modern Uzbek literary language, scientific and fiction literature is published, newspapers and magazines are published. These language norms are followed in radio and television broadcasts. In written speech, that is, when writing, we follow the spelling rules of the Uzbek language, and when we speak, we follow the norms of literary pronunciation, etc. The Uzbek literary language and its cultural tools are taught and taught as a mandatory norm.

Literary language, its written and oral form, norms are manifested as a general norm consisting of many personal speeches of the speakers of this language and the sum of these speeches. For example, the Uzbek literary language is spoken by thousands and millions of people. Each of these people is a person, the owners of a separate speech. But the speech weapon common to all of them is the single Uzbek literary language.

These numerous individuals, on the one hand, have a certain commonality and organization based on the fact that they use only one literary language - the Uzbek literary language, and on the other hand, they unite around one language. This generality is called a language association (community) in linguistics. The main factor that makes a particular language association common is the unity of the language, which is a tool of communication, and the universality of the literary norms of this language.

Literary language and its norms are acquired first through secondary and higher school education, and also through family upbringing. Independent activities, especially reading fiction, newspapers and magazines, listening to radio and television play an important role in acquiring the literary language. So, literary language, literary culture is a speech phenomenon acquired through reading, learning, and constant practice.

Literary speech and the culture of the literary language associated with it are first of all speech skills and speech skills. Literary speech skills are achieved by mastering the norms of the literary language. In secondary school education, there are concepts such as nuts, competence, speech skills, written speech skills, oral

speech skills, speech culture skills. In fact, all these concepts are related to the acquisition of literary language culture.

It seems that as much as it is necessary to reproduce and consciously control the norms of literary language, it is equally necessary to test and evaluate these norms in practice. For this reason, defining the norms of the literary language, processing it, polishing it is not a process that starts suddenly, is resolved suddenly, and ends quickly, but is a continuous and continuous work. Therefore, the literary language needs constant care.

Thus, mastering the culture of speech is the formation of the skill of speech culture. This skill is related to learning and mastering the norms of the Uzbek literary language, its oral and written forms. The skill of speech culture is not passive, but active acquisition of literary language and its norms. Active acquisition of the language means the conscious acquisition of the language and the ability to use it effectively and without mistakes in the practice of oral and written speech. The inability of some people to write flawlessly and fluently in Uzbek or to speak freely in the literary language indicates that they have not actively mastered the Uzbek literary language.

Literary language and its normative tools, the rules about their use are equally binding, uniform and universal for everyone. They cannot be changed and used by everyone in his own way. For example, it is not allowed to write the word book incorrectly as kitab by some and as kitob or kutob by others. It is also not allowed to mispronounce the words "no" and "khol" in the manner of "jok", "kol", etc. Therefore, following the culture of a language is equally relevant for all people who write or speak that language.

Both of these forms of speech work based on the norms of a single literary language. Therefore, they have common lexical norms, a common morphological and syntactic tool. However, the spelling and punctuation norms that apply to written speech do not exist or do not play a leading role in oral speech, pronunciation norms that apply to oral speech, and tonal (intonational) norms in written speech. Such differences can be seen in the syntactic structure of written and spoken speech, in

the complete and incorrect use of word forms, and in the features of the use of (paralinguistic) tools related to gestures. These are proofs that there are specific characteristics of mastering the culture of written and oral speech.

For this reason, in the field of speech culture, there are concepts called culture of written speech and culture of oral speech. These concepts express the requirements of speech culture for written and oral forms of speech. The scope of written speech includes scientific speech, official speech, journalistic speech, partly artistic speech, as well as the language of written texts prepared for radio and television. There are different normative aspects of the mentioned forms of written speech. Accordingly, there is no doubt that there are also requirements of speech culture related to the observance of these norms. The given functional types of speech are sometimes called scientific language, official language, and artistic language. Oral speech is initially divided into two types:

- 1) simple colloquial speech;
- 2) literary colloquial speech.

Normal colloquial speech consists of forms of oral speech naturally present in the Uzbek language. For example, the language of various Uzbek dialects and dialects, that is, forms of dialectal speech, other forms of everyday speech influenced by elements of dialect, etc.

Literary language does not form the language base of normal colloquial speech. Because of this, speech culture in the sense we are interpreting is not required from ordinary conversation. The speech requirements for normal conversation are more related to the natural norms of specific dialects and dialects.

Literary colloquial speech arises from the tasks of the literary language within the scope of oral speech. In other words, literary colloquial speech is speaking in accordance with the culture of the literary language, that is, the norms of the literary language. But speaking in a literary language is a much more difficult process than writing in a literary language.

There are several reasons for this:

- 1) the effect of dialect is strong in oral speech;

2) in oral speech, there is less opportunity to think and act as in written speech. Because oral speech differs from written speech in that it is a fast (automatic) process;

3) oral speech has its own grammatical structure and order of construction. For example, parts of sentences are dropped, shortened, replaced, on the contrary, there are unnecessary elements, repetitions, etc.;

4) pronunciation, tone, gestures play an important role in oral speech;

5) the emergence of oral speech depends on the mood of the speaker, the situation in which the speech is being delivered, and the normal and healthy state of the speech organs of the speaker;

6) it is very difficult to notice, record, teach and learn all the features of oral speech norms;

7) oral speech as a whole event (text) is an unlimited and countless personal (individual) activity.

Many aspects of it pass by themselves in different conditions and disappear without being noticed;

8) the linguistic features of oral speech are less studied in science compared to written speech;

9) until now, very little attention has been paid to normalization of oral speech in science;

10) when speaking, a person does not pay enough attention to his speech as he does when writing, etc.

There are the following functional forms of oral speech: Forms of everyday literary colloquial speech. It can include the everyday speech of people who speak a literary language. Speech of lecturers. Lectures and performances of secondary and higher school teachers, promotional lecturers, and students can be included in this view. This type of oral speech is mainly in the nature of monologic speech.

Radio and television speech (language). This view includes speeches in literary language on radio and television. The basis of radio and television speech is the speech of announcers, radio and television commentators. The language of radio

and television broadcasts, programs, conversations conducted in literary language is also subject to specific requirements of radio and television and has some specific normative aspects.

Stage speech. A special type of oral speech is stage speech. In stage speech, there is an aspiration to speak in a language that is generally understandable to the audience, while preserving the language features of the work being performed. The main factor that ensures the general understanding of stage speech is speaking in literary language. Literary pronunciation is especially important in this. Stage speech differs from the above-mentioned forms of speech in that it has a dialogic character. Speech types are sometimes named in terms of the language of social classes and groups. For example: speech of teachers, speech of students, speech of young students, speech of children (speech of kindergarten children). The above-mentioned types of speech are also subject to the basic requirements of speech culture. Because their language bases are also literary language norms. Because of this, it is possible to speak separately about the speech culture required from these speech forms.

On this basis, it is reasonable to talk about the speech culture of students, the speech culture of teachers, the culture of stage speech, the culture of lecturer's speech, the culture of radio speech, the culture of television speech, and the culture of oral speech in a general sense. However, the main linguistic features of the mentioned types of speech, the literary norms that apply to them, and the objective and subjective reasons for some defects in these speeches have not been studied in Uzbek linguistics. Some articles written in a critical spirit criticize some defects related to the violation of literary pronunciation, but effective scientific and practical ways to correct these defects are not sufficiently indicated.

Speaking is considered to be one of the most important skills a person has to master. People express their feelings in various ways, which means that speaking is vital to individual's living process as it is the most natural way to communicate. It is essential to express oneself in words and converse with others in order to deliver a message. Speaking skill is the use of language in a simple voice; knowing and being able to use a language and uttering words. Since human beings are easily impressed

by others' thoughts, public speech has always been the most effective method to persuade and motivate people no matter which language it is delivered. Human speech is not just about producing and articulating words. It is vital to combine the way to convey a message with your own skills. Although logical arguments are important, the emotional content has a great impact on a person's mind. In other words, public speaking is being able to speak effectively in front of a community by presenting the art of speaking. In addition to English scientific researches, linguistic features of public speech has also been investigated in the articles and books of Uzbek linguists (Qo'g'urov R., Begmatov E., 1992).

Nowadays current lectures take place not only in academic settings but also gradually spread among ordinary people through offline and online modes. In this case, using public speech is developing in various aspects via modern technologies, especially, the most popular format has become TED Talks, which is viewed and subscribed substantially on You Tube. Below, the importance of public speaking in English and Uzbek language is discussed. Literature review Public speaking is a person's ability to present or convey a topic orally in front of a particular audience. Lucas (2009) states that speaking in public means expressing his/ her notion to public and they have important message to deliver.

However, if the speech does not contain any message or purpose, that speech cannot be considered as public speaking mentions that communicative skills can be improved when both listeners and speakers engage in meaningful conversation in the target language. The most important reason why public speaking became so widespread is that it is compatible with human nature. As emotional aspects of people have always been considered to be prior to rational dimension which means that speaking in public manipulates and impacts person's perceptions proves that language has a constructive aspect to societies. Therefore, using it appropriately is a crucial factor in guiding community and an expert of public speaking has an ability to change even the whole society. Each country has its own experience on this subject and one of the thinkers who wrote necessary words on this subject in history

is Aristotle. In his work called Rhetoric, he explains the rules of effective public speaking and these rules have existed until today.

As a matter of fact, the importance of public speech has never changed from the ancient era to the modern age because it is possible to manipulate people's mind with the effective use of language and it will continue to be important in the future. Because it is a crucial ability to acquire and has a tremendous impact on a person's career and level of success in the workplace. While making a public speech, there are various linguistic aspects and rules that a person should take into consideration. For instance, person's tone of voice, intonation, attitude, body language emotions are crucial to affect the audience's perceptions. Moreover, such as dressing, eye contact, posture and other codes are crucial to make it more impressive. In addition to the abovementioned components, the level of listeners' comprehension, their cultural beliefs and attitudes have tremendous effects to the speaker's message. For this reason, addressing to the audience without considering their values may bring adverse results that a speaker has never expected.

In this situation, linguistic and pragmatic aspects should be clarified. Linguistic aspects are concerned with the linguistic level of language like phonology, lexis, morphology, syntax, semantic (grammar and meaning) as well as the textual competence (cohesion and coherence). With regards to the pragmatic aspects of communicative competence, it is the speaker's ability to use linguistic knowledge in different social contexts and situational interactions to convey meaning, and the ability of the listener to use the knowledge to perceive the intended message. Pragmatics has an important contribution in speech as it focuses on the appropriateness of language in its social context and it emphasizes the function of language to achieve communicative goals. To clarify, pragmatic competence focuses on extralinguistic level of language such as interactional skills, socio-cultural framework, functions and language variations. If the delivery of public speech in the English and Uzbek languages are compared, they differ from each other in terms of both linguistic and pragmatic aspects. English speeches tend to be very emotional,

quite moving and impressive. Speakers use many gestures, high intonation and body language to convey the target meaning.

However, in Uzbek public speech, the speaker does not usually tend to speak with frequent use of gestures or body language. Therefore, the way of delivery seems to be a bit monotonous as it is not as emotional as English speech. In Uzbek public speaking, the attitude of interlocutors is more important than the quality of a message delivery effect while English speeches focus on the effectiveness of persuading and conveying a message. Towards the end of the 20th century, electronic tools became available to help people enhance the quality of their public speech delivery. N.D. Galskova states that the process of teaching should be based on “an authentic foreign text as a unit of communication”, which presents signs of another foreign language linguistic community and the information should be socially significant and culturally specific. In the modern education, people share their experiences not only face-to-face conferences but also on different online platforms. One of the most popular language platforms is international “TED Talks”, where people from all over the world can access. Many schools use authentic and official video materials to develop learners’ visual education, communication skills and personal public speech. TED, which officially stands for Technology Entertainment Design, is well-known with its annual conferences and the main goal of this platform is distribution of unique ideas. The platform is one of the most successfully implemented projects as people from different parts of the world enjoy viewing useful live and online videos. Media resource TED Ed (<http://ed.ted.com>) can be considered as innovative educational development.

The main difference between innovative electronic resources and traditional ones is their interactivity, which stimulates learners’ independent learning activities and involves active learning. Therefore, students are involved in a live native speech, perceive the reaction of audience, feel public atmosphere, enter into discussion instead of working with ready-made tasks in a textbook. In fact, TEDx Talks’s YouTube Channel has 38.800.000 subscribers with 202.117 videos uploaded so far

(videos lectures are shorter than 18 minutes) and the overall channel views are 7.4 B according to 2023 statistics.

This study combined qualitative and quantitative research approaches and used an opinion poll among senior students of Kokand Pedagogical Institute. It sought to answer the questions: “What are the causes of speech anxiety among university students?”. Students’ answers were acquired deliberately. In order to conduct linguistic investigation, the researcher wanted to compare the students of two different faculties (Faculty of English and Uzbek philology) in order to compare linguistic and pragmatic aspects of learners’ public speech in the Uzbek and English language. For the purpose of the study, forty students were selected among final year students, 20 students from Uzbek and the others participated from English faculty. Fourth year students were considered the most suitable participants as they had more experience in making presentations among the audience. Besides, they can analyze the causes of their linguistic problems in public speech which the research intended to investigate. As an exploratory research, the researcher utilized the technique of gathering information with the help of interviews and questionnaires where participants filled in their responses. The researcher also asked questions like “Do you use authentic videos for public speech development?”, “Do you find TED Talks useful?”. The data obtained were subsequently analyzed and conclusions were made from findings. The discussions will be described below.

The findings are presented in charts, tables and graphs to present the quantitative data obtained. It summarizes the demographics of participants, their individual prior involvement and experience in public speaking and the causes of their problems confronted with public speaking. The other part presents a qualitative analysis of respondents taken from participants through interviews and open-ended questions in the questionnaire. The findings are discussed in turns.

CONCLUSION

It is crucial to note that speech etiquette possesses a significant role in communication, in all spheres of life and situations ranging from formal communication to informal ones. According to the linguistic dictionary, speech etiquette represents the system of sustainable speech formulas imposed by the society in order to maintain communication in a chosen tone according to social roles and role positions relative to each other. Speech etiquette is applied in different situations: greetings, getting acquainted, farewells, gratitude, condolences, apologizing and others. Both English and Uzbek possess their own national cultural peculiarities of speech etiquette. The etiquette formulas are connected with the life style and national traditions of the people. At the outset, the speech etiquette is closely correlated with the topic of the conversation. It is frequently observed that Uzbek people are skilled at small talks.

In other words, they try to avoid controversial or critical discussions when they communicate with strangers. Most common conversation topics are related to family life. People can communicate for ages about relatives and friends, marriages, births of children, graduations, promotions, health issues and others. Uzbeks enjoy finding common ground: common friends, relatives, place of study, interests and so on. One of the peculiar features of English speech etiquette is that English people tend to choose a safe and personally unobtrusive topic such as the weather as an appropriate starter. It is assumed that English people talk about the weather because they are interested in this subject. Conversely, Kate Fox considers a different point of view concerning this topic. In the book “Watching the English” she mentions that English conversations about the weather are not really about the weather, but it is a form of code and evolved to help them to overcome their natural reserve.

It is known that the greeting expressions ‘Nice day, isn’t it?’, ‘Isn’t it cold?’, ‘Still raining eh?’ and other variants on the theme are not requests for meteorological facts. They are ritual greetings, conversation starters or default ‘fillers’ [1]. Greetings are important as well as frequent in everyday social interactions all over the world. Appropriate greeting behavior is crucial for the

establishment and maintenance of interpersonal relationships. According to Spolsky, greetings are considered to be “the basic oil of social relations”.

In Uzbek culture greeting is often very detailed with questions about health, mood, all the relatives, their children and grandchildren. The following dialogues can be vivid illustrations:

1. – Assalomu alaykum! Qalay, bardammisiz? -Xudoga shukur!... –
Nevaralar yaxshimi? Xayriniso bonu eson-omonmi? Kelin yaxshi yuriptimi? Oy kuni yaqinlashgandir?..(Oybek)

On the contrary, in English greetings are short. They are varied according to the social distance and social status of the interlocutors. When an English speaker asks you “How are you?”or “How is your work?”, he is not concerned much about your physical condition or work, but showing his politeness.

In English, greetings such as “Hello!”, “How do you do?”and “I am pleased to meet you” have to be used to maintain the hearer’s positive face, depending on the status of the participants and the social setting. Following conversation can be illustrative of short and informal greeting in English: - “Morning, Boardman,” ... “How are you today?” - “Oh, middlin’, lad, just middlin’.”(J. Harriot) In the English and Uzbek languages addressing words are similar in some cases; however, there are several cultural peculiarities that significantly differ from each other.

In Uzbek culture, when addressing strangers the words aka, opa, xola, otaxon, amaki are commonly used. They call even strangers with family member words such as otaxon, (father for old men), amaki and aka (uncle, brother for middle-aged men), uka, o’g’lim (brother, son for young men).The main reason for this type of addressing is that “family” reflects Uzbek cultural values. Besides, collectivism is preferred in families that grandparents, parents, grown children and other family members live together. In English culture, the words such as Miss, Sir, Madam are used to express respect to the interlocutor. “Sir” is particular for adult men who are the same or higher in job position, social status or age. For instance: - Can I help you, sir; - addressed the shop keeper to Thane (J.Oke). - Otaxon, sizning gapingizni hech qaytara olmayapman. (Father, I can’t reject your opinion)(X.To’xtaboyev) In

conclusion, it is essential to note that speech etiquette of different nations depends on their cultural background, life style and world perception. Therefore, speech etiquette in English and Uzbek has its national-cultural peculiarities which are specific and vary in many cases.

In modern linguistics, problems related to the study of the national-cultural specificity of a particular subsystem of the language in a typological sense are particularly relevant. In connection with the expanding contacts between peoples by economic, political, cultural and scientific ties, the need for theoretical research puts these topics in a number of problems. Learning the vocabulary of any language is always an interesting learning process. Learning English vocabulary can be boring or interesting. Just take the words from the dictionary and teach them how a poem alone can be a boring thing, but if you will, learn words in a group with friends, this process will seem very interesting and not very difficult occupation, process. In the context of interactive learning, knowledge takes on different forms. On the one hand, they represent certain information about the world around them. The peculiarity of this information is that the student receives it not in the form of a ready-made system from the teacher, but in the process of their own activity. The teacher must create situations in which the student is active, in which he asks, acts. As you know, a comparative study of linguistic phenomena accumulates the information necessary for an adequate explanation of the national-specific vision of the world. "Modern linguistic science, which deals with the establishment of language universals of a different nature, is mainly occupied with revealing intersystemic closeness in different structural languages" (2).

A feature of the development of modern linguistics is the increased interest in the content side of linguistic phenomena, which is caused by the understanding of language as a system in which all elements of its structure are interconnected and interdependent. Currently, attempts are being made to study vocabulary and phraseology as a structurally organized level, to identify the main types of their lexical and lexical-semantic relations and relations in the language.

In connection with the development of comparative typological works in the field of lexical and phraseological semantics of related and unrelated languages, the national-cultural specificity of the semantics of linguistic units, the establishment of peculiar semantic-stylistic components in the structure of their meaning are of particular relevance. The national-cultural specifics of phraseological units with animal names are determined by linguistic and extralinguistic factors. The linguistic basis of the national-cultural specificity of phraseological units with animal names is made up of the mismatch or partial coincidence of their figurative structures, which in turn is due to the peculiarities of phrase-forming processes that occur when forming the figurative meaning in phraseological units with animal names, where the source of motivation for the figurative meanings of phraseological units with animal names is the figurative meaning of words with animal names. It is well known that the national-cultural specificity in the semantics of the analyzed phraseological units with animal names is determined by linguistic and extralinguistic factors that influence the formation of imagery and its national-cultural specificity.

Each language is characterized by national-cultural characteristics, due to the life and development of a particular society, i.e. what makes up its national-cultural specificity. It is comparative-typological research that is an effective means of identifying the national-cultural specifics of phraseological units with animal names their semantics, since the task of the comparative typology is to “compare systems of different genetically related and unrelated languages, identify common and specific features, establish interlanguage correspondences within specific, quantitatively limited languages, taking into account their typical or systemic features”.

National and cultural specificity is evident in varying degrees at all levels of language: phonetic, lexical, phraseological, word-formation, syntax, and units of different language levels have the national-cultural specificity in different degrees. Based on the position that the nature of imagery reflects the national originality of a language picture of the world in different languages (7), and the national peculiarity

of phraseological units can be traced in the study of any aspect of her, however, on the semantic level, it is manifested most clearly, we will try to explain the typological model of the Association of imagery, forming the national-cultural specificity of FUNA (phraseological units with the names of animals) in the compared languages. Particularly bright, as the researchers note, national-cultural specificity is evident in the phraseological system of language, which explicitly and directly related to the surrounding reality.

National-cultural specificity of semantics of lexical units has recently been given increasing attention both in theoretical and in practical terms, as evidenced by the large number of studies, articles and monographs, the creation of linguistic-cultural dictionaries, manuals. Of particular importance in this regard, acquire research to identify and study national and cultural specificity of semantics of lexical units, to define and identify the cultural component values and the establishment of his status in the semantic structure of language units. Teaching proverbs and sayings using information technology within the lifelong education system enables the formation and development of a communicative culture in students and the mastering of English proverbs and sayings in practice.

As you know, national-cultural specificity is reflected in different layers of vocabulary. As studies have shown, the sources of national-cultural specificity of the meaning of words are words expressing geographical concepts, cultural and historical terms, names of realities specific to the culture and life of a given people, relationship of kinship, nomenclature of clothes and parts of the human body, plant names and color designations. The national cultural specificity is most vividly embodied in figurative means, and in particular in phraseological units. The semantics of figurative units reflects the originality of the national culture, the national way of thinking, the peculiarities of the cultural tradition of people who speak different languages.

In other words, this is a reflection in the semantic structure of FUNA of the national-cultural picture of the world, the allocation in it of elements of properties and phenomena that are essential for a given people. “And if we have the right to

talk about the national-cultural flavor of the language, then it should be sought, first of all, in vocabulary, especially in those areas that are directly or indirectly related to the socio-ethnic and national-cultural characteristics of life and “among being “native speakers language”. and that, a lexical unit and from a purely external side can signal many cultural, historical and socio-ethnic characteristics of the speaker. A review of theoretical and practical literature helps us understand that the concept of “national-cultural” specificity, as the most general, covers:

- a) a layer of vocabulary with “national-cultural significance.”
- b) words with a “cultural component” of meaning.
- c) words with “national-cultural” connotations.

Summarizing the above theoretical considerations, it should be noted that studying the correlating FUNA pairs in English and Uzbek involves identifying the features of their national-cultural characteristics both in linguistic and extralinguistic terms. As our preliminary analysis of all FUNA showed, the linguistic basis of national-cultural specificity is constituted by distinctive motivating characters, which serve as the cultural component of meaning, represented in the semantic structure of FUNA which is determined by: b) partially mismatched figurative structures. The extralinguistic basis of the national-cultural specifics of FUNA are: 1. Features of the national economy geographical location and living conditions. 2. A variety of life and life, traditions, rituals and customs of each people. 3. Features of the national culture, literary and folklore traditions, oral traditions and legends. From the point of view of typological similarity and dissimilarity, the analysis of the main models of expressing imagery in each of the compared languages is carried out. It should be noted that although the imagery in both languages is formed mainly not at the level of the phrase-formation model, but not at the level of its structural-semantic type, it nevertheless seems possible to conditionally, according to the frequency of use of the WAN in FUNA, phrase-forming models, the classification of FUNA on semantic groups carried out using the method of component analysis. The cultural component of meaning is included in the semantic structure of FUNA and can be represented explicitly in vocabulary definitions.

Modern linguistics faces the problem of a comprehensive study of the systemic organization of the vocabulary of a language. Part of this problem is the description of individual lexical-semantic groups of words in terms of their composition and structural organization. The description of individual lexico-semantic groups on the basis of the paradigmatic relations included in it can be considered as a stage in the knowledge of the systematic organization of the vocabulary of the language, since the semantic connections of words in the paradigmatic plan obey certain laws, due to which a transition from the description of individual lexico-semantic groups is possible to identify the systemic organization of the entire vocabulary.

A comparison of the English and Uzbek phraseological units installed the following mapping between them:

I. Full compliance. This sub-group consists of phraseological units (FU), based on common words animal names in the two compared languages, the image and semantic - stylistic potential. A dog's life - it yashash (Hayot) (dog's life) To fight like a lion - sherdek olismoq (to fight like a lion) To lead cat and dog life - it mushukden hayot kechirmoq (live like a cat with a mouse) As gentle as a lamb – qo'ydek yuvosh (humble as a lamb) In addition, this group includes FU, which is not fixed in the Uzbek dictionaries, but are used as occasional verbal equivalents in the texts: To swim like a fish - baliqdek suzmoq To sing like a nightingales - bulbuldek sayramoq (to sing like a Nightingale) As fat as a pig – Cho'chqadek semiz.

II. Partial matching. This includes the FU of the same lexical composition, but differ in the semantic and stylistic potential: ENG: you may take a horse to the water, but you cannot make him drink. (through the power of the horse is not galloping) UZB: suvga olib borib, sug'ormay kelmoq. ENG: to tread on a worm and it will turn (patience comes to an end) UZB: kurbaqani bossing ham, u ham vaqillaydi. III. The lack of correspondences. Further analysis of phraseological units in English and Uzbek languages reveal substantial differences in the benchmarks from speakers of these languages. These differences are determined by the differences of the two

cultures (linked with the realities of life characteristic of the English and Uzbek features of natural conditions and traditions of these peoples). These words are the realities, rather, associates of the word stimuli associative reactions which are not bearers of the national characteristics of a particular language because of their extralinguistic features! These words of reality and the English language: pig (when pigs fly), monkey (as tricky as a monkey), crocodile (crocodile tears).

In the Uzbek language: "chumchuq" (Ovchi chumchuq tutibdi), "Bedana" "bedananing uyi yo'q, qayoqqa borsa, "bit-bildiq", "Tuya" (Tuyaning dumi erga tekkanda) , "Qo'chqor" (bir kozonda ikki qo'chqorning boshi qaynamaydi), "Zuluk" (zalukdek sormoq), "To'tiqush" (to'tiqush bo'lib ketmoq) based on the initial lack of these denotations in these languages. These FU has been recognized in scientific literature as "non-equivalent lexis". It shows us we can develop students' knowledge through culture of two countries.

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