



## A modern conception of Uzbek speech culture

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### ABSTRACT

This article provides a comprehensive theoretical analysis of aspects of speech culture, modern speech culture, which are always in the focus of the linguists. It is impossible to imagine the unity of the people living in a developed country without three important concepts: homeland, language and culture. World linguistics has shown that the study of language should be studied not as a closed system, but as a system in motion that is, in relation to such areas as society, thought, culture, politics, ideology, religion and etc. The connection of the science of language with various fields opens up a wide range of possibilities in the discovery of its new features, since the doctrine of speech culture is developed in connection with the creation of views on literary and non-literary forms of language, static and dynamic state and its functional types. The modern concept in speech culture - normative, communicative, moral principle and rhetorical canon are the main features of cultural speech, all of which play a very important role development. In order to present speech in a cultural way, it is necessary to develop the skills of choosing and using the necessary language tools, to form a conscious attitude towards them and to follow the established norms.

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## Ўзбек тили нутқ маданиятининг замонавий концепцияси

### АННОТАЦИЯ

#### *Калит сўзлар:*

тил  
тизим  
нутқ  
нутқий фаолият  
миллат

Мақолада тилшуносларнинг доимо диққат марказида бўлган нутқ маданияти масалалари, замонавий нутқ маданияти аспекти атрофлича назарий жиҳатдан таҳлилга тортилган. Учта муҳим тушунча ватан, тил ва маданият буларсиз тараққий этган мамлакатда яшовчи

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тил маданияти  
коммуникация  
нутқий этикет  
адабий меъёр  
нутқ сифатлари  
риторика  
нотиқлик санъати

халқ бирлигини тасаввур қилиб бўлмайди. Жаҳон тилшунослиги тилни ўрганиш борасида уни ёпиқ тизим эмас, балки ҳаракатдаги тизим сифатида, яъни жамият, тафаккур, маданият, сиёсат, мафкура, дин каби соҳалар билан боғлиқ тарзда ўрганиш лозимлигини кўрсатди. Тил ҳақидаги фаннинг турли соҳалар билан боғланиши унинг янгидан-янги хусусиятларини кашф этишда кенг имкониятларни очиб беради. Нутқ маданияти таълимоти тилнинг адабий ва адабий бўлмаган шакллари, статик ва динамик ҳолати, унинг функционал турлари ҳақидаги қарашларнинг яратилиши билан бирликда ривожланиб борди. Нутқ маданиятининг замонавий концепцияси – меъёрийлик, коммуникативлик, ахлоқий принципи ва риторик канон маданий нутқнинг асосий хусусияти бўлиб, уларнинг бари тилнинг сайқаллашуви ва ривожланишида жуда муҳим роль ўйнайди. Нутқни маданий кўринишда такдим этиш учун зарур тил воситаларини танлаш ва қўллаш кўникмаларини ишлаб чиқиш, уларга нисбатан онгли муносабатни шакллантириш, белгиланган меъёрларга риоя қилиш талаб этилади.

## Современная концепция узбекской речевой культуры

### АННОТАЦИЯ

#### **Ключевые слова:**

язык  
система  
речь  
речевая деятельность  
нация  
языковая культура  
общение  
речевой этикет  
литературные нормы  
речевые качества  
риторика  
публичное выступление

В статье рассматриваются различные аспекты современной речевой культуры, которые всегда привлекают внимание лингвистов. Невозможно представить себе единство народа без таких основополагающих понятий, как Родина, язык и культура. История развития языкознания показала, что язык представляет собой не замкнутую систему, а систему, находящуюся в постоянном движении, так как развитие любого языка находится в тесной неразрывной связи с историей народа, который является носителем данного языка. В связи с этим любые процессы, происходящие в обществе, культуре, политике, идеологии, религии, находят своё отражение в языке. Существование литературного языка, речевая культура невозможны без понятия “речевая норма”, которая рассматривается в статическом и динамическом состоянии в различных функциональных типах современного русского языка, так любая речевая норма – понятие историческое. Такие понятия в речевой культуре, как нормативный, коммуникативный, нравственный принцип и риторический канон, являются основными показателями культуры речи. Они играют важную роль в её развитии. Литературная норма как показатель культуры отражает поступательное развитие языка. Важнейшая задача литературной нормы – улавливать новое, типичное для всего языка, поэтому необходимо развивать навыки отбора и использования

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необходимых языковых средств, формировать сознательное отношение к ним и следовать установленным нормам, которые являются важнейшей составной частью общей культуры народа.

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## INTRODUCTION

Language is the most important means of communication between people, the expression of thoughts and feelings, the main mechanism of assimilation of new information and knowledge. In order to effectively influence the minds and emotions of others, the speaker must know it well and possess a culture of speech. Each language may have different groups, different language systems, depending on the living conditions, social and cultural environment. Each language expresses different worldview. The more languages are, the more diverse the worldviews will be.

“... Language is the cornerstone of the unity of a nation, and if it is lost, the nation will be lost. ... language is the main symbol of the existence and unity of a nation [1]”. “ A. Rustamov recognized that the purity of language is an important condition for the independence of the nation [2].

Language is the most important means of communication between people, the expression of thoughts and feelings, a gift already recognized by scientists as the basis for the acquisition of new information, knowledge. In order to effectively influence the minds and emotions of others, the speaker must know it well a culture of speech. "A single literary language, the observance of its existing laws, is the main means of a direct exchange of information within the nation and the country [3]".

Indeed, language, which serves mainly for communicative purposes in the society, and speech as its dynamic state are among the most complex and multifaceted linguistic and philosophical categories. As unique social phenomena, each of them is a unique product of the cultural sphere, which forms the basis of the development of society. Just as language is a complex phenomenon of society, so there are different approaches to its scientific study and interpretation. This leads to different coverage of the language phenomenon.

## THE PURPOSE OF THE STUDY

In the original article there is an analysis of aspects of speech culture in Uzbek language. The Uzbek language as one of the oldest and most developed languages in the world has an extremely rich lexical treasure. While some of the words in this treasure refer to the time of immemorial, some appeared relatively later, some increased in meaning, while others have decreased. The occurrence of a specific form of symbolization of the inner world of a human being on the basis of language depends on the spiritual and social relations of the language. It is accepted as an independent and stable system with its own laws. Although language is stored in people's memory, it does not work on its own.

Language cannot exist outside of culture. It is a collection of practical views and ideas that define our socially inherited way of life, which was repeatedly emphasized by F.V. Humboldt [4].

In this sense, F.V. Humboldt's point of view is remarkable. He states that "Language is a self-evolving, self-creating reality ... a living organism"; language is the continuous spiritual creation of the people, the source and foundation of spiritual activity. Culture and language are nourished by the spirit of the people". The famous scientist developed the rules for the expression of language as a specific reality with the characteristics of self-formation and

development. He interpreted language as a "living organism" and the unceasing spiritual creation of people, in which he saw the source and ground of spiritual activity [5]. Both phenomena culture and language are characterized by the "spirit" of the people and the corresponding ethnos: "It is the task of true linguists to see language not as a means of communication, but as a means to express feelings and thought of people ...[6]".

Speech is an independent activity through which language fully expresses itself. Speech and communication, as well as the culture of a certain stratum of society, are to some extent reflected in it.

When comparing language and speech, the following is obvious: Language serves for communication and is able to express individual perception of the world through discrete symbols; Speech is the practical application of language; it is a language in motion, manifested as a sequence of means of communication in use.

Culture as a social phenomenon is a set of material and spiritual values accumulated by a group of people, a product of social activity: it has a historical genesis and plays an important role in the formation of the individual.

Each of the concepts – "language", "speech" and "culture" has led to the emergence of new concepts, new fields of science, called "language culture" and "speech culture" due to the continuous interactions during the development of society and language. The focus on speech culture is shaped by the literary language that emerged as a result of fiction. Fiction itself can also be called the first type of mass communication that served to meet the needs of literary-aesthetic communication of society members. Literary language serves as a convenient, necessary, useful, important and powerful means of communication in all aspects of speech activity. The regular use of literary language has led to the development of special rules, certain norms, which ensure the effectiveness of this activity. This, in turn, plays an important role in the creation of the doctrine of modern speech culture [7].

The concept of "speech culture" is multifaceted. One of the most important tasks of speech culture is to preserve the literary language and its norms. It should be noted that such work is of national importance, as a literary language is such a tool that unites a nation in terms of language. Speech culture is an integral part of a human culture. A knowledgeable, educated, enlightened person can show that he can use speech at a high level in the communication process. The lower a person's overall cultural level, the same is his/her speech culture. Speech culture is one in which the speaker is more likely to choose a particular word, a stylistic form, from a particular situation [8].

Nizomiddin Makhmudov, a modern Uzbek linguist who is currently contributing to the development of speech culture, emphasizes the importance of the science of speech culture in the training of qualified specialists.

The main condition for becoming a true master of the native language is based on fully mastering its endless possibilities, that is, to form the skills of speech culture, that is the ability to express ideas independently, fluently, emotionally and briefly. After all, speech culture is a set of skills, competencies and knowledge that allows you to use language fluently and purposefully [9].

E. Begmatov recognizes the culture of speech as a part of human culture: "Through his/her speech, a person demonstrates the ability to think, his/her worldview and attitude to the events around him [10]".

Concepts such as national society, universal values and stability of national identity, national consciousness and ideology, national pride, deep love for the Motherland and

unwavering devotion to the motherland are inseparable from the mother tongue. Speech culture is an important sign of the cultural and educational development of society, the spiritual maturity of the nation.

The culture of language and speech, or the increase in the level of their civilization depends on how well the means of language and speech have been developed, refined, and standardized. In general, "culture is the ability to make use of many things, to express what is currently created and relevant. The lowest level of civilization is the slow adaptation to existence. At the pinnacle of cultural research is the creation of one's own world, something that has been assimilated from the outside, but which can be resisted by its uniqueness and rarity [11]".

In language practice, culture begins, first and foremost, with strict adherence to a norm. Therefore, speech culture primarily means "the use of language units in the speech process in a normative, purposeful way [12]". In other words, the culture of speech starts with the norm, and the norm with the literary language.

In order to require people to acquire a culture of speech, that is, to speak and write appropriately, it is necessary to identify a weapon that can be a tool for such speaking and writing. Such a language is a literary language. It is impossible to imagine a culture of speech without literary language [13].

Literary language includes three phenomena: 1. Conscious use of literary language. 2. The developed and civilized state of the literary language. 3. Processing and improving some aspects of the norms of cultural literary language [14].

#### Material and research methods

Right thinking, right speech is recognized as a sign of culture [15]. Being able to write without mistakes means "spelling, i.e. literacy [16]. Literacy is a sign of culture." There are now a lot of ideas of the modern concept of speech culture. Linguists are researching the following aspects of speech culture: normative, communicative, ethical, and rhetorical [17].

#### The normative aspect of the speech culture

Norm, normality is a characteristic of all types of human activity, and any linguistic phenomenon is a norm. Its manifestation in language also served as a leading factor in the regulation of language and speech, resulting in the formation of civilized language and speech.

Normativeness in communication is manifested through the observance of the rules of speech culture. Normality in speech activity requires the rational use of literary language and means of speech in accordance with established linguistic rules. Normality alone is not enough to make communication effective. This is due to the purpose of communication, which is one of the main features of both written and oral speech culture.

Normality, which is one of the main features of speech culture, is manifested primarily on the scale of the literary language. Literary language differs from other forms of the national language by its specific normative criteria, however according to V. A. Itskovich's "the normative phenomenon is inherent in all forms of language" [18]. Scholars of the Prague Linguistic Circle were the first to point out that the norm is not only in literary language, but also in any jargon and dialect. B. Gavranek states that "The existence of a standardized, legalized complex in language is clear when you deviate from it, because such cases are considered as deviations, abnormalities [19].

Nevertheless, the norm, whether lexical, stylistic, or grammatical, is strongly expressed in literary language. Its violation causes an error. However, in some cases, the use of non-literary units in conjunction with literary words in speech may not impair its quality.

The fact that normality is inherent in not only in language or speech, but in society and everything in it, has led to the emergence of a new approach to it, the view of a social phenomenon. Such considerations have led to the emergence of a new perspective that recognizes the dynamics of the opposite norm.

Literary norms are preserved through codification. The coding will depend on the language. It can affect the process of forgetting, the activity. Therefore, it is not possible to codify the registration or interpretation of words related to any jargon. As J. Skvortsov points out, "a factor of social prestige as a non-linguistic stimulus and corrector of normative guidance and assessments is activated [20]".

A. Gulyamov approached the concept of "norm" from the point of view of speech culture: "Correct speech – the correct use of word forms, writing, pronunciation, word usage, word formation, word ordering, sentence construction, the correctness of speech, normative, normative based on the rules [21]".

V. Hartung distinguishes three aspects of norm assessment: 1) the speaker is able to express his/her opinion accurately, clearly and succinctly; 2) a certain degree of influence of the listener; 3) the structure of a particular language and its traditions [22].

In general, norm, normality is inherent in all kinds of human activities. Any linguistic phenomenon is the norm. Its manifestation in language also served as a leading factor in the regulation of language and speech, resulting in the formation of civilized language and speech. While normality is one of the universal philosophical categories, it manifests itself as the 'order of disorder', along with the organization of the foundation of the world. Such a norm in existence is reflected to a certain extent in our minds and in our language, in our speech and in our communicative activity.

Normality, which is one of the main features of speech culture, is manifested primarily on the scale of literary language. Literary language differs from other forms of national language by its specific normative criteria, but the normative phenomenon, which is 'inherent to all living forms of language'.

Adherence to all the norms of literary language produces correct speech.

The communicative aspect of speech culture.

In speech culture, communication is concerned with the ability to construct accurate and meaningful speech. The first views on this subject belong to Aristotle. Recognizing speech as an art, he created the doctrine of speech qualities by summarizing previously created theories and observations. This teaching is based on the principle of comprehensibility.

"The greatest achievement of verbal expression is the ability to be understood," says Aristotle in Poetics. He also acknowledges that the essential qualities of good speech – accuracy, precision, appropriateness, universality, pleasantness to the ear, purity, etc.

His ideas were later developed in Ancient Rome. According to him, good speech should be short, elegant, fluent, confident, uplifting, solemn, wide-ranging, bright, lively, warm, simple, truthful. The qualities of comprehensibility, accuracy, appropriateness, purity, clarity, and elegance have been recognized by all ancient world thinkers as the main hallmarks of good speech.

The communicative sign, the qualities of speech are appropriate and specific to the non-speech components, which facilitate the communication process [23]. The communicative character inherent in any speech is substantiated by The balance of "speech – thinking", "speech - being" allows us to understand the accuracy and logic of speech. The "speech-consciousness" connection helps to understand the communicative features of

speech, such as expressiveness, imagery, appropriateness, sensitivity [24]. Among the communicative qualities of speech, R. Kungurov and E. Begmatov point out the correctness, purity, accuracy, logicity, expressiveness, imagery, comprehensibility and expediency of speech [25].

The study of the communicative qualities of speech in pairs leads to the conclusion that the connections between them are different. Features such as accuracy, precision, logicity, expressiveness, purity, appropriateness of speech are the main conditions for achieving clarity and comprehensibility. Comprehensibility is enhanced when these features are combined with each other.

### **THE ETHICAL ASPECT OF SPEECH CULTURE**

Speech culture, which is an integral part of human general culture, requires adherence to speech etiquette in a particular situation.

"Speech etiquette refers to the national, specific stereotypes that govern the rules of etiquette, the formulas adopted by society for communication with the interlocutor, the continuation or termination of communication in the chosen tone[26]". The cultural and moral requirements and foundations of speech etiquette have been passed down from generation to generation as the norms of speech. From ancient times, the manifestations of speech culture have been manifested more in the form of language etiquette (speech etiquette) and language acquisition, in general, the correct use of language, means of speech, attitude and respect for language are governed mainly by moral norms. Several chapters of Kutadgu Bilig are devoted directly to the rules of etiquette, in which a special place is given to the explanation of the requirements of etiquette. There is a special chapter in the play called "Til ardami" ("Language etiquette"), in which the importance of language, comments on speech etiquette are described.

The ethical aspect of speech culture requires adherence to the rules and norms of speech behavior in the process of communication, knowledge of the system of speech formulas of communication. Speech etiquette is one of the manifestations of successful communication. The effectiveness of communication is determined by the characteristics of communication: – quality mark (information should not be based on false or misleading); – number sign (information should not be too short, too long and boring); – attitude sign (information should be appropriate to the addressee), method sign (information should be clear, understandable, there should be no words and phrases incomprehensible to the addressee) [27].

Among the etiquette requirements for oral speech, tone plays an important role. The language owner can identify from a gentle tone to the roughest one. Any communication sentence should be considered in the context of the target contexts. Ignoring literary norms also leads to a violation of speech etiquette. Speech etiquette requirements are an integral part of both active and passive linguistic practice and are determined by the level (high or low) of speech culture. When greeting, for example, the age of the interlocutor must be taken into account.

Speech etiquette is also manifested as a system of special language tools. Its elements are used in different tiers of language. For example, at the lexical level: Thank you, please, sorry, goodbye.

Speech etiquette depends on the speech situation: the subject, place, time, reason, purpose and who to communicate with.

Speech has a number of communicative functions:

- communication between interlocutors;
- to attract the listener's attention, to distinguish him/her from others;
- expression of respect;
- determine the position of communication (for example, friendly, businesslike, formal, etc.);
- create a positive emotional state for communication and influence the listener, b.

Speech etiquette formulas include concepts such as greeting, pleasing, apologize, saying goodbye, thanking, congratulating, wishing, expressing condolences. Speech etiquette is unique to each language. This point can be expressed linguistically and ethically. Knowledge of speech culture is a prerequisite for professional communication. Speech culture in the broadest sense implies any successful communication. Speech etiquette in any language has a national character. Nationality is manifested not only in behavior but also in linguistic plan.

### THE RHETORIC ASPECT OF SPEECH CULTURE.

Everyone tends to speak smart, appropriate and meaningful. This topic has always been relevant. Rhetoric discusses the laws, secrets, language norms, qualities of speech, perception of the subtleties of speech style, and solutions to speech defects and pronunciation problems that may occur in a speaker's speech. Most importantly, it teaches the ways to speak appropriate based on one's own knowledge and worldview. "Rhetoric is a theory of the art of public speaking. It's beautiful and well-prepared, but it's not really meaningful [28]". The Dictionary of the Uzbek Language defines it as "rhetoric is the science of rhetoric in antiquity and later, and the science of prose in general, the theory and art of rhetoric, lofty, tumultuous, but dry, meaningless speech, statement [29]".

In linguistic dictionaries, rhetoric is interpreted as "the field of theoretical study of expressive speech [30]".

We quoted above that: "Rhetoric ... is a lofty, tumultuous, but dry, meaningless speech, a statement ... [31]" but we are far from thinking like that. In our view, rhetoric is based on a specific purpose, aspiration, action, hope, and confidence. Speech based on rhetoric is directed to people, that is a goal-oriented action.

### RESULTS AND ITS DISCUSSION

It is impossible to imagine a human life without language, if it is not successful, it will not be effective. There is no developed society without words and relationships. Thus, the world is governed by the Word, but in the realm of the word, it works in the mind [32]. The purpose of speaking is to express an opinion. The task and purpose of the speakers is to ensure that their views reach the attention and consciousness of the general public. Every speaker's speech needs to be convincing, understandable, bright, effective, logical and clear.

Anyone can be an eloquent person who is well versed in the possibilities and riches of the native language, able to meet the requirements of speech culture. However, it is clear that not everyone can be a speaker in the sense of an artist, but every speaker who uses literary language must be aware of the culture of speech.

Speaking is, first and foremost, an ability. The development of the art of oratory was based on the formation of literary language- the theory of oratory. This requires that each sentence is to be focused on expressing the main idea, fluent and simple enough for the listener to understand [33]. Speech is seen as a subject of rhetoric. Oral speech is used to

express ideas. There are many issues in science that involve speaking and writing. Speech training and reasoning are tools of rhetoric.

Raising the culture of speech is one of the problems of modern rhetoric. If we talk about the ultimate goals of learning the basics of rhetoric, the development of interpersonal and business communication skills of students, so it can be considered as one of the main conditions of professional activity.

## CONCLUSION

In conclusion, raising the level of people's speech culture has been an inevitable and constant problem at all stages of language development. The solution of this problem depends on the right attitude to the literary language. Its preservation, enrichment, the struggle for its purity leads to the development of literary and non-literary forms of language, static and dynamic states, along with the creation of views on its functional types.

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