

## SPECIFIC LINGUACULTURAL FEATURES OF DAILY COMMUNICATION (in the example of Uzbek and English languages)

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### **Abstract**

The article reveals the linguistic and cultural characteristics of the two nations through the examples of artistic works in the languages in which the distinctive features of daily communication are divided into classifications.

**Key words:** communication, linguistic and cultural features, communicative purpose, speech, dialogic process.

**Introduction:** Daily communication is everyday communication used in every field. When people communicate with each other, they use different linguistic tools- words, phrases, sentences and their variants. You can easily learn about their lingvocultural features from the dialogue and words used by the people in daily communication. K. Marx and F. Engels call communication one of the main factors of social development in "German Ideology" work [1]. In fact, we can not imagine our daily life without dialogues and communication. As a result of the process of communication, the human mind grows and the worldview expands.

**Analysis of literature on the topic.** M.Maksudova noted classification of communication according to its functions with the help of B.F. Lomov's study in her " Psychology of Communication " textbook, and according to the classification proposed by A. Karpenko who divided communication into several tasks. So, According to scientific researches of L. S. Vygotsky, A.N. Leontev, A.R. Luria, D.B. Elkonin, one of the first social needs of a child is the need for communication. According to scientific researches of A.V. Zaporozhes and M.I.Lisina, children's need to communicate with adults develops in several stages until the age of seven [2].

**Analysis and results.** We can divide our daily communication into the following categories:

- Communication of the children
- Communication of the women
- Communication of the men
- Communication of the elderly

We can easily find the linguacultural features of these dialogues by comparing them with their variants in English.

School-aged children spend almost their whole day in school and after-school activities. As a result, children communicate with their classmates, teachers and mainly their friends during the day. As a result of these communications, they exchange ideas, expand their worldviews, and sometimes compare themselves to their friends. According to M.A. Kurbanova, children often aim to have a speech effect through the acts of messages, commands, and questions[3]. With the help of the following examples, it is possible to analyze the communication of English and Uzbek children and to see the linguacultural features of children's communication:

Cho'ntagingdagi nima u, pul emasmi, axir? - Yo'q, amaki, - dedi bola oldingidek samimiy va jiddiylik bilan yirtiq cho'ntagini ag'darib ko'rsatarkan (ikkinchisi tikib tashlangandi).

Demak, pullaring tushib qolibdi-da. Chopgan joylaringni qidir. Topasan. Ular jim qolishdi. (Chingiz Aytmatov)

In this communication, the sincerity, simplicity and tone of the young child are understood through the dialogue "Yo'q, amaki".

Let's also look at the following English examples:

Nothing! Ha haaa! Told you I wouldnt say nothing if you didnt say please! Ha haa! Haaaa! And they heard the sound of Peeves whooshing away and Filch cursing in rage. (Harry Potter)

In this extract, the joy, innocence, and interest typical of young children are shown in this conversation. According to the above extracts, it can be seen that it is difficult to distinguish the features of children's communication in both Uzbek children and English children. Children's communication of both nations is the same. It means, cheerfulness and sincerity are visible in their communication.

In the Uzbek communication, the speech of the elderly is also distinguished by its uniqueness. In addition, it is worth special attention that there are a lot of advices in their speech. Also, in the communication of the elderly, the sincerity, kindness and compassion of the elderly towards the young people, characteristic of Uzbeks, is clearly noticeable:

— O'g'lim, Otabek. — So'zlangiz. — Aytingiz-chi, men sizning kimingiz? Otabek, Hasanaling maqsadig'a tushunolmay majhul unga nazar tashladi: — Sizmi? — deb kulimsiradi. — Otam bo'lmasangiz ham meni otaliq muhabbati bilan suyan sodiq va mehribon bir kishimsiz — ya'ni ma'naviy otam. — Barakalla, o'g'lim, — dedi Hasanali, — javobingiz o'z o'ylag'animchadir. (Abdulla Qodiriy)

In the above conversation, the words of Hasanali's father "Barakalla, o'g'lim" and the words of Otabek, like "ma'naviy otam" are worthy of attention. Because in this sentence, the true human qualities of the Uzbek nation were shown. Although they are strangers to each other, they communicate like a real father and son. It is possible to realize from their conversation that Uzbek people are very kindhearted and

generous. The writer showed these qualities through the communication between the characters of Otabek and Hasanali.

When the elderly of the Uzbek nation communicate, they mainly mean prayers, advice, and joy, while the English nation shows a little rudeness:

Idiot boy!” snarled Snape, clearing the spilled potion away with one wave of his wand. – I suppose you added the porcupine quills before taking the cauldron off the fire? (Harry Potter)

In this conversation the old man is scolding the children.

— Endi qanday kengash berasan, xotin?

Oftob oyim o‘z fikrini ochiq aytishka yuraksina olmas, erining ko‘ngli olinishidan qo‘rqar, ammo — «musofir» masalasiga jonu dildan qarshi edi.

— Siz muvofiq ko‘rgan bir ishqa qarshi tushib, ra‘yingizni qaytaraolmayman, — dedi ko‘b o‘ylag‘andan keyin Oftob oyim, — chunki nima bo‘lg‘anda ham siz-ning otaliq ismingiz bor, ham ko‘broq ixtiyor sizning qo‘lingizdadir. (A.Qodiriy)

In this extract, communication of the couples clearly shows the nationality, culture, chastity and beautiful behavior of women. In the process of communication in the passage, Oftob explained to her husband that she was determined to make up her mind, even though she was against her husband's opinion.

The famous German scientist W. Humboldt, while thinking about the reflection of the spirit of the nation in the language, said that the character of the nation can be learned more easily by its language than by its morals and behavior. His rational opinion is "Language is the mirror of the nation" [4]. In fact, regardless of a person's gender, age, profession, social status, language is a powerful tool that shows not only his thoughts, but also his inner world, worldview, and national-cultural views.

— Ba‘zi yumushlar buyursam...

— Buyuringiz, o‘g‘lim.

— Rahmat, ota, bo‘lmasa bizga choy qaynatib bersangiz-chi.

— Xo‘b, begim. (Abdulla Qodiriy)

In this conversation between men, it is clear that the word “Buyuringiz, o‘g‘lim” was spoken by a slave or worker of a rich man. Also, in this dialogue, we can see the long history of the Uzbek nation.

“You dont mean that our money is worthless?” Joseph pleaded.

“Of course not. But you must have dollars, American money.”

“Yes, yes, of course.” He explained the matter to Anna.

“Women,” he said to the immigration inspector. “And she’s carrying. She was sick on the passage”. (Howard Fast).



In contrast to the Uzbek nation, we can see the rude communication of employers with workers in the English nation.

**Conclusion.** In the article, communication is considered a category that shows the social interaction of people. Above, we studied and analyzed the use of words in the process of daily communication in social relations, divided into several types. The Uzbek and English people have their own types of speech and communication etiquette, and their proper use requires special attention, and this is the most important principle of each nation.

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