

EXTRALINGUISTIC FACTORS IN CONVERSATIONAL SPEECH AND ITS APPLICATION IN SPEECH

Zarnigor Mamajonovna Majidova[–]

Abstract - the information transmitted is formed on the basis of certain rules of language (intralinguistics) means that it meets the requirements of the text. Of information the interaction of the communicants in the transmission from the addressee to the addressee relations (extralinguistics) will be of great importance. In discourse, a person engages in their natural speech and non-verbal communication with his creative thinking and the creation of a certain situation, which was unique temperament, with activity in the communicative act, from the beginning of emotional processes acquires individuality with forgiveness. This is what creates the discourse, its diversity indicates that the main linguistic subject providing is the person will give.

Keywords: conversational speech, extralinguistics, intralinguistics, communicative act, linguistic subject, pragmalinguistics, mental characteristics.

I. INTRODUCTION

The bold emergence of pragmalinguistics in the field of linguistic research, the reason is to study all aspects of a person's activities as a communicator, all the tools, methods, and techniques that are important in communication as a constituent of the communicative act. Participants in the communicative act - the types of individuals, their psychological, identify sociological, national, logical, ethical, ethnolinguistic, mental characteristics and at the same time the study of the typology of the linguistic personality of internal and external linguistics means that it serves communication in common. This is a point act, speech style, speech tactics and strategy, speech situation, communicators cooperation between (respect, courtesy, respect; sarcasm, disregard...), nonverbal and supersegment tools requires exit.

II. MATHERIALS AND METHODS

Extralinguistic means are directly related to linguistic units All non-existent means are understood. Including text, speech conditions, listener and the level of the speaker, their behavior in the speech process, as well as the speech the goal is all tools other than extralinguistic, linguistic units. Paralinguistics is derived from the Greek word for “para”, linguistics means.

Paralinguistics is represented in science in two different senses.

1. Non-linguistic used in conjunction with verbal means a branch of linguistics that studies (nonverbal) means.
2. Non-verbal means used in speech, in the process of interaction generalization. Paralinguistic means are a type of extralinguistic phenomena, speech behaviors that accompany linguistic units in the process.

For example: A civilized person enters the guest room and greets, If you look at the situation, the door is slightly bent, the steps are small, Putting his right hand on his left chest, he tilted his head slightly says “Assalamu alaykum” with a slight bow. Everyone described here. The position is important for communication, placing the hand on the abdomen, raising or left upper chest and right upper chest (lower) or both hands on the chest each related to the communication

[–] A teacher of English linguistics department Foreign languages faculty Bukhara State University

process. In all of them, of course, “Assalamu alaykum!” its distinctive pronunciation is a linguistic, linguistic means, all the rest behaviors, body, hand movements are paralinguistic means.

For example:

Salom aleykum, xola

A-lekum, bolam! - Put your hand inside your sleeve, She saw the young man and looked at the house. She said, “Rasul.” angry (Sh.Kholmiraev).

“Assalamu alaykum, xonim,” he said politely. – Ziyoratlar qabul! Yaxshi keldingizmi (O'. Hoshimov).

“Assalamu alaykum, teacher!” - said Tursunboy with renewed vigor keeping an eye on “Yana burga tepdimi?” (O'.Hoshimov).

III. Analysis

Gestures, facial expressions, body movements, different situations in the voice are additional means of communication and their transmission, performs the functions of filling in the content, adding clarity. In a live speech, a person is able to express information briefly and succinctly, the emotionality of thought and In terms of increasing the effectiveness of the language, depending on the situation and circumstances uses nonverbal means. Uzbek communication is interference, it is known hand, head, shoulder, torso, face in the process of conveying information to the listener movements, loudness, length, pause and pronunciation a certain meaning is expressed. It should be noted that the use of nonverbal means is unique features vary. They are hand, shoulder, lip, eye, eyebrow, torso, head movements represented by. Both the speaker and the listener express their speech and the process of listening paralinguistic means — various movements, accompanied by gestures. Even when reading a book, the listener, that is, the reader, sometimes frowns, sometimes he smiles, sometimes there are signs of surprise on his face, sometimes cries. All of these are paralinguistic tools.

National identity is also taken into account when using paralinguistics It is worth mentioning that because in the process of communication-intervention if the gestures used are incomprehensible to the communicators, the communicative act does not occur. Also, representatives of different cultures by nonverbal means, etiquette forms, which differ in the process of communication. A different kind of greeting process the observation that it takes place in different forms in nations confirms our view. In Uzbeks, the following gestures can be denied:

1) The palm of the right hand is opened forward and the left is first with the palm facing up to the side, then to the right, shaking horizontally, and the hand again in the middle stops when it arrives. This action is ambiguous and has a general negative connotation forms a unit with. It can have the following meanings:

1. Denial of a certain action:

a) denial of speech - in the function of “do not say”;

b) denial of the act of coming - in the function of “coming”;

c) denial of the action of touch - in the function of “touch”, etc.

2. Denial of existence - in the function of “no”. The first is the command, and the second is the command performs its functions. The first meaning is the barrier between the subject of thought and the speaker, from the action that represents the image of the boundary, the second meaning is the object of thought is derived from the action that describes the boundary between and an object should be. This kinetic means of denial is not unique to Uzbeks spread among many nations of the world.

2) The lower part of the elbow with the palm of the right hand open towards the interlocutor (forearm) rises once. This action is the action of the interlocutor used to stop, the continuation of the action is denied. Verbal without being in the means becomes a compensation for the verb negation; Sometimes these gestures are accompanied by verbs such as “stop,” “enough”, tools can also be used.

For example: He reluctantly stepped forward and was called to say something, but Maxdum raised his right hand. - Bas! – he said. (M.Ismoiliy)

This is a gesture that describes an obstacle to the continuation of the movement must have originated.

3) Both wrists open to the two sides. This action is interrogative in dialogue then used to deny one's awareness of what is being asked. Head-to-shoulder shaking or shoulder-to-head movement means; This action is an alternative to the word “I don't know” and is verbal is described by the phrase “wrote his hand.”

For example:

Usmonov har holda shubhasi borligini ko'rsatib, qulochini yozdi. (Sh.Rashidov)

4) Shake the wrist once below the upright position of the speaker disagree with the other person or take a certain action represents what has been done.

For example:

- To'ram, uzr, bilmasdan aytdi, kechiring. Hokim picha qahrilanib turdi, keyin

qo'lini siltab yasovulni qaytardi. (M.Ismoiliy)

Hammadan ko'p singlisidan xafa bo'lib, qo'lini siltab turib ketdi. (Sh.Rashidov)

5) The lips are pursed, with the index finger of the right hand on the tip of the lip extended. This action is to negate the speech movement of the interlocutor used. Sometimes the gesture is followed by “shut up”, “don't talk” such as verbal means are also used. For example:

Ochil buva mo'ylovining bir uchi bilan kulib, labiga barmoq bosdi: “jim”. (A.Muxtor)

This gesture may have originated from the expression of the image of not opening one's mouth need; In Uzbeks, shaking hands or putting the right hand on the chest and imagining the head leaning to the right, taking off the Russian hat, kissing, bending the knee squatting, kissing the upper part of a woman's right hand. Now, although there are forms of etiquette, there are certain actions important as a nonverbal medium in communication because information is transmitted, is considered.

-Azizjonni aytayapsizmi?

-Voy bechoraa-a! Yoshgina ediya!

-Qachon?

Birinchi bo'lib qorovul tog'a o'zini bosib oldi. "Xudo rahmat qilsin", deb

yuziga fotiha tortdi. (O'.Hoshimov. So'qqabosh bevagina. T., Sharq. 2008. 184-p.)

IV. Discussion

It is natural that the paralinguistics used in communication vary from culture to culture. Because the rules of etiquette, some gestures, customs and traditions are the national values of that nation. Although in linguistic communication, different language speakers used specific language units and communicate, even if they understand each other in this way the nonverbal means used require the same kinetic state for many languages reaches. But it is also a means to an end however, they are among the nonverbal means of a national character. The use of paralinguistic tools is to convey the idea to the interlocutor also directs the addressee by the sender. Regular exercise affects a person's body, mind, and so on. It also really affects communication behavior. That is why every profession. The owner has his own vocabulary, a unique style of speech. In addition, communication behavior is directly related to age is preferred. Adolescents speak, praise, reprimand, fabricate, the tone of the speech is not to the liking of the people who have gathered their minds. Because they are high in a voice, moreover, in a muffled and vague tone, as if standing inside a tower like a human being, they look into space. In addition, the majority of teenagers thoughts do not come from their own life experiences, but from those around them echoes or copies of words, praises and reprimands will be.

In old age, the voice is gentle, soft, and in some cases roughness, sourness, irony. No matter what, In general, humility and modesty in the nature of the Uzbeks, andisha and prudence, as well as putting the human heart above everything else available. The use of nonverbal means of speech in relation to urban intellectuals. This is most clearly reflected in the speech of people living in rural areas. The speaker describes the state of the listener, his attitude to the speech process he knows from his actions, from his face. Live behavior of the addressee, paralinguistic means: tempo of voice, eyebrows, hand movements, facial expressions and etc., to attract the attention of the listener, to keep the addressee from boredom serves. But there is also an excess of paralinguistic means harmful, because more than the norm, actions, gestures attract the attention of the listener distracts, turning it into a spectator, not a listener. The speech itself does not achieve its goal.

Therefore, the addressee (especially the speaker,) about the topic of his speech, its basic concepts, algorithm He should also consider the paralinguistic means of "execution time".

In the speech of sukhandon, in the speech of artists...

and so on such as voice tempo, learning speed, hand or head movements, body position paralinguistic tools with speech content, purpose, listener level, and status coordinated. That is why paralinguistic means enliven speech to be considered as one of the important factors increasing efficiency, need to be studied. Naturally, man is the world around him in the process of communication not only to inform about the subject, but also to the listener of the subject or himself also a tendency to express an attitude towards the reported subject indicates.

V.Conclusion

Uzbek male and female communicators, as well as representatives of other nationalities. There are non-verbal means that are not specific to addressees who have long tried to behave above the addressee speak louder or more dignified (for example, at rallies when speakers speak on something), on the contrary, those at the lower level those who tried to take a lower position (position). Call themselves kings bending and even kneeling in order to show that it is lower in all respects greeted. In this area, especially in the Muslim world, women present themselves to men accustomed to pretending to be weak. Religion also called for it. It can be observed that the situation is reflected in the state of prayer, i.e. arms, legs, torso from movements and situations during prayer, it is known to be kept in a lower position than in men. That is, men during takbir women who raise their hands until their thumbs reach the softness of their ears, the fingertips are raised to the level of the shoulders, in the ruk men hold their knees and elbows upright, women bend less than men and bend their knees slightly, in the intercourse, the men sit on their feet and the women on the ground sit down.

5. REFERENCES

- [1] Zarif Aliqulov, Saodat Boymirzaeva. Sotsiolingvistika. SamDU. -Samarkand. 2009.
- [2] Ахманова О., Магидова И.М. Прагматическая лингвистика, прагмалингвистика и лингвистическая прагматика. Вопросы языкознания. М., 1978, №3, с.44.
- [3] Begmatov E., Boboyeva A., Asomiddinova M., Umurqulov B., “O’zbek nutqi madaniyati ocherklari”. – Tashkent: “Fan”, 1988.
- [4] Begmatov E., Mamatov A., “Adabiy meyor nazariyasi”, 1-3volume, Tashkent: “Navro’z”, 1997, 1999.
- [5] Boymirzayeva S., “Modallik umumlisoniy kategoriya sifatida //Til taraqqiyotining derivatsion qonuniyatlari - Samarkand:SamDCHTI, 2009. – 192P.
- [6] Yoqubov J.A., “Modallik kategoriyasining mantiq va tilda ifodalanishining semantik xususiyatlari” –Tashkent: “Fan”, 2005.
- [7] Mirtojiyev M. “O’zbek tili semasiologiyasi”-Tashkent, 2008.
- [8] Mo’minov S. “O’zbek muloqot xulqining ijtimoiy-lisoniy xususiyati”. DDA. – T.: 2000.
- [9] Nurmonov A. Struktur tilshunoslik: ildizlari va yo’nalishlari. – Andijon:2006.
- [10] Negmatov H. Bozorov O. “Til va nutq”. – T.: 1993.
- [11] Rahmatullayev Sh., “O’zbek tilining izohli frazeologik lug’ati”. T.: “O’qituvchi”, 1978
- [12] O’rinboyev B., “ O’zbek so’zlashuv nutqi sintaksisi masalalari”, Tashkent: 1973,4-5p.
- [13] O’zbek tilining izohli lug’ati.–M., 1981. 1v.
- [14] Akhmedova, M. B. (2015). Effectiveness of teaching vocabulary through short stories. In International Scientific and Practical Conference World science (Vol. 1, No. 1, pp. 55-57).
- [15] Muradova F.R., Murodova Z.R. Use of information technologies in education/International Journal of Psychosocial Rehabilitation, UK. -2020.- P. 3110-3116
- [16] F.R.Muradova Virtual laboratories in teaching and education. ISJ Theoretical & Applied science. Philadelphia, USA. 2020. P. 106-109.
- [17] Z.R.Murodova The formation and definition of the intellectual potential in education. ISJ Theoretical & Applied science. Philadelphia, USA. 2020. P. 113-116.
- [18] Mavlanova Ugiloy Kh., Irony in Dramatic Works. - Psychosocial Rehabilitation journal.Volume 24, Issue 3, UK, 2020.- P. 311-317
- [19] Akhmedova Mehrinigor B. Typological Aspects of Adequate Translation Methods of “Spirituality” Nominative Units into English. - Psychosocial Rehabilitation journal. Volume 24, Issue 3, UK, 2020.-P. 386-393
- [20] Safarov Sh. Pragmalingvistika.– Tashkent, 2008.