

Peculiarities of English and Uzbek Speech Culture in Developing Students' Sociolinguistic Competence

Rakhmatullayeva Dilrabo Alimjanovna

Teacher, Uzbek State World Languages University

Annotation: *The article deals with the issues of analyzing peculiarities of English and Uzbek speech culture in developing students' sociolinguistic competence and searches the history of speech culture, the art of oratory, the role and its importance in nowadays and its role in developing students communicative skills. The author analyzed the research work and research of scientist-researchers on the sociological and linguistic aspects of the speech culture and presented them in this article.*

Key words: sociolinguistic competence, speech culture, oratory art, rhetorical aspect, theory of oratory, preaching, impressive and expressive speech, communicative skills.

The culture of speech is the reflection of a particular folklore in this language. Though there are different opinions and

comments on this concept, first of all, speech culture is interpreted as grammatically correct, error-free, clear and thoughtful thinking. There are ethical, communicative and rhetorical aspects of the speech culture that are characterized by its peculiarities¹. Compliance with rules related to language, the requirements for a range of communicative qualities such as accuracy, purity, logic, awareness of speech is a key element in communicating the high level of speech culture. The rhetorical aspect of speech culture is studied in the theoretical aspects of linguistic phenomena, along with the study of the theory of negligence, as well as the sensitivity of speech. Impressive speech is a feature that can capture the interest of the listener and the student, and may be of interest to

¹ Pasechnaya I.N. Culture of speech (aspects of the generation of utterance). - 2012. - P. 9-28.

them. When it comes to speech culture, it is seen as a learning aspect of the way and methods of delivering accurate and relevant speech to the audience when conversational and spoken use of language tools is understandable.

If the ancient time scholars imply that rhetoric is "the art of knowing how to convince a listener" (Aristotle) is "a good discourse about science" (Quintilian), Russian scholars call it "the art of expressive speech, the ability to convince others to join, (M. Lomonosov) describes "a blessing that shakes the souls and fills the soul with the wishes of the speaker, which can direct them toward the purposes of the speaker" (N. Koshansky, M. M. Speransky)².

In many countries, rhetoric is considered to be important in three main aspects of life: political, judicial and religious systems.

Traditional rhetoric has had an impact on the English speaking art. Medieval

religious rhetoric has grown in this country, and political discourse has become a turning point. The most renowned speaker in the UK was John Henry Niomen, who, as he preached the religion, had a great impact on the development of local religious standards in the church. They are Paul, John Chrysostom, Augustin, as well as famous speakers of ancient times. In the XV century, Savonarola, by the XVI century, had great orators such as Martin Luther and John Calvin³. Under the influence of Latin and Greek literature in the XVIII century, the English art of oratory was further developed.

During this period, political debates were also considered important. The reform of laws in the XIX century (1832) has led to the further development of the oratory arts. But in a short period of time, it became an ordinary political talk. By the 1920s, traditional rhetoric lost its scientific value and was included in the science of stylistics. In Greece, the

² Gabunia Z., Bashieva S. Rhetoric as part of traditional culture. - Nalchik, ELPHA, 1993. - P. 3-77.

³ World Book Encyclopedia. – USA: World Book, 1994. V.14. – P. 819.

oratory called *rhetoric* and in the East it is called the *preaching*. The Art of rhetoric is a publicly-funded art, as a means of public speaking, scientific discourse, debate, and propaganda. In the East, rulers came to the public and spoke about their policies, international affairs, and so forth. Getting there is a habit, especially during the Friday prayers, Hayit, Navruz festivals, the beginning of the inter-national war, and so on.

Later this special task was handed over to *preachers*, who were sensitive, polite and convincing⁴. The Sufism, which conveyed to the spiritual and moral perfection of the Islamic religion, played an important role in the development of rhetoric in Uzbekistan. Kazi Eshoni (XV-XVI) from Fergana, who is the author of the so-called "Key of word", made a great contribution to the development of

rhetoric. He had the ability to convince, persuade, and win in any sort of debate⁵.

Hoja Muayyad Mehnaghi, Mavlono Riezi, Husayn Voiz Koshifiy, Mavlono Muin Vois Husravi, Bahouddin Valad, Jaloliddin Rumi, Abu Rayhan Beruniy, Muhammad Sodiq Koshgari, Abu Nasr Forobi, Kaykivus, Mufti Ziervuddinhon Eshon Babakhan oglu and others have the power of speech and were famous people of their time.

In methodology the term "competence" is used as characteristics of the achieved level of the language proficiency. This term was introduced by N. Chomsky⁶ to define an ability to fulfill some activity.

Sociolinguistic competence is the awareness of ways in which the choice of language forms is determined by such conditions as setting, relationship between communication partners, communicative intentions, etc. This competence covers the relation between

⁴ National Encyclopedia of Uzbekistan. 12 volumes. - T.: National Encyclopedia of Uzbekistan, 2001. J. 2. - p. 6; Apresyan G.Z. Oratorskoe iskusstvo. - M.: MGU, 1978. - p. 30; Jalilov H. Engraving art. - T.: Uzbekistan, 1976. - p. 13.

⁵ Apresyan G.Z. Oratory. - Moscow: MSU, 1978. - P. 30-31.

⁶ Chomsky N. Syntactic Structures. - Mouton: The Hague, 1957; Chomsky N. Aspects of Theory of Syntax. - Cambridge, MA: MIT Press, 1965.

linguistic signals and their contextual/situational meaning.

Speaking in the Uzbek language characterizes with its softness, emphasizing every word in the whole sentence increases the sensitivity of speech. But in both languages, the phrase in the sentences and the loudness of the words *please* *ва илтимос* in the sentence increases the motivation of the interlocutor to a particular activity. As a result of expressing the word in Uzbek, some consonants reduces at the end of the conversation (beraqo-o-o kelaqo-o-o), which is not observed in English. In both languages, clear and understandable, mild, kind words have a positive effect on the listener.

Special emphasis on each word in English and in every language in the Uzbek language increases the sensitivity of speech. In both of these languages, there are sounds like sounds (English, *uh* ..., *ums* ..., *ahs* ..., *er* ..., *Uzbek language* *hm* ..., *e* ..., *o'...*) coughing, and stopping can lead to a reduction in speech appeal.

Focusing the emphasis on the language in which it is being studied helps to increase the focus of attention to the speaker. In both languages, the emphasis is on not only the syllabic, but also the entire text. Adding affixes to the words on both sides of the tongue increases the sensitivity of the speech (dad + dy, son + ny / (opa + gina + m, uka + gina + m), but in Uzbek, such as brother, sister, It is also intended for these purposes (uncle + juni, aka + khan + im), even if they are addressed to foreigners, and in English such a reference but only to relatives (aunt + i e) expressing the respect for these linguistic names in English *Mr...* *Mrs.*, *Mrs.* *Miss.* Uzbek is an agglutinative language, so the language of expression is broadly developed, and English is an analytical language in which the affixes are rarely used. Increasing the sense of English-speaking emotionally or simply by using the verb in the basic verbs, while in Uzbek, the verbs are more sensitive and add some adverb and adjectives like *juda*, *qattiq*, *rosa* the keyword phrases. It is

also important to repeat the words in this language (*qani-qani, oling-oling, keling-keling*). But there is no linguistic phenomenon in English. The meaning expressed in the words in the English language is expressed in English with only one word, predictive combination, phrase (*welcome, help yourself*). Repeated use of excessive, unnecessary words (such as *well, so, just / anaqa, tavba, astaghfirullah*) in both languages will undermine the effectiveness of communication in rhetoric.

Negative and vulgar words are commonly used in English speaking women (such as *Hell with it. The hell with them*), and in the speech of the Uzbek women, cursing sentences are widely used (*Qiron kelsin iloyo, o'shalarga!*)⁷.

There is no linguistic phenomenon in English women's speech. They use phrase *shame on you (uyat senga)*.

In both languages men can raise the sensitivity of the speech while communicating each other by promising *I*

promise ... / vada beraman ...). The rhetorical aspect of the linguistic aspect of both languages serves to increase the sensitivity of speech. For example, *I will take the moon for you – oyni olib beraman- I will never be Romeo –otimni boshqa qo'yaman*. The use of words in English as *words of gentleman*, and *yigitlik suzim* in the Uzbek language, promotes the national features of the language.

English and Uzbek men are encouraged to engage a speaker in a particular activity by not just making a judgment, but also by expressing a fair opinion, expressing concrete facts in their speeches, and expressing economic support

(such as *I will loan the money. You needn't worry about taking it. You can get yourself a nice room by yourself/ Gapimga ishonmayapsan-a? Xo'p, yarim so'lkavoy beraman. Bo'ldimi?*).

In the relationship with women, English men have been exposed to romantic feelings by singing and singing poems to

⁷ Hamro Abdunabi. Time River. - T.: Uzbekistan, 2009. - p. 95.

their wives (*"Oh my love is like a red rose", "Oh, my love is like the melody, That's sweetly played in tune! "*). They use the linguistic wealth to convince women that their love is genuine (*you are my love, darling, I love you*).

There are many linguistic units in Uzbek, such as *jonim, begim, sevgilim, yorim*, but the Uzbek men are somewhat caught up in convincing their loved ones. They do not speak openly on this subject in oral speech. The existence of such a linguistic difference in the dialectical rhetoric is explained by the different cultures of speech and culture of the two peoples, the diversity of educational issues, and the impact of the national character on their languages.

English men often use phrases that have a meaningful relationship with women. Uzbek men prefer some kind of pride in such relationships and try not to use linguistic associations.

In the English men's speech, there are frequent occasions when it comes to British businessmen (*It is not a way to be*

*a gentleman, but a highland gentleman*⁸).

The Uzbek men have to convey their words to a certain activity by recording the features such as self-confidence, courage, and loyalty.

In summary we can say that understanding the specific features in Uzbek and English is important for students while learning foreign languages, which helps them to speak English fluently and accurately.

THE LIST OF USED LITERATURE:

- [1]. Pasechnaya I.N. Culture of speech (aspects of the generation of utterance). - 2012. - P. 9-28.
- [2]. Gabunia Z., Bashieva S. Rhetoric as part of traditional culture. - Nalchik, ELPHA, 1993. - P. 3-77.
- [3]. World Book Encyclopedia. – USA: World Book, 1994. V.14. – P. 819.
- [4]. National Encyclopedia of Uzbekistan. 12 volumes. - T.: National Encyclopedia of Uzbekistan, 2001. J. 2. - p. 6; Apresyan G.Z. Oratorskoe iskusstvo. - M.: MGU, 1978. - p. 30; Jalilov H.

⁸ Stevenson R.L. Kidnapped. – England: Longman, 1993. – P. 51.

Engraving art. - T .: Uzbekistan, 1976. -
p. 13.

[5]. Apresyan G.Z. Oratory. - Moscow:
MSU, 1978. - P. 30-31.

[6]. Apresyan G.Z. Oratory. - Moscow:
MSU, 1972. - P. 62-63; Inomhzaev S..

Basics of oratory art. - T .: Teacher, 1982.
- p. 6.

[7]. Hamro Abdunabi. Time River. - T
. : Uzbekistan, 2009. - p. 95.

[8]. Stevenson R.L. Kidnapped. –
England: Longman, 1993. – P. 51.