

THE ROLE OF PRAGMATIC ASSESSMENT IN UZBEK LANGUAGE COMMUNICATION

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Annotatsiya:

Ushbu maqolada ona tili ta'limining bugungi kundagi dolzarb vazifasi – tilga oid nazariy bilimlarni amaliy qo'llash malakasini shakllantirish borasida fikr yuritilgan. Bu borada jahon va o'zbek tilshunosligi namoyandalarining e'tiborga molik qarashlari tahlil etilgan.

Kalit so'zlar:

ona tili, ona tili ta'limi, pragmatika, muloqot malakasi, ijtimoiy-iqtisodiy samaradorlik.

Аннотация:

В данной статье рассмотрена актуальная задача современного преподавания родного языка – формирование компетентности при использовании теоретических знаний по языку в практике. Анализированы значительные концепции видных представителей узбекского и мирового языкознания и философии.

Ключевые слова:

родной язык, преподавание родного языка, прагматика, компетентность общения, социально-экономическая продуктивность

Annotation:

in the article the following things are discussed, such as, the actual task of education of the mother language at present time – forming skill of practical using of the theoretical knowledge concerning the language.

Key words:

mother language, the education of mother language, pragmatics, communication skill, social-economic fruitfulness

The need to change the requirements for the content of mother tongue education matured during the period of major social changes that occurred in the late 80s and early 90s of the last century. It is no coincidence that one of the first practical manifestations of the idea of independence, which started a completely new stage in the history of the Uzbek people, was the granting of the status of the state language to the Uzbek language.

All thinkers have emphasized that the mother tongue is one of the leading factors in the formation of an individual as a person. The ability to use language is a gift given only to man. Being able to use it is the main feature that distinguishes a person from other creatures (Insonni soz ayladi judo zhyudindin. A.Navoiy). The fact that a language is open to all (equal access for all) does not mean that everyone is equal in its use. This peculiarity in the use of the mother tongue has attracted the attention of thinkers. All information is formed and stored in the language (and this aspect has provided the basis for philosophical discussions on the relationship between language and thought for centuries). While it is written in the holy book of the Christian religion, "In the beginning there was a word", Yusuf Khos Hajib, the first representative of written Turkish literature, says:

A word from the green blue to this gray earth,

A person's eyes are enlightened with words. [1, 14]

Religious views on the divinity of the word are proportional to secular views on the versatility of the meaning of the word, the breadth of its possibilities and the difficulty of description. The native language has such a wonderful feature that it can be used by all speakers, but even the most advanced linguists cannot describe it.

Special attention has been paid to the education of the mother tongue since the first views on the content of education were being formed. It is clear that relying only on specifics in education will not give good results. Hegel states that this kind of education teaches the child to look at everything with disdain [2, 93]. Therefore, it is correct to base education on abstractions that the child's mind can accept. The closest abstraction to a child's mind is, of course, language. "Knowing the language is that air that lifts the child's soul from particularities and singularities to generality, to consciousness" [2, 93] Describing the mother tongue as a unique phenomenon of human history is a new development of the philosophy of language. is the core of his complaint. The German linguist philosopher Weisgerber, while thinking about the reasons why the phenomenon of the mother tongue became the main subject of linguistic and philosophical research between the two world wars, came to the conclusion that the language is the nation-creating

force (narodosoziyushaya sila - volksbildende Kraft). [3, 105]

There is no doubt that the main distinguishing feature of a nation is its mother tongue. In particular, if we look at the example of the Uzbek people. Uzbeks have different anthropological characteristics. We can meet representatives of different nationalities according to the structure of the skull, body size and construction, hair and eye color. But all Uzbeks speak Uzbek. If he has blond hair and blue eyes and considers Uzbek as the main language of communication, if he thinks in Uzbek, he should be considered a representative of this nation, black hair, black eyes, but in Uzbek is more right than a person who cannot think. The mother tongue is the material for creating a linguistic picture of the world in the human mind. The language in which this scene was created has a strong influence on the formation of mental characteristics. "Peculiarities of language are always a necessary companion in our daily speech activities. We do not need special weapons, equipment, or special conditions to investigate and find the commonality behind them. At the same time, the results obtained by us can be found in the analysis of other generalities that form the basis of the construction of the universe and human life. Because the world is built on the basis of similar trends, common tectological laws:

Sonie'kim chekti chun sun'i qalam,

Ofarinish tarxini qildi raqam" [4, 3-4]

- That is, the language stores information not only about itself, but also about the world. The construction of the language corresponds to the perception of the world around it for the nation. The existence of languages of different morphological types, the existence of certain categories in some languages, but not in others, are closely related to this worldview. For example, why do Russians describe not only animate but also inanimate objects with the concept of gender (rod)? Why do Uzbeks connect the concepts of time, mood, person-number? Why can't the English make a possessive sentence? Or what is the reason why people of different nationalities value the same thing differently? For example, why is a poplar tree a symbol of beauty for Russians and a symbol of rudeness for Uzbeks? All these are small realizations of the world created by a person in his mind with the help of language. In our opinion, today's mother tongue education should be aimed at enabling consistent teaching and practical application of these realities. It should be emphasized separately that the ability to feel the mother tongue and use it practically is innate in a child: this innate feature is shaped by his household and social environment. A child comes to school with a unique experience in this regard. However, it is the school that should polish this primitive experience,

systematize it and adapt it to society's requirements by expanding its possibilities of realization.

- After independence, a number of things were done to improve the content and quality of mother-tongue education: textbooks were radically updated, mother-tongue education began to be seen as a phenomenon of state importance, due to the special attention paid to education, mother-tongue education has also reached a new level. At the same time, the past period is putting new tasks before mother tongue education.

- During this period, Uzbek linguistics achieved great theoretical achievements. This theoretical knowledge can be the material of applied directions that bring socio-economic benefits. All conditions have been met for the formation of linguistics as a socio-economically beneficial science. It is the need of the hour to process the great experience accumulated in the world in practical directions on the basis of Uzbek language materials.

- Pragmatic linguistics, which has been developing rapidly in the world since the second half of the 20th century, began to be reflected in certain studies in Uzbek linguistics in the next 10-20 years. The use of these theoretical results in the context of mother tongue education would be one of the important factors in the development of the young generation as a perfect person. "All social behavior of a person in the objective world is expressed in his speech activity. That is why studying human speech gives an opportunity to get acquainted with his spiritual world. Pragmatics is a new theoretical and practical branch of linguistics. He studies issues related to the speech process, which reflects the social activity of a person, the communicative intention of the speech participants, and the influence of the speech situation. socially corrects and polishes speech activity.

- There is no doubt that the synthetic nature of the Uzbek language determines the leadership of morphological forms in its pragmatic description: "...in the process of clarifying and realizing lexical essences, inter-level cooperation is very intense, and the cooperation of lexicon and morphology is superior to the cooperation of lexicon and syntax ". [6, 24] Turkic languages have always attracted the attention of linguists because the morphological categories are highly formed closed systems and lexical and syntactic tools are concentrated around them. [7, 7-8] Linguistic units have their own immanent essence. although he can only express it in speech. In Turkic languages, including Uzbek, the means of bringing lexical units into speech and combining them into syntactic systems are mainly morphological in nature. Pragmatics, as a direction that studies speech phenomena [8, 389], should

consider morphological tools as the main research subject in the description of the Uzbek language, in our opinion.

- Let's pay attention to some uses of morphological units that are difficult to analyze, but are actively used in speech:

- Question to the shopkeeper:

- *Non bormi?*

Seller response options:

- *Yo'q.*

- *Yo'q edi.*

- *Yo'q edi-ya.*

- *Yo'q -da.*

Of course, this is not a complete system of possible answers. The content of these responses is the absence of the requested product. The used auxiliary verbs and prepositions give them a certain pragmatic tone. The first sentence (no) alone provides a complete answer to the question. The construction of the following sentences draws attention not to the content, but to its pragmatic nature.

Pragmatists evaluated the word "No" as "a slap in the face of the interlocutor". The task of softening this slap is assigned to the incomplete verb *edi* in the second sentence (was not). It is the task of pragmatic morphology to analyze this feature of *Edi*.

The preposition *-ya* in the next sentence (*no edi-ya*) adds a touch of politeness to the tone of softness caused by *edi* and replaces several sentences as follows: Sorry, no. I wish. You are busy.

The last sentence (*no*) expresses the speaker's pain and is enriched with an emotional tone that is not expressed in "no".

Since what was said is a pragmatic assessment, it can acquire new aspects depending on the moment of the speech, the circumstances and the participants. This aspect makes it difficult to analyze them. However, the modern requirements for mother tongue education make it urgent to develop the ability to analyze and use such situations in the student.

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