

EXAMPLES OF SPEECH LABELS IN THE COMMUNICATION PROCESS IN UZBEK AND GERMAN FAMILIES

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Xorijiy til va adabiyoti nemis tili yonalishi

ABSTRACT

This article describes the socio-cultural characteristics of the speech label when engaging in dialogue. The speech label of German and Uzbek families considers speakers from the point of view of the influence of historical and cultural factors on them.

Keywords: speech etiquette, speech, state of communication, dialogue, wish, kindness, national character.

INTRODUCTION

The behavior of speech should be viewed through the prism of national cultural characteristics because it is determined by an individual's experience, which in turn is directly related to historical conditions and is formed under the influence of social and ethical standards adopted in society. Society.

Representatives of the same culture often react the same way when periodically repeating situations that have become commonplace, manifested in the form of emotions and circumstances. Therefore, in order to identify and explain the characteristics of the communication process in a state of desire in German and Uzbek cultures, first of all, it is necessary to take into account the historical and cultural factors in the field of influence. contact staff.

The tradition of wishing something to someone has been in existence for a long time and has not been implemented.

Then the functions of specific rules of conduct. Cravings were used mainly in part alongside intersections and ceremonies, as well as legends, songs, plots and even wishes. Over time, this area of communication between people and the dominant religious and mythological worldview have changed; desires have moved into the realm of decency, and unlike wish and grace, their mighty power - the power of the spoken word that people previously believed - has lost. . Frequent use of wishes has gradually disappeared from our daily lives under the influence of changing living conditions, as the ancient man possessed more material in his personal experience and in the experience of others.

PROBLEM AND DISCUSSION

In the 20th century, wishes in Uzbek culture were largely of an informal nature. (Matthew 24:14; 28:19, 20) Today, while the use of pleasant requests in everyday communication in German culture has been lost in most regions, in Uzbek culture they have switched to a category of phrases and wishes that express desire.

Desires reflect not only the characteristics of holidays in different cultures, but also the national characteristics of communication in general and what dominates in the first place.

I.A. Sternin defines the dominant characteristics of a particular nation's dialogue as the communication characteristics that are manifested among representatives of a particular nation in all or multi-communicative situations, regardless of the topic of communication, the communicative composition, etc. [1].

Some features of German and Uzbek communicative behavior

German communicative behavior is characterized by a number of characteristics:

"Germans... smiley, friendly... demonstrates a high level of daily courtesy; they behave in communication, in transportation, in the street they practically do not engage in conversations with strangers... The share of superficial etiquette dialogue is significant, especially when visiting." [2]. Uzbeks, on the contrary, are more smiling and friendly because "a smile feels like an integral component of communicative behavior. Daily courtesy is usually expressed in most cases"[3].

However, it is unlikely that representatives of Uzbek culture are less polite and friendly than Germans, because they use the formulas of apology and gratitude more in their daily lives. This is explained by the fact that they operate within different models of speech behavior, while the aforementioned characteristics represent only basic, typical forms of behavior.

You should also always remember that in the process of communication everything depends on the individual individual. There is another feature of Uzbek mentality, it is N.I. Ufimtseva - this is a constant desire to evaluate another and show him the outcome of his assessment, as well as his desire to get the same assessment of himself [4]. This may explain the fact that there are many desires in Uzbek culture for various reasons. For example, Uzbek informants who attended German ceremonies on a wedding or birthday emphasized, in their opinion, a very small number of wishes, their high phrases and lack of development. This is explained by the use of non-standard (often not often) extended phrases in English discourse, as a rule, and the advantage of using jargon in German [5].

(Alles Liebe und Gute for Hochzeit! - Best and best wishes on wedding day!

Ich wünsche euch das Beste! -I wish you all the good wishes!

Your life should go the way you want it to! - Hayoting huddi sen xohlaganingdek o'tsin!)

Wishes in Uzbek are used in the following situations:

- 1) if the familiarity between the communicators is not close enough;
- 2) if the speaker knows fully how the speaker feels about him and does not need further sympathy from the speaker;
- 3) if the speaker does not have enough time to prepare an individual desire, but the implementation of the speech act of the wish is inevitable and if necessary;
- 4) in official communication cases [6].

Some authors note that uzbek communication prefers informal communication to official and business communication in its actions, which also manifests itself in official circumstances [7; 8].

Comparing the official wishes of representatives of the German and Uzbek language and cultural communities in various situations, the characteristics of German culture, such as the lack of self-eligibility and the relationship between the position, profession, and responsibility of the address, come first.

(Für die comedenden Aufgaben wünsche ich Ihnen Kraft and Erfolg! - I wish you strength and success in the tasks ahead! / For Deine zweite Amtszeit und die vor Dir liegenden Auf-gaben wünsche ich dir viel Erfolg and eine glückliche Hand. - I wish you success and success in returning to this position and the tasks ahead of you).

Typically, use a wish Ich wünsche Ihnen etwas for... (I wish you something in something), i.e. a desire for a specific purpose, in this case, to complete business and official tasks.

SOLUTION

If the speaker wants to ask the listener something in his name, then in this case the wish will come with an additional or quality persönlich: Ich wünsche Ihnen weiterhin sportliche Erfolge und persönlich alles Gute. "I wish you success in sports from now on," she says, "and I express my best wishes to all of you on my behalf.

With the exception of wishes for Christmas, which is celebrated in German culture during the family circle, it is not customary to mention the family: (In diesem Sinne wünsche ich Ihnen, Ihrer Familie and Ihren Freunden besinnliche and friedvolle Weihnachtstage. Blessed Christmas, I wish you, your family and your friends peace and tranquility.)

There are also wishes for the family in the official Uzbek wishes: I wish you a successful job as a responsible state. Health and happiness for you and your loved ones. / I sincerely wish you and your loved ones, dear I.M.ga, strong health, success and well-being. In addition, it should be noted that making wishes and patience to the family of the interlocutor(s) is not regulated as in German, that is, it is the norm and is widely used in the official business environment.

When analyzing the national character of representatives of German and Uzbek culture, it is possible to identify a number of antonymous characteristics (respectively, German and Uzbek): freedom - negligence, freedom - negligence, self-government.

Early morning - lark, commitment - discretion, courtesy - chaos, incompetence.

Based on such a comparison, we can conclude that Germans were more inclined to maintain order than Uzbeks, which is explained by the dislike of official rules of ethics by representatives of the Uzbek language and cultural community and the widespread superficial dialogue between them. Germans [3]. The consequence, on the one hand, is the presence of standardized speech formulas in German, such as Schönes Wochenende! - Have a good weekend!; Schönen Tag noch! - May your day be good!; Viel Spaß! -Good luck! [9], there are no special equivalent and standard neutral statements in English Alles Gute! - All good wishes to you! [9] Also, the use of a wide range of individual desires in Uzbek culture for a large number of reasons, on the other hand. They are created by the speaker in the following circumstances:

- 1) he intends to emphasize his attitude towards the interviewer;
- 2) the speaker intends to strengthen the established communication;
- 3) it wants to attract the attention of the recipient and/or the audience [6]

and is aimed at a specific address at a certain time and often takes into account the individual characteristics of the address and the characteristics of its vital state. [9].

Cravings in the service sector should be included in a separate group. Most often, it concerns cases of buyer-seller or buyer-cashier relationship.

Representatives of German culture are distinguished by the widespread application of rules of conduct aimed at almost every customer, such as wishes such as *Schönes Wochenende si!* - Have a good weekend!; *Einen schönen Abend!* - Nice evening!; *Schönen Tag noch!* - Let your day pass good by replacing neutral farewell formulas and becoming the result of a trend called "new German sincerity" [10]; or wishes and greetings with a holiday: *Frohe Weihnachten!* - Happy Christmas!; *Frohe Ostern!* Blessed be Easter!

However, this is not entirely true of employees working in the service sector in Uzbekistan. This, on the one hand, is due to the lack of desires in such situations in Uzbek culture, which you can briefly describe in extreme cases.

Communication has a more personal nature and is not usually told to strangers; On the other hand, the frequent absence of normal kindness is due to honesty and courtesy in communicating with the customer, perhaps with the history of our country, particularly the shortage of Soviet-era goods that the seller considered privileged to the buyer.

The national identity of communication is also observed in non-verbal communication.

The non-verbal companionship of patience and wishes is primarily handshake. This applies primarily to the field of official or professional communication, as well as in communicating with acquaintances, strangers and strangers.

In German culture, handshakes are also unique to women, which emphasizes the equality of the breeds.

At the same time, it is also important to take into account that in a particular situation of oral communication, the reason for expressing desires determines only desires on the one hand, and on the other hand, they are greatly influenced by the social characteristics of communication.

CONCLUSION

This article discussed the diversity of positions of German and Uzbek families in communication to engage in the nursing process . The nursing label depends on values, religious background, and mentality based on the Uzbek people; always represents the need for a sincere attitude toward the listener , taking into account his integrity . Speech activities, like other social activities, are regulated by certain rules, which in turn are related to speech etiquette standards.

In any case, communicators have a limited number of behavioral reactions, which may differ individually depending on the context. The scope of such behavioral operations is determined and restricted by society itself, because the basic laws that determine the direction of movements of members of the linguistic community are transpersonal, or social, rather than interpersonal.

In accordance with the rules of conduct, we will be able to express our neutral or respectful attitude towards the speaker in the first place, which is very important in establishing communication and keeping it next.

As a result, the functional uniqueness of speech etiquette units is that only information about the state of communication itself is transmitted through forms of decency. This is exactly what serves to regulate communication, because through this information, communication

participants' ideas about the distribution of roles in it, as well as correspondence about the specific tone of communication, are established.

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