



APPLICATION OF LABELS IN INFORMAL CONVERSATIONS

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The communication process takes place formally or informally, depending on its participants and topic. When we study the communication process, we work directly with the science of psychology. After all, human speech activity is inextricably linked with its psychological processes. In this article, we will touch on the application of labels in informal communications. We will conduct our analysis using the example of the “Conversation” method.

The main part of the methods used to analyze the communication system, as in other areas of linguistics, is aimed at distinguishing the signs inherent in the structure of the system and the elements and members that make up this structure, dividing them into groups. One such method is the conversation analysis method developed in American sociolinguistics, which aims to study whether there is some order in the seemingly chaotic process of speech and how this order is managed and controlled. In the process of analysis based on these methodological principles, the focus of researchers is on how the interlocutors ensure their mutual cooperation, or, more simply, how they determine who speaks and when during a conversation. The authors of the first studies in this field, Harvey Sachs, O'Manuel Schegloff and Gail Jefferson, considered speech as a type of activity and were interested in what actions, or rather, types of activities (for example, the beginning and end of a dialogue, the exchange of turns, and the execution of actions such as defining and accepting or denying it) occur in the process of interaction between communication participants. (1:24)

Communication in informal circles is the most frequently used and considered the simplest type of communication. But is it really so? Most things that seem simple and straightforward are actually complex, and everyday communication is no exception. This process, which is considered complex, is the sum of our conversations with friends, family, loved ones, relatives or other informal circles every day. It is through these small conversations that the key to big problems can be found. Therefore, studying the etiquette of informal communication is one of the important issues.

First of all, informal communication can be divided into three types according to the composition of its components:

1. Communication within the family circle.
2. Communication within the circle of friends and acquaintances;
3. Communication within the circle of colleagues.

Communication within the family circle is the most basic manifestation of everyday communication. Since the first communication skills of each person are formed in the





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family, this form of communication requires great responsibility from both the addressee (speaker) and the addressee (listener). In particular, families of Eastern peoples pay special attention to communication etiquette. A vivid example of oriental communication in Uzbek families can be seen in the following conversation in A. Qodiriy's novel "Bygone Days", which laid the foundation of our national novel:

- My son, have you heard yet, or not, that we have done something to you...

Otabek, as is known, certainly knew about their "doings or about to do". Even so, he pretended not to know:

- The actions of wise people towards their sons are certainly not unacceptable, - he said.

Haji looked at the ground at his son's answer and did not know what to say next. He looked at his wife with a mixture of sarcasm... (2:127,128)

We are once again convinced that it has been taking shape over years and centuries. In family conversations, if the younger ones start by addressing the older ones with "Assalamu alaykum", the subsequent stages of communication are dominated by the older ones. For example: He approached and greeted them.

-Yes, the bride?- he said in a somewhat dry tone.

- You are looking for the groom! (3:297)

As can be seen from our example, both the one who asks the question and the one who gives the additional answer are the older addressees. In most family conversations, special attention is paid to conversations with adults, but in conversations with children, this situation has changed somewhat. When the psychological readiness of children to communicate in a family environment is consistently examined, it became clear that some children are the firstborn in the family, and the number of people who communicate with them is much smaller than that of other children: they are mainly in constant communication with only their parents. Such children are given preschool. It is necessary for educational institution employees to treat with special attention. Because the child who is just entering social life has a great importance in his/her future independent position, in the correct direction of his/her spiritual experiences, and in the fact that he/she will grow up to be a useful person for society. (4:76)

If the age characteristic is the primary aspect in communication in the Eastern family circle, then the gender characteristic is the second most important aspect. We can see that the gender characteristic is a secondary feature in communication in the family circle every day in the dominance of fathers, brothers, and even younger brothers in family conversations. This situation is also directly related to the traditions of the Eastern peoples.

- Why did you start riding? - he said sincerely, offended.

- The children are alone, - said the younger brother, putting on his shoes. (3:256)





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In this excerpt from the story “Yanga” by Otkir Hoshimov, the dialogue begins with the younger brother taking precedence, despite the fact that Yanga is older. It is clear that the gender of the interlocutors also plays a special role in the dialogue process.

The second form of everyday dialogue is dialogue in the circle of friends and acquaintances, and this type of dialogue is free. Since it is considered a symmetrical (equal component) dialogue according to the position of the components in the dialogue, the functions of the components are the same. Among the stages of dialogue, the income stage, that is, the process of justifying the proposition, is distinguished from the income stage of dialogue in other circles by its freedom and proximity to humor in the circle of friends and acquaintances. For example:

- I need to give a head to this headless man, can you not give me money? (From conversations on the street) When friends ask each other for help, I need to give a head, he means a headdress. According to the Conversation method, this communication process is a chaotic process, and this process can be put into certain patterns only on the basis of normative labels. But according to the second aspect of the issue, it is precisely this chaos that is one of the main means of ensuring its uniqueness. In this case, a reasonable question arises whether labels are necessary for the above form of informal communication. Labels are needed, and therefore they are needed not to completely eliminate chaos, but rather to maintain it within a certain norm. After all, we find our place in society as a result of communication in the circle of friends and acquaintances. Since our friends and acquaintances are the pillars of the buildings we create, the strength of the pillars directly depends on our behavior and communication.

Communication between teammates can be both formal and informal. Below we will focus on the etiquette that should be used in informal circles, that is, in parties, meetings and conversations between colleagues. Most importantly, no matter how informal these circles are, the position of the interlocutors has its influence on the conversation of colleagues. It is in this circle that the primary characteristic of communication is not gender or age, unlike communication in the circle of family and friends, but professional level. During mutual addresses, together with the names of positions, ranks, i.e. Professor Ahrorov, comrade boss.

The above example of the oriental etiquette of communication between parents and children is also considered to be one of the etiquettes suitable for the environment of teammates. It is normative etiquette for people with high positions, despite being younger in age, to introduce themselves to the team not in the form of an order, but in the form of a proposal when giving orders to the team.

Our communication in the circle of teammates, whether formal or informal, is a map of how we find our team. And our team is directly a map of our profession. From this we can conclude that adhering to the etiquettes in the above form of our communication, that is, a normative attitude, is the key to successfully finding the map.





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We recommend the following etiquettes for daily communication:

The address stage is the most basic stage, and it is better to start this stage with sentences such as "Excuse me, if possible" and address the addressee by name. "A person's own name is considered the sweetest sound in any language" (5:113) The unit of address is such a speech tool that it performs the function not only of "establishing a connection", but also of "maintaining, strengthening, ensuring its continuity". Therefore, pay special attention to the address stage and use respectful and affectionate suffixes at the end of names: "My sister Gulikhon", "Brother Murodbek", "Sister Barchinoy", "My dear friend Navbahor", "My dear friend Mohinur (recommended for communication in the circle of family and friends);

Be attentive when introducing yourself and express your respect. When introducing yourself, be short, concise and clear. Do not allow elements of boasting. (6:62)

Instead of commands, use requests for adults, and questions and suggestions for younger children: "Please bring me a new notebook from the market," "Can you pass me the book on the shelf?", "Brother Murodbek, let's fix this together, let's fix it in these forms, maybe it's better to do it this way." (This etiquette is recommended for communication between teammates)

When adults criticize, listen carefully, and before criticizing younger children, talk about your own shortcomings: "I used to do the same thing, but it's better not to do it, I made this mistake, but I hoped it wouldn't happen to you. (Recommended for communication within the circle of family and friends)

In general, daily communication, built on normative etiquette, forms the main part of our common working day, serves as a solution to many problems, and also serves as a meaningful leisure activity. After all, our communication is our connection with our surroundings.

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