

СЎЗ САЊАТИ ХАЛҚАРО ЖУРНАЛИ

5 ЖИЛД, 4 СОН

МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА

ТОМ 5, НОМЕР 4

INTERNATIONAL JOURNAL OF WORD ART

VOLUME 5, ISSUE 4



СЎЗ САНЪАТИ ХАЛҚАРО ЖУРНАЛИ

МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА | INTERNATIONAL JOURNAL OF WORD ART

№4 (2022) DOI <http://dx.doi.org/10.26739/2181-9297-2022-4>

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ISSN: 2181-9297

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THE CONCEPT OF “INSTRUCTIVE DISCOURSE” IN ENGLISH AND UZBEK AND ITS METHODOLOGY

 <https://doi.org/10.5281/zenodo.6777025>

ABSTRACT

In modern linguistics, the idea of W. von Humboldt move from the field of theoretical constructions to the field applied linguistics as the basis for the development of innovative educational technologies, in particular, in the field of training modern specialists of linguistics. Actually, the area of applied linguistics develops the problems of intercultural communication implements its theoretical constructions. And in this sense proposed work is quite traditional (because the approach taken is based on the ideas of Humboldt and his followers) and at the same time innovative (because it accepts Humboldt's positions as a direct guide to "action" - the language of the people is its spirit can be interpreted precisely as the desire to connect the mentality of the people and the national language). This approach has a high heuristic significance, since it allows us to systematically “link” language and mentality, to see behind the apparent metaphysicality of linguistic means. The author is aware that the proposed approach is a largely simplified model of the nature of the interaction between the language and the spirit of the people.

Keywords: discourse, instructive discourse, methodology, formation of the language, linguistic means, direct and indirect references, texts of instructions.

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КОНЦЕПТ «ИНСТРУКТИВНЫЙ ДИСКУРС» В АНГЛИЙСКОМ И УЗБЕКСКОМ И ЕЕ МЕТОДОЛОГИЯ

АННОТАЦИЯ

В современном языкознании идея В. фон Гумбольдта перейти из области теоретических построений в область прикладной лингвистики как основы разработки инновационных образовательных технологий, в частности, в области подготовки современных специалистов-лингвистов. Собственно, область прикладной лингвистики разрабатывает проблемы межкультурной коммуникации, реализует ее теоретические построения. И в этом смысле предлагаемая работа вполне традиционна (поскольку принятый

подход основан на идеях Гумбольдта и его последователей) и в то же время новаторская (поскольку принимает положения Гумбольдта как непосредственное руководство к «действию» — язык народный дух можно интерпретировать именно как стремление соединить менталитет народа и национальный язык). Такой подход имеет высокое эвристическое значение, поскольку позволяет системно «связать» язык и менталитет, увидеть за кажущейся метафизичностью языковых средств. Автор осознает, что предлагаемый подход представляет собой во многом упрощенную модель характера взаимодействия языка и духа народа.

Ключевые слова: дискурс, инструктивный дискурс, методика, формирование языка, языковые средства, прямые и косвенные ссылки, тексты инструкций.

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INGLIZ VA O'ZBEK TILIDA "INSTRUKTIV DISKURS" TUSHUNCHASI VA UNING METODIKASI

ANNOTATSIYA

Hozirgi zamon tilshunosligida V.fon Gumboldt g'oyasi innovatsion ta'lim texnologiyalarini, xususan, tilshunoslikning zamonaviy mutaxassislarini tayyorlash sohasida asos sifatida nazariy konstruksiyalar sohasidan amaliy tilshunoslik sohasiga o'tadi. Darhaqiqat, amaliy tilshunoslik sohasi madaniyatlararo muloqot muammolarini ishlab chiqadi, uning nazariy konstruksiyalarini amalga oshiradi. Shu ma'noda taklif etilayotgan ish ancha an'anaviy (chunki qabul qilingan yondashuv Gumboldt va uning izdoshlari g'oyalariga asoslanadi) va shu bilan birga innovatsion (chunki u Gumboldt pozitsiyalarini "harakat" ga to'g'ridan-to'g'ri yo'l-yo'riq sifatida qabul qiladi - odamlarning tili - uning ruhi aynan xalq mentaliteti va milliy tilni bog'lash istagi sifatida talqin qilinishi mumkin). Ushbu yondashuv yuqori evristik ahamiyatga ega, chunki u bizga til va mentalitetni tizimli ravishda "bog'lash" imkonini beradi, lingvistik vositalarning ko'rinadigan metafizikligini ko'rishga imkon beradi. Muallif, taklif etilayotgan yondashuv til va xalq ruhi o'rtasidagi o'zaro ta'sir tabiatining asosan soddalashtirilgan modeli ekanligini biladi.

Kalit so'zlar: nutq, ibratli nutq, metodologiya, tilning shakllanishi, lingvistik vositalar, to'g'ridan-to'g'ri va bilvosita murojaatlar, ko'rsatmalar matnlari.

Second half of the 20th century is marked by the appeal of researchers to the study of the communicative aspects of the language. Interdisciplinary areas of the research in natural language communication and verbal categorization of the world have created a need for linguistic analysis of the practical (speech) implementation of the dynamic system of language and the study of the patterns of construction, functioning and perception of speech. From this period begins an active study of the elements of the language system in the communicative and sociolinguistic aspect [Black, 1962; Bernstein, 1966; Labov, 1969; Searl, 1969; Parsons, 1968; Ivanov, 1962, etc.].

Considering key parameters that determined in the process of development and formation national language, its stylistic palette and repertoire of linguistic means. Actually, such a statement of the problem, when the cultural and historical development of the nation is recognized as one of determining factors in the development of language. Thus, the desire to consistently consider the process of linguistic development against the background of the formation of a nation distinguishes the well-known work of V. V. Vinogradov [1]. However this work was the exception rather than the rule, since in most cases the development of a nation is presented as a kind of background, and not a determining factor in language development. In this sense, we can say that the works of V. V. Vinogradov anticipated and in fact already were carried out in line with intercultural communication (despite the fact that they were performed on the material of one language, they actually highlighted its culturally relevant features). Such approach is supported by a huge number of studies in various

fields of the humanities [2, 3, 4, 5]. The features of the English-language discourse and Uzbek-language discourse in their connection with the history of the development of the languages and nations. The features of English-language discourse and Uzbek-language discourse are largely determined by the absence of a sharp distinction between oral and written forms of communication.

A number of fundamental conclusions and consequences follow from the established cultural tradition, which determine the English and Uzbek styles specifics and the repertoire used for this. We note right away that the repertoire of the language means of Uzbek and English language in principle coincides, but their stylistic marking may not coincide. In English, on the contrary, this communicative setting is more successfully implemented through the use of native vocabulary - for example, through phrasal verbs (make up for). The communicative attitude to persuasion (and motivation) is reflected in the following properties of English speech [1].

The communicative attitude to persuasion (and motivation) is reflected in the following properties of English speech:

1. reliance on facts and arguments and the desire to give maximum objectivity to speech, which is achieved through frequent direct and indirect references to "authoritative" source, research results or statistics:

- direct references - (the survey / research revealed, recent findings / studies suggest, claim),
- indirect references - (there is evidence to suggest, is reported / claimed / estimated / believed / rumoured),
- representation of the event, opinions as common truth - the message / bottom line / the root of the problem / what counts most / the top priority.

Among the means of indirect reference it should be noted the use of structures in the form passive voice, it is used specifically in this function. Let us specifically mention the stylistic marking of the passive voice - in general the forms of the passive voice are not as common in everyday speech as it is commonly believed among native Uzbek speakers when they are learning English. English stylistics textbooks do not recommend extensive use of Passive Voice [6], emphasizing its relevance only in cases where the speaker does not want / does not consider it important to indicate, who/what exactly is the subject of the action. According to L. Visson, the concepts of vigorous activity, personal responsibility are manifested in the way of life and entered the culture and language Americans, clearly appearing in grammatical structures [5]. Active and positive thinking create an active linguistic and cultural life.

Year I, I learnt: a. The ground plan of a medieval monastery; b. That it is vulgar to use a ballpoint pen instead of a fountain-pen; c. That parallel lines meet at infinity.

Year II, I learnt: a. The products of Equador; b. The mountain sheep are sweeter, / But the valley sheep are fatter; c. To prefer the active to the passive voice (H. Mantel. An experiment in love. 141).

2. a positive attitude towards solving the problem (ascending to sermons) determines a number of features of the language - what is often called positive thinking, recommendations of stylists statements in the positive form [7], which is quite consistent with the desire of the Anglo-Saxons to avoid negative characteristics as far as possible. L. Wisson, a Russian-American who worked for many years as a translator at the UN, notes discrepancies between English and Uzbek in the area of negation and gives examples of how desire of translators to bring the translation closer to the original and to preserve negative constructions sometimes put them in an absurd position [8]. This implies a low frequency of denial - namely, negative constructions (this does not mean the unacceptability double negation, "forbidden" by the language system) and the desire to replace them with positive ones. I failed in / flunked the exam. I had talked to lots of people.

3. politically correct language. Another manifestation of a positive attitude is the well-known tolerance of the English-speaking culture and the sometimes absurd desire for taboo, euphemization and political correctness. The phenomena of taboo and euphemization, within which the corresponding cognitive mechanisms were developed, formed the basis for the formation of a corpus of politically correct means. At the same time, the traditional spheres of euphemization (death, religion and intimate relations) gave way to diplomatic relations, social problems and compliance

with the law - minor flaws / imperfections / defects, failure to achieve / reach / there was a lack of mutual understanding, a lovely rural location.

An example illustrating the attention to politically correct communication is the instruction for customer service staff.

Audience Sensitivities

In all communications, whether written or spoken, whether global or local, we run the risk of inadvertently making references that could be offensive, misunderstood or ineffective.

Although not all cultural and gender issues may imply in your own country, be aware that they may apply to your audience. Recognizing that concerns about these issues vary widely from region to region, be inclusive and accepting of differences in our communications.

To ensure fair, balanced and considerate communications, and to avoid situations that may unintentionally offend some individuals or groups of people, please follow these guidelines:

Gender, racial and religious biases.

The discourse of instructions reflects the characteristics of the society in which it is created, the social relations that prevail in culture, combines the mechanisms of natural and artificial influence on the structures of discourse, allows power (to those who are endowed with it: the institution of the state, an elite social group, the socio-economic institutional conglomerate of a corporation and others) to form value and behavioral dominants that determine the ideological spectrum of the society's culture.

Texts of instructions are considered in static and dynamic aspects. The analysis of the texts of instructions for high-tech devices in a static aspect reveals the state of the subsystems of the corporate language and the community of consumers (users) at a certain moment in the development of these subsystems of the language and society. The result of such an analysis is a description of the structural, stylistic and proper discursive parameters of the discourse of instructions in their traditional presentation and at the present stage of development.

The analysis of texts of instructions for high-tech devices in the dynamics of their development allows us to trace changes in the discourse of instructions and consists in comparing the results of a static analysis of the discourse of instructions in the traditional sense and at the present stage of development [9]. In addition, the analysis of texts of instructions in a dynamic aspect makes it possible to establish a connection between changes in the social environment and changes affecting the organization of the text, language and speech means of constructing statements: structural, stylistic and proper discursive parameters of instructive discourse.

At different stages of the study, the instruction is considered as a set of speech genres, as a commonality of stylistic features of texts, and as a text in terms of the conditions for its creation and existence (in a discursive environment). Each of the three approaches (speech, functional-stylistic and discursive) focuses on different aspects of speech activity: communicative parameters of instructive communication as a process, structural and stylistic parameters of instructive text as a result of such communication, and discursive parameters that describe the environment of instructive communication in the dynamics of creation and the existence of texts of instructions, as well as the macrostructure connecting the texts and the conditions for their existence. Each of the approaches considers the text of the instruction at a different distance and includes various communicative and textual parameters in the focus of its attention.

Speaking about the instructive discourse especially gastronomic discourse in Uzbek language, we agree with the opinion of A.V. Olyanich that he defines gastronomic discourse as a special kind of communication related to the state of food resources and the processes of their processing and consumption[2]. According to N.P. Golovnikskaya, the goal of gastronomic discourse is to form both consumer preferences, and cultural dominants (table etiquette, rules of conduct at the table, etc.) associated with the maintenance of life through the consumption of food. In other words, the purpose of this type of discourse is the formation of values, primarily based on the main tasks of communication: nutrition is one of the necessary conditions biological survival, because, in order to live, first of all, you need to eat; participants, opinion, agent,, extensive experience, skills, abilities, knowledge in the field, or an employee of a catering establishment (for example, waiter, restaurateur,

bartender) and client, that is, a person intending to cook something, or a visitor to a catering establishment [1].

The discourse of instructions for high-tech devices is described as the scope of state (for traditional instructions) and corporate (for modern instructions) agents that determine its main parameters, methods of organization, and specifics of modeling.

Instructional discourse is a system that has two states: dynamic and static. The dynamic state of the instructive discourse reflects the continuous changes and conflicts of its constituent components: language and speech, society, power and an array of instructive texts. The static state of instructive discourse is represented by conventions of language and speech, society, power, and an array of instructive texts. These conventions determine both the state of the discourse at a certain point in time and the structural, stylistic and proper discursive features of instruction texts.

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Based on the above, in terms of consumption as an example, having gastronomic character we will take the contexts associated with choyxona characteristic of the Uzbek national flavor: So, Choyxona is the same unshakable element of local traditions, like tea itself. Public life is concentrated in mosques, in the bazaar and, naturally, in the chyxona. Here, Uzbek people just communicate and negotiate, relax and share news, have breakfast and lunch, discuss the problems of life and the world.

They usually choose a place for a choyxona somewhere in the shade of trees and closer to the water, which, along with a tea should give the conversation peace and non-fussiness. The atmosphere of choyxona is quite traditional - low tables are surrounded by the same low and necessarily covered carpets, sofas. In the corner, the owner or servants are bustling about, and the main place is occupied, as it should be expected a hearth over which water is boiled or food is cooked. Accompanying tea drinking rituals are quite complex and incomprehensible to the uninitiated, so it is easier to observe for the locals and do as they do - you can be sure what a respectful they will also appreciate the attitude to their customs [4].

When entering a house or choyxona, you should take off your shoes. The style of clothing is quite democratic, however, when visiting places of worship, one should not wear excessively revealing or short clothing. Despite everything, it is not recommended to wear shorts, especially in rural areas [4]. As you can see, the participants are the owner or servants and the basic rules for accepting visitors to choyxona. Now let's give examples from the artistic context:

1. Эртаси куни чойхонага ош буюртириб, ошу-қатиқ бўлиб юрган танишларига қўнғирок қилиб чикди. Ош устида муддаосини маълум қилмоқчи бўлганди...Ош ҳам тайёр бўлди. Бироқ Рашиднинг мақсадидан Эркин орқали хабар топган «улфат» ларнинг бирортаси шу куни чойхонага яқинлашмади. ...(Бахтиёр Мансуров,"Кетмасин йигитнин омади«, Гулистон –2007 йил 36-бет) [13].

2. Ҳурмат бўлса, шунчалик бўлар.Эркак кишининг сўзи ерда қолгунча шайтоннинг бўйни узилгани яхши, дейдилар-ку ахир.Танишим берган адрес бўйича йўлга отландим.Вилоятнинг тайинланган туманига етиб бориб, у ишлайдиган базани суриштирдим... Шунда туман деҳқон бозоридаги чойхонага кириб дардимни баён қилдим, кимни йўқлаб келганимни тушунтирдим.Четдаги даврада ўтирганлардан бири «сиз бир пиёла чой ичиб тулинг. Мен ҳозир суриштираман», деганча чиқиб кетди... ...(Бахтиёр Мансуров,"Мақтанганинг уйига" Гулистон –2007 йил 27-бет) [13].

We tried to characterize the inherent national color of the Uzbek people, namely, on the example of the choyxona, which is the cultural dominant of the Uzbek people where conversations are held through the consumption of food from a gastronomic point of view, discourse in the Uzbek language related to the consumption of food.

In conclusion, the development of the discourse of instructions is determined by the mechanisms of the natural (autonomous) functioning of language and society, the established intra- and supra-discursive conventions of language, speech and society, as well as a combination of external factors that artificially influence the mechanisms of social and language regulation. The institutions of power (state, corporation) model the ideological and cultural norms of the consumer community in the texts of instructions. Compared to the traditional texts of the discourse under consideration, modern instructions are much more influenced by transnational corporations. Modern instructive texts have a number of extralinguistic (text readiness for automatic processing, corporate style rules, culture) and linguistic goals (uniformity and unambiguity in terminology, wording), which are achieved through deliberate control over the language. Such control implies the limitation of the glossary, the assignment of certain formulations to speech situations, the metaphorization of terms, the mythologization of the space of existence of the instruction object. The main feature of modern instructions is the dominant position of extralinguistic factors (product image, market promotion of the described device) and corporation ideology (inclusion of the reader in the circle of users, modeling the image of the client, formation of loyalty to other products) in comparison with genre and style traditions and writing norms. etc.) when defining the rules for constructing an instruction.

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СЎЗ САНЪАТИ ХАЛҚАРО ЖУРНАЛИ

5 ЖИЛД, 4 СОН

МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА

ТОМ 5, НОМЕР 4

INTERNATIONAL JOURNAL OF WORD ART

VOLUME 5, ISSUE 4

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