

**TYPES OF ORAL COMMUNICATION ACT IN ACCORDANCE WITH THE PRESENCE OF AN INTERLOCUTOR, ENDORSEMENT, ORGANIZATION, AND NOTIFICATION IN THE UZBEK LANGUAGE**



**Linguistics**

**Keywords:** communication, oral communication act, speaker, interlocutor, speech act, lexical unit, discourse marker, predicative construction.

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**Abstract**

The need to communicate generates both the language and society. Language is essentially a means of communication among the members of a society. There are different opinions on the types of oral communication in different linguistic fields, whereas no consensus has been reached as a result of these studies yet. Communicative linguistics is a new branch studying the language in oral and written communication in world as well as in Uzbek linguistics. The current research deals with the types of oral communication act in accordance with the presence of an interlocutor, endorsement, organization, and notification in the Uzbek language. The purpose of this paper is to present that an oral communication act is one of the most important features of people's social life. It needs further research investigation in communicative linguistics. The perpetual everyday oral communication is the proof of the chronological continuity of a language and community. Hereby, we acknowledge the authors of books and research papers addressed on search of the topic.

The language of communication which people use in their spoken interaction in social relations is a central object of study in modern linguistic research investigations as it is the description and explanation of the language of real life communication. Spoken language has been discussed in a number of research studies in the West in terms of sociolinguistics, linguoculturology, pragmatics, cognitive linguistics, discourse linguistics, communicative linguistics, cultural linguistics and functional grammar. It can be said that no consensus has been reached as a result of these studies yet. The Uzbek scholars are on current research on the nature of the Uzbek communicative language. The scholars up to nowadays tried to study the nature of communication acts and usually their theories based on the structural point of view. Only in late 20<sup>th</sup> century some assumption appeared in the linguistics about the importance of studying the language of communication basing on the speech act theory in pragmatics. The following types of communication are classified according to the structure and content of the oral communication dictum in the Uzbek language:

- Communication of acquaintance and greeting (strangers, friends, close relatives, officials, meetings)
- Service communication (shop, cash desk, bank, office etc.)
- Ritual communication (public, religious, and ceremonial)
- Speech Monologue (story, anecdote, joke, public speech)
- Interactive communication (error correction, cooking, performance and explanation, act in talk)
- Management and Guiding communication (at work, in the street and at home)

- Virtual communication (telephone, internet, social-networks (Zoom, Skype, telegram, voice messages))

The essence of the research papers in traditional Uzbek linguistics has been limited to ideas about the structure of the words, word combinations, terms, phrases, and sentence, and sufficient research has been done only in the analysis of scientific, technological, and literary texts within the framework of the communicative language. The theories and hypotheses in this regard are lacking for the analysis of language in real oral communication.

The types of the communication in the Uzbek language that we have listed above are based on the individual characteristics and features of each type. In some sense the study of oral communication requires a national and contextual approach to the language under research. The communicative linguistics recommends transition from grammatical and lexical analysis of language units that serve as a basis of communication to the cognitive and socio-lexical analysis of linguistic units focusing on the expression of the form and content in the act of communication.

Modern linguistics studies and defines the locutionary, illocutionary and perlocutionary speech acts according to the speech act theory by Seorl and Austen. As for the act of oral communication the hypothesis and ideas differ in different linguistic systems. The current research investigates the acts of oral communication in the Uzbek language in the interrelation of speech acts and defines the following types of oral communication acts in accordance with the existence of interlocutors (introvert and extrovert), endorsement (customary and casual), organization (introduction, emphasis, cause, consensus), notification (presentation and verdict), recommendation (solicitation, advice, invitation), information (descriptive, declarative), implementation (directive, executive), reference (instigative, responsive), duration of delineation (short and extended), persuasion (appellative, expository), collaboration (cooperative, esoteric)

### **Oral Communication Acts with and without Interlocutors**

Depending on the presence or absence of the addressee in the conversation, to whom the speech activity is directed to, the oral communication act is presented as extrovert and introvert communicative acts. Extrovert communicative act is the when the dictum of the discourse is referred to the addressee who interlocutes the speech act and responds or completes it by providing the endurance of the conversation. Introvert oral communication is the spoken act performed without an interlocutor or the speaker is in alone speaks by oneself. This act of verbal communication has been used as verbal dialogue communicative act in Russian linguistics. Conversely, a verbal communication act without the interlocutor was introduced as verbal monologue communication act. While German scholars [7, pp.195-220] defines this act of verbal communication as non-communicative speech act, whereas most linguists call it as the act of egocentric speech, and say that this type of speech is often introduced with the discourse markers expressing exclamation, Interjection and ejaculation, for instance, *Yo`g`e!* (Really), *Aha!* (So, o.k), *Eh!* (Oh), *O`o`o`!* (Wow), *Qoyil* (Amazing), *Hmm!* (Hmm)

It should be noted that the function of these discourse markers can not be limited to the fact that they are used only in egocentric speech act. For example, the exclamatory word 'yo`g`e' in Uzbek itself can be applied to an object that is recognized with impatience, depression, disrespect and amazement. According to the theory of the Polish scientist A. Kiklevicz [2], the act of communication is called the act of speech, and therefore he distinguishes three types of speech without the interlocutor:

1. Expressive speech act
2. Heuristic speech act
3. Assimilative speech act

Expressive speech act are used to express agreement, disagreement, volition, gratitude, sorrow, apologizes, exclamations and greeting.

The function of the heuristic speech act is related to ergonomics, i.e. the specific and characteristic physical and practical state of a person's professional activity.

The assimilative speech act is mainly manifested in the process of children's mastery of linguistic activity, in the speech activity when the speaker is practicing speaking another language. The main purpose of this speech activity is to master the lexical units of oral communication using certain units of language by repeating or comprehending their essence. B. Y. Norman, who expressed his opinion on this subject, introduced the concept of pseudo-utterance, that is, false sentences that do not arise in the context of communicative needs, which usually do not require any source of speech, context or situation [4, p. 67].

The speech act without interlocutor is manifested as a special feature of the natural connection between a person's feelings, behavior, character, and language. It is not strongly expressed, but is manifested in the deviation of language from the principles of grammatical relations or word order in the act of direct speech, as well as the activity of live speech in special, emotionally expressed syntactic patterns. For example, this passage of speech, in which the speaker assesses the situation in which he finds himself, can be an example of an act of an expressive speech without an interlocutor in the Uzbek language:

**E.g:** *Mana yana yolgiz qoldim. Kun kelib shu ahvolga tushaman deb hech o`ylamagan ekanman* [6]. (Now, I'm alone by myself again. I've never thought that a day comes and I'll be in this situation alone)

### **Customary and Casual Oral Communication Act**

Even the customary and casual communicative acts seem to be automatized it is possible to assume that there are unwritten sanctions that arise as a result of certain social conditions. For example, if someone greets you, it is disrespectful or rude not to respond to his greeting, which in turn is considered a violation of the rule of politeness. This means deviating from the norms of

behavior established in communicative culture, the violation of order, in particular, the pre-established stable order of social relations.

Casual oral communication acts are based on voluntary principles, which are resulted from people's personal cultural knowledge, and their use is sometimes similar to emotional impact on greetings, self-introduce, wishes, congratulations, condolences, offers, thanksgiving, apologies, farewells, and etc. In paremiological terms, it is often possible to understand an act of speech that is specific to the character of the speaker but contradicts the context of the speech. Here is an example for Uzbek customary communication act:

e.g: *Tashrifingizdan boshim ko'kka yetdi! Xush kelibsiz!* (I'm so glad you're here! Welcome!)

- *Rahmat, iliq mehmonnavozligingiz uchun!*

*Siz bilan ko'rishib turganimdan bag'oyat mamnunman!* (Thank you for your warm hospitality! I am very glad to see you!)

*Casual communication act, e.g:*

- *Bu tashvishlar qachon tugar ekan-a!* (When will these worries be over?)

- *Tugasa umring tugab qoladi! Tashvishlanaverma! Sabr qil, hali o'lmaysan!* (When it's over, your life is over! That's all right! Be patient, you won't die! --Humorous advice, encouragement)

*In this act of oral communication, the interlocutor urges the speaker to be patient, to stand up to the worries of life, instead of sympathizing, grieving, or helping. These are the speech acts we normally use in our daily communication. Other examples of casual communicative acts can be the sentences that express superstitions of Uzbek people.*

*E.g. Bugun yo'limni bir qora mushuk kesib o'tdi. Endi nima bo'larkan!?* (A black cat crossed my way today, what will happen now!?)

- *Bilmasam, odamlar aytishiga qaraganda, ishing yurishmaydi va bu yomonlik alomatidir!* (No idea, but people say that you will not succeed at work and this is a sign of evil!)

As you can see the casual communicative act is person's habit or way of speaking to express what he knows openly, without thinking about the emotional state of the speaker or the outcome of the speech, and this habit is manifested in the act of speech. In this case, the customary communicative act can be enriched with encouragement or euphemistic expression of taboo in communication. The responding customary communication act of the previous speech situation can be as in followings:

*-Qayg`urmang! Ehtiyojmandlarga sadaqa qilsangiz, yoki yo`l kesishgan joyda orqangizga qaramay pul tashab ketsangiz, hammasi yaxshi bo`ladi! (Don't worry! Do some charity to people in need, or throw a coin or and don't look back on your way. And everything will be all right!)*

*Alternatively, the interlocutor can use intercultural competence skills and knowledge while answering the question:*

*- In English culture it means unexpected money, wealth or luck!*

In some point of view, the customary communicative act reminds the polite speech act but it doesn't totally suit to the nature and essence of it.

### **Emphasizing and causal communication acts**

The emphasizing communication acts are made of statements that convey a specific message to the interlocutor, either intentionally or unintentionally. The idea of this type speech act was first expressed by the German linguist E. Veigend (2010) [8].

In the communicative Uzbek language the following predicative constructions are used to express the emphasizing communication act. They are: *Men aytaman* (I say), (*Men shuniaytamanki* (I say (that)), *men ta'kidlayapman* (I emphasize) (*Men alohidaaytaman* (I point it out), *yanaaytaman* (I say again), *Takroraytaman* (I repeat), *javobimshu* (That's my answer), *yanaogohlantiryapman* (again I warn you), *xabaringbo`lsin deb aytyapman* (I want you to know), *ishonibaytyapman* (I believe), *shubhambor* (I have doubts), *tavakkalaytdimqo`ydim* (It is a risky way, but...)

Sometimes adjective predicative is used to express the emphasizing communication act, when the speaker tries to state the fact as true or false in Uzbek.

E.g. *-Men sizga alohida ta'kidladim, 'KELING' deb. Bu YOLG`ON!-*  
*- Men sizga 'KELING' deb alohida ta'kidlaganman. Bu haqiqat!*

The causal communication acts express the initial impact to the object of communication that cause the oral communication happen. Hereby, the communicative purpose of speaker is to encourage, persuade or force the interlocutor to perform an action or be in certain state. As the linguist R. Lipetsk(2009) pointed out, the causal communication acts, in particular in the form of instruction prototypes have the power of judgment and can be used to authorize or enforce the law [5]. Habermas called these speech acts as 'regulative' [3]. Kiklevicz agrees the term 'regulative' communication acts [2].

In some sense the emphasizing communication act is a type of causal communication act as it is used to emphasize strongly the certain action to be performed by the interlocutor in the Uzbek language.

*E.g. Men sizga kelishingizni alohida ta'kidladim. (I especially punctuated you to come.)*

In such a speech, the emphasis is on the word, so the action is more likely to fall into the form of execution. This is the main reason of not considering the the emphasizing communication act as atype of causal communication act. In daily oral communication, the executor or the cause of communication may not be mentioned in the speech:

*E.g. Sizning tashrifingiz alohida ayildi (Your arrival is highlighted.)*

The expressive means of emphasizing communication acts can be used to form the causal communication act with the special means. In this case, the pragmatic function of the speech is to interpret the speakers intention of communication as the cause of communication expressed in the dictum of the discourse.

*E.g. Bu yerga o`z-inon ixtiyorim bilan qaytib kelishim, siz bilan hamkorlik qilishga va birga ishlashga roziligimni anglatishi va bu, bizniing birgalikdagi ilk hamkorligimizning debochasi ekanligini, nahotki hamon anglamagan bo`lsangiz? Tan olishim kerak, bu qarorga kelishim oson bo`lgani yo`q, ammo menga umid bergan narsa bu sizdagi kuch, g`ayrat, salohiyat va eng muhimi maqsad sari intilishingiz bo`ldi! Shunday ekan tayyormisiz?!(Don't you still understand that **my voluntary return here means** that **I agree to cooperate and work** with you, and this is **the prelude to our first cooperation** together? **I must admit that** it was not an easy decision for me, **but what gave me hope are**, your strength, energy, potential and, most importantly, your goal! **So are you ready?!**)*

Even if the dictum is expressed in interrogative form in this context, the purpose of communication is to emphasize the start of a new action (*to cooperate*) caused by previous action and the speech about it The topic sentence of the passage can be *Men bungaishonaman* (I believe in it) or *Men bunga ishonishni xohlayman*. (I want to believe in it)

The oral communication act of accusation towards somebody for improper action or sentence in the form of declarative or interrogative sentences are included in the mixed group of emphasizing and causal communication act in Uzbek:

*E.g. 'Bank plastic kartochnangiz tayyor. Kelib, olib ketishingiz mumkin', - deb aytgansiz emasmi? Nega endi, 'Ertaga kel', deyapsiz?*

(Literal translation: Didn't you say 'your bank card is ready and you can pick it up'? But now, why you say, 'Will you come tomorrow?' // Bank plastic kartochnangiz tayyor, kelib olib ketishingiz mumkin' deb aytganingiz uchun keldim, endi esa ertaga kel deyapsiz,

maqsadingiznitushunmadim [Everyday Bank Conversatio Model]// I came because you said that my bank card is ready, and I can come and take it. But now you told me to come the next day. I did not understand your way of act. (The reason why the speaker came to the bank was that the bank official told the client that his plastic card is ready to use, which in a sense encouraged him to come to the bank, but when he arrived, he was told to come to the bank next day. He began to accuse the official for **causing him act** (to come to the bank) and at the moment of communication he is emphasizing it (by accusing the official for).

### **Expository and Verdictive Oral Communication Acts**

The purpose of the oral communicative act of presentation is to convey the message to the listener (s) or to introduce the object in detail by illustrating it. Today, this act of oral communication is widely used to expose the new ideas, experiences and inventions via internet blogs, social networks, or public presence. This act of communication is called ‘expository speech’ in English linguistics [1], which means ‘to explain and describe’. The expository oral communication act consists of the following three steps, which usually involve the description of the object and its interpretation to the listener, who is completely unaware of the object of communication.

The first stage is to formulate the main character traits of the object you want to present one by one, as well as to prepare words for the presentation by selecting words that are appropriate for the listener's age and social status, level of understanding or perception.

The second stage involves the process of interaction into the oral communication and describing the object of the topic, in which the speaker introduces the idea, experience or activity on it, drawing the interlocutor or audience attention to the image. The main aim of the communication act is to introduce or reveal the type, property, color, odor of the object as well as the purpose and areas of activity.

The third stage the speaker compares the object with other objects (s) of the same type, lists similarities and differences, and gives reasons and explanations, indicating or stating the original or superior aspects of it. Through the presentation speech, the speaker convinces the listener and guarantees the qualitative nature of the object.

### **Verdictive oral communication acts**

The verdictive oral communication acts may consist of a final assessment, judgment, decision, or conclusion that is communicated to the listener as a message. The verdictive oral communication act is an expression of a conclusion aimed at informing the recipient about the verdict. If the act of oral communication consists of nominal units in the form of a verb, if it is the object of rejection, the result of the assessment, sentence, or conclusion is expressed directly in the

content of the verb in the dictum:

*Siz bu musiqani yoqtirishingizni bilaman.*-(In Uzbek:*Darak shakldagi xabar akti*)

*(I know you like this music. (Information act in the declarative form)*

*Ishonchim komil, siz iste'dodli xonandasiz.*-(In Uzbek:*Baholovchi akt*)

*(I'm sure you are a talented singer.Appraisal act in the declarative form.)*

*Sizning ijodingiz men uchun eng benazr ijoddir.*-(In Uzbek: *Hukmiy akt*)

*Your creation is the most unique creation for me. (Verdictive act (in the sense that it can not be more))*

The verdictive oral communication acts of evaluation may be introduced with the following predicative constructions in the Uzbek language: *Men (biz, u)... ijobiyokisalbiydeb baholayman(-miz, -i) vahakozo; Men (biz, u)... aybdor deb topdim(-dik, -i); Men (biz, u)...qoralayman(-miz, -i); Men (biz, u)... hukmqilaman(-miz, -i); Men (biz, u)... maqtayman(-miz, -i); Men (biz, u)...tan olaman; Men (biz, u)...tanqidqilaman(-miz, -i) vahokazo.* Besides it may consist of neutral accusations and reprimands that have no signs of value or appreciation:

*E.g.: Men bu inshoni mukofotga loyiq deb baholamayman. (In Uzbek:hukmiy baholovchi akt // In English:I don't consider this essay is worthy of an award. (Verdictive act on assessment)*

*Menimcha, bu insho mukofotga loyiq emas.*

*(In Uzbek: Fikrni ifodalovchi betaraf akt // I don't think this essay deserves an award. (Neutral act of accusation)*

The oral communication act of commend is a special case of verdictive acts that is not carried out by the speaker in an interactive way through specific verbs or methods, as stated in the above rules in the Uzbek language.

*E.g.: Men maqtanaman.(I boast)*

The use of the verb *to boast* with the first person singular pronoun *Men(I)* may contradict the principle of humility in the communication culture.

Linguists don't recommend using the verbs denoting 'boasting' in interpersonal communication or simply refuses to use it in a high style, paradoxically it depends on this positive thought, the speaker does not change his main intention only declares it in a 'specific shell' in Uzbek, for example:

*E.g.: Buni beandishalikka yo`ymaysiz degan umidda, bu yerlarning haqiqiy egasi, o`zim, ekanligimni ma'lum qilaman.(I hope you don't considermy words in indelicacy, I declare that I am the real owner of this land.)*



*Maqatanishdan yiroqman, ammo haqiqatdan ham men g`olibman.*(I'm not bragging, but I'm really a winner.)

*Iltimos, maqtanyapti deb hisoblamang-u, lekin uning natijasi menikidan pastroq ekanini aytishim lozim.*(Please, don't blame me in bragging, I must say that his result was lower than mine.)

Sometimes in everyday life a person has to introduce personal talents, abilities, experience, knowledge, achievements and successes to prove that s/he is a worthy candidate to win a job, competition or contest. An interviewee should make the correct choice of linguistic units in speech, based on the principle of humility in this communicative situation. It means that the speaker is aware of the art of speech. Because any act of communication should be based on the principle of mutual respect and esteem for the speaker and interlocutor(s), or partner in communication.

## Conclusion

The study of oral communication acts reveals the nature of the live language in social life. The research on oral communication act explains the structural and semantic content of the conceptual and contextual lexical units of the language. The above mentioned classification of oral communication acts in accordance with the existence of interlocutors (introvert and extrovert), endorsement (customary and casual), organization (introduction, emphasis, cause, consensus), notification (presentation and verdict) is the preliminary assumptions on the classification of oral communication acts from Uzbek linguistic point of view. The categorization of oral communication acts is essential as the language is a system in dynamic changes basing on certain principles.

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