



Research Article

ABOUT DEFAULT AND ITS COMMUNICATIVE FUNCTION

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ABSTRACT

The article is about the verbal and nonverbal means used in Uzbek communication-intervention, in particular, the phenomenon of silence, and in subsequent years the phenomena associated with the speech process, being the external side of the language, are actively studied in linguistics, in which information is given about the types of silence. The functions of silence in the framework of communicative act, its use in dialogical speech, the meaning of expression in the process of communication, as well as the transfer of silence in the artistic text were analyzed. The functions of the default and the meaning of the expression in the text structure are given by examples.

KEYWORDS

Verbal and nonverbal, communication, communicative act, default, communication, default dialogue, nonverbal code.

INTRODUCTION

In the process of verbal communication, not all propositional and pragmatic components are verbalized, but are communicatively and

semantically closely related to verbal expressions. "From the very beginning of life," writes Gorelov, "a person develops the skills and abilities to draw attention to the verbal and nonverbal means of



communicative act." [1, p. 90]. From this point of view, "silence" (silence, non-speaking) is also involved as a nonverbal tool in the formation and realization of the communication process, in the exchange of ideas between the addressee and the addressee. While nonverbal means are used as a sign to convey certain information, any situation is, in the words of G.V. Kolshansky, "a general paralinguistic tool." [2, p. 59].

During communication between people, we can observe silence in the communicative act in the speaker-listener relationship. The object of this research is the process of communication, and the default of the addressee and the addressee represents a certain meaning. This meaning is determined in the process of real communication by the communicators' attitudes, situation, situation. The process of verbal default is realized through text analysis.

The rule of communication stated by I.A. Sternin states that in any person's speech the balance of speech and silence is the criterion of permanence. [3].

This indicates that any person speaks for a certain period of time, a certain time is in silence. Communication is built on the basis of a certain proportion of interactions and interactions of other means of communication with the act of constant default speech. [4].

Silence is considered insignificant only in its natural state, which does not express a communicative attitude, for example, when sleeping, busy with work, in general, when not engaging in verbal communication.

The default is realized through a specific situation. Therefore, both the use of silence and the meaning it expresses, as well as its place in the communicative act, are manifested in the communicative situation.

The relationship between word and silence cannot be ignored at the level of everyday communication. Because communication consists of default and various forms of verbal communication. The fact that

the issue of the relationship between speech and silence is always in the center of attention is due to the presence of new communicative situations in communication. This suggests that default expresses new meanings in different contexts, giving different meanings in different contexts. After all, "in order to show the full picture of language information, it is necessary to comprehensively examine all aspects of speech," said A. Nurmanov. [5, p. 215].

While the word is taken as a subunit, default is also considered an act of default according to character theory. By default, it is used in conjunction with or in place of a particular word in a communicative act, requiring the addressee to perceive the universe within its scope. The fact that everyone knows the world, the knowledge they have acquired in communication with people, the meaning that is formed by default on the basis of their understanding, requires mutual understanding of the communicators. This is done at the expense of human perception of the world. Therefore, the nonverbal code is combined with the linguistic code on the basis of integral and continuity, resulting in a specific communicative act, both structurally and semantically. In different cultures, naturally, the expression of a particular thing, event, sign, or action is treated differently. This, of course, depends on factors such as the history of communication, ethical and aesthetic norms, ethnographic approach, religious views, customs, traditions, traditions. For example, because respect for the interlocutor is strong in the culture of Eastern peoples, silence is part of the communicative norm in such peoples without expressing emotion.

In the use of silence, the human factor is stronger than in the use of a verbal medium, or conversely, the meaning of silence may be misinterpreted as a result of disproportion or unfamiliarity in the interactions of communicators. The meaning of silence is therefore determined within the context of a specific speech act. Silence as a nonverbal medium differs from other means (gesture, gesture, voice changes, body movements, etc.) in its form and communicative aspect. The most striking aspect is that by default the



situation has many meanings. Planned nonverbalization is interpreted only by the recipient.

The word is used to describe the content of a communicative act, in accordance with the meanings it expresses due to the multifunctionality of silence. The default is different from the word in this respect. The meaning of the word in the text is therefore abstract. The magic of silence is more remarkable than the magic of verbal communication.

On the contrary, it is possible to say, "If it is impossible to talk about, it is necessary to remain silent about it - that is, when people communicate, they express their unspoken ideas on the basis of silence," says Wittgenstein. [6, p. 36]. Hence, the object of research and the default to be interpreted are in the necessary connection with the word within the metalanguage. Because the word is used to express silence.

We are talking about a very small piece of information that we think about and plan, a very large piece of information is implicated and interpreted using a semiotic baggage. Most importantly, silence needs to be understood and understood in different contexts, as silence takes on a non-communicative and non-informative character outside of verbal communication.

S.V. Krestinsky says that silence is a form of inner speech, and when a person for some reason denies vocal speech, he does not stop thinking. The denial of this cessation can be planned or unplanned, based on certain psychological or social factors, based on the requirements or norms of a particular environment and situation [7, p. 77]. In philosophy, silence is associated with serenity and silence.

By default, it is a multi-purpose and multi-functional tool. It will be able to express any meaning or content expressed through verbal and nonverbal code. By default, like other means of speech act, it is followed by nonverbal codes, in which the level of significance for communication and its contribution to the data complex in a particular discourse mode is transformed

into a new form.

It is known that the essence of dialogue is the exchange of information between the interlocutors, the silence of the communicators in the context of speech is the digestion of the transmitted information and the transmission of appropriate information on the basis of observation. It can be said that the meaning of default is often expressed verbally. In such cases, the default is observed or confirmed or emphasized by a verbal means.

By default, the transmitter is decorated with expressiveness because it does not have an integrated base source. Even in the expression of simple consent or protest, although silence can be easily and clearly expressed in a speech act, it refers to the emotional state of either the speaker (silencer) without implicitness or the attitude of the interlocutor (listener) to his action. Of course, the recipient easily understands the information transmitted in this way. This is because, firstly, communicators become familiar with a specific cultural discursive strategy, and secondly, they gain the knowledge, skills, and communicative experience to read nonverbal code together in a given situation. In other words, default is a definite semantic component of interaction, otherwise it completely changes the semantic interpretation of the sum of speech activities in a correspondingly discursive context.

Therefore, one of the main problems in the study of silence in pragma-linguistics is whether it has communicative significance or not. The peculiarity of non-communicative silence is that it does not carry a functional load and is outside the state of communication. Such defaults do not perform a communicative function.

From the point of view of functional linguistics, the object of linguistic analysis is the communicative default that acts as a sign and is used in communication.

Examination of the use of silence in the process of communication shows that silence is a psycho-



paralinguistic phenomenon, used in communication, in a state that cannot be expressed through verbal means, in a state of mental excitement over health, according to the interactions of communicants.

In some cases, when a person is very excited, even when a person is unable to find the right word, paralinguistic means come to his aid and ensure the emergence of communication. Fear, in particular, naturally helps people in times of wonder, bitterness, hatred, joy, pride, and so on.

U qiynalib arang nafas olar, yuzlari ko'karib, ko'z soqqalari g'alati tarzda o'zgarib ketgandi. O'ng qo'li bilan chap ko'ksini g'ijimlab bo'g'riqardi: Shubha yo'qki, bu galdagi yurak xuruji edi (U.H.).

He could hardly breathe, his face was blue and his eyelids had changed strangely. He was squeezing his left chest with his right hand: No doubt it was a heart attack.

In the quoted passage, although the protagonist does not utter a single word, the reader understands the state of the character of the work. As we read the rest of the text, we see that the character's state of mind and the resulting "message" have reached others.

Nima bo'ldi, tog'a, yurakmi? – dovdirab qolgan Halima aya dabdurustdan nima tadbir ko'rishini bilmay tutildi. – Yusuf, o'g'lim, qo'shnilarga ayt, do'xtir chaqirsin!... (U.H.).

What happened, uncle, heart? Stunned, Halima Aya was suddenly taken aback, not knowing what to do. - Joseph, my son, tell the neighbors to call a doctor!

V.V. Bogdanov, who performs a communicative function, calls silence "the zero form of a speech act." [8, p. 15].

Silence is as intuitive as any other speech act and means that a particular speaker, the speaker, does not say anything at a particular time of communication. S.V. Krestinsky describes silence as "an audible form of

nonverbal behavior". The reason why the scholar calls silence an audible form is that we hear silence, that is, we hear that there is no verbal communication, and this condition (silence) has some effect on the listener. In silence, the addressee focuses his attention, we first receive it through our auditory organs, it affects our brain, and then it creates certain emotions under the influence of our emotions. [7, p. 78].

By default, it is included in the list of nonverbal means, and its participation in communication is carried out on a non-verbal basis. The discursive attitude is equated to the verbal transmission of silence.

A default nonverbal tool is a component of communication such as a verbal tool. By default, although unconditionally conveys information to the communicator, the addressee responds appropriately to the interlocutor as a result of interpreting the default (either verbal or nonverbal). This means that communication has taken place. The reason why an opinion is expressed by default and is counterproduced by the addressee is that in this case a discursive attitude takes place.

Default differs from other nonverbal means in that verbal and nonverbal means serve to convey certain meanings when taken separately, but the meaning (concept) represented by default (silence) is defined only in the situation and context, and again it is sociolinguistic, culturological, ethnolinguistic, psycholinguistic and paralinguistic. will also depend on aspects. Its use in the context of the text is not as stable as other units, meaning mainly on the basis of circumstances. There will therefore be a strong connection between the context and the interpretation of the default content, which will be within the discursive paradigm. But the meaning of the default, which is based on a discursive attitude, is not a phenomenon that is applied and understood by all, but it is correct to approach it from the point of view of the communicant's attitude.

A pragmatic default is a planned communicative situation in which something is conveyed (agreement,



grief, promise, please, muteness, guilt ...) even though nothing is expressed. Linguists who have studied this situation on the basis of an anthropocentric approach to language say that any information transmitted in communication is directed to the interlocutor and affects him. It must be acknowledged that silence is the product of communication within the framework of human behavior in a particular folk culture. It is formed, applied and perceived within the ethical (etiquette) norms of that nation. When adults speak, it is the norm for the younger ones to remain silent in front of the leader.

Bek xonaga kirganida, g'ala-g'ovur birdan to'xtadi. Uning salobati, nigohi, bashang kiyinishi, shuningdek, ushbu daqiqada ushbu muzofotdagi mayda-chuyda va katta uyushmalar rahbari ekani hamma o'tirganlarni sergak torttirdi, birov unga peshvoz chiqib, miq etolmadi. Hatto uning bergan savollari ham dami ichiga tushib ketgan rahbarchalar tomonidan sukutda qabul qilindi. Axir ertasini o'ylaydigan kimning ham ushbu yoqimlm sukutni buzishga haddi sig'ardi (S.Siyoyev).

When Beck entered the room, the commotion suddenly stopped. His majesty, his gaze, his elegant dress, as well as the fact that at that moment he was the leader of the small and large associations in this province, alerted all those present, and no one came out to greet him. Even his questions were silently accepted by the leaders who fell into the trap. After all, anyone who thinks about the next day could break this pleasant silence.

Although it is said that "silence is the zero form of communicative act", it is a communicative-psychological-emotional element that reveals the character of the character in artistic dialogic speech, expressing the communication-intervention relationship. In Nabi Jalaliddin's "Khayyam", silence is given in various artistic episodes and serves to express such meanings as the silence of observation, the silence of not finding words, the silence of weakness, the silence of defeat.

– Bunga ne javob qilursen?

Layli so'zsiz turaverdi.

– So'zla!.. – deya o'shqirdi malika.

Layli bir qalqib tushdi, lekin indamadi. (Nabi Jaloliddin)

"What do you say to that?"

Layla was speechless.

"Speak up!" Cried the princess.

Layla woke up, but was silent.

This silence of Layla was not a silence of confession of guilt, but a silence of truth that became silence in a system based on violence. It was the helpless silence of a convict who could not prove himself right and pure before the rulers.

CONCLUSION

Apparently, default is a type of communicative act that expresses sensitivity, in which lies the transmission of information related to the addressee and the addressee. Any silence says something, conveys a message depending on the situation.

The most active form of silence is a primary element in the emergence of communication, which limits the exchange of ideas between the interlocutors, and the study of the use of silence, its functions and textual features is one of the most pressing issues facing our linguistics.

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