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THE CRITERIA FOR THE FORMATION OF SPEECH CULTURE IN THE EVOLUTIONARY DEVELOPMENT OF UZBEK LINGUISTICS

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ABSTRACT

This article analyzes the criteria for the formation of speech culture in the evolutionary development of Uzbek linguistics, as well as the interrelated aspects between language and speech.

KEYWORDS

Social function of the Language, culture, nationalities and ethnic languages, communication.

INTRODUCTION

It is well known to all of us that since the formation of human society, speech, as a social function of language, has developed in various forms and has continued to evolve to the present day. Language and behavior are traditions that enter a person's blood and spread throughout his body, so ignoring them always

causes big and small tragedies. It is not a secret that the modern Uzbek literary language is fully formed and fulfills a great social mission. This Language was formed as a common language for representatives of our land.



Every future specialist should be a true master of his native Language. In our Republic, state affairs, education, training, promotion, and propaganda are conducted in the Uzbek language. The attitude towards Language has changed radically, and the study of all its possibilities is being carried out on a large scale. At the same time, one of the factors determining the level of fulfillment of the social function of the Language, a deeper study of the field of speech culture, is one of the critical issues before us.

METHODS

There are many languages in the world, but every nation and every society has its Language that has been formed and refined since ancient times. Since the Language belongs to the society and the nation, the members of the society reveal its characteristics and determine the place of this Language among the people and in the society. A person who understands and appreciates his mother tongue and makes a small contribution to its development and place among the languages of other nations should not be misled into the ranks of patriots and spiritual people. We can add. On the contrary, a person spoils the riches of our Language and disrespects his Language, family, society, and people, and himself sinks into ignorance. He adds those around him to this mire as if that were not enough. This leads us to preserve this sacred heritage left by our ancestors. After all, the Language

is a reflection of the spirituality and culture of the society.

The Uzbek language is one of the most prestigious languages with an ancient history and unique written traditions (Jumakhojayev N., 1997). As the Uzbek language is recognized as the state language of the Republic of Uzbekistan, this does not hinder the use and development of other nationalities and ethnic languages in the territory of the Republic, as well as the accessible communication of representatives of all nationalities living in Uzbekistan in their native languages. Articles 2, 4, 6, 10, and 14 of the Law “On the State Language” (1995) stipulate the protection of the languages of representatives of other nationalities. This expresses our nation's boundless respect for other nations and peoples' history, culture, and Language. After all, only a nation that values its mother tongue respects the mother tongue of others.

Swiss linguist Ferdinand de Saussure said: “Language is a social, spiritual phenomenon that serves everyone equally. Speech is expressing an opinion by a specific person based on his capabilities” (Ferdinand de Saussure, 2004).

RESULTS

Language is not just a means of communication, but a social phenomenon that belongs to and serves everyone equally. It is a product of society, and its



longevity, depreciation, and disappearance without a trace are all determined by the society that nurtures it.

Our Language is vibrant; its reserve is measured by several hundred thousand years (Imomnazarov M., 1996). It is up to us to be able to use this wealth of our Language. Acting and using words according to the situation shows how spiritual we are. In this regard, the wise words of Alisher Navoi, “Language is the lock of the heart’s storehouse, and words are the key to the heart’s storehouse,” is clear proof of our opinion. As mentioned above, our Language is vibrant, and appropriate use of these resources only decorates our speech.

In the past, various evil forces that invaded our country repeatedly tried to separate us from our Language, history, culture, and religion. It is well known from history what kind of sufferings, hardships, and misfortunes they brought upon our country. Fate has blessed us with such polishers, babes, Abdullah, first-u, and chopins, who became the protective shield of our nation’s spirituality and mother tongue in difficult testing days.

Our brave and tenacious people have fought for their freedom and independence in all problematic trials, giving countless victims in this way. Despite all oppression and violence, they have preserved their native Language and national pride, developing it in every way and delivering it to today’s generations. It is

our duty to preserve our mother tongue, increase its prestige, leave its beauty and purity as a legacy to the generations, and praise it to the world. By maintaining its freshness and polishing it, and by incorporating it into digital systems with a modern approach and creating educational programs in our national Language, we can ensure a brighter future for our Language.

Loving and honoring the Language is equal to loving and honoring the nation. The centuries-old rich history of our people and the ancient and rich culture were formed under the influence of the Uzbek language (Mahmudov H., 2000). Today, our anthem is sung in Uzbek in honor of the achievements of our youth and the victories of our athletes in all countries of the world. I saw the elegant freshness of the Uzbek language in the works of art written in my mother tongue, which I read, and I felt it in the letters of my grandmother Kumush in “Bygone days” (“Otkan Kunlar.”) As the word “MOTHER” is used in our Language, we, as loyal daughters of the Uzbek nation, keep the purity of our Language in our hearts with the help of our mothers and pass it on to the next generation. The happiness of being able to contribute to the development of our mother tongue in the future will also arouse great pride in the hearts of us Uzbek girls.

DISCUSSION



Speech culture is a unique practical field of Uzbek linguistics. It is currently one of the urgent problems of linguistics. The solution to this problem is related to the development of our general culture and to the further improvement of the teaching process in higher schools, secondary special educational institutions, and secondary schools.

It is gratifying that the subject of speech culture is taught in all educational institutions today. Knowing and learning the secrets of public speaking should be considered a vital necessity for representatives of all fields, experts, and, in general, for any civilized person. The scientific study of the Uzbek literary language and its norms is significant for Uzbek speech culture. It is only possible to talk about the culture of speech with a deeper investigation of the laws of the development of the literary Language, the general state of the standards of the literary Language, and stable and unstable phenomena in it (Yoldoshev K, 2000).

Eliminating defects and deficiencies in our speech and developing a better speech culture than ever is a political and social issue of national importance. Linguists and representatives of all fields living in our Republic should pay attention to this issue. The culture of speech is a component of universal culture and determines who the owners of high culture are. Language, the primary weapon of ideological struggle, must be sharper than ever.

In the history of Central Asian culture, speech culture has a special place. In the East, for example, in Movarounnahr, many good opinions were expressed about the importance, meaning, and appropriate use of the word eloquence, preaching, i.e. preaching, in conjunction with promoting the Qur'an. From this point of view, the concept of "speech culture" called "Speech etiquette" and "Speech culture" has long attracted the attention of scientists and intellectuals: Abu Rayhan Beruni, Abu Nasr Farabi, Ibn Sina, Abu Abdullah al-Khorazmi, Mahmoud Kashg. Ariy, Mahmoud Zamakhshari, Yusuf KhosHajib, Ahmad Yugnaki, Sufi Olloyar, Abdurahman Jami, and Great figures such as Alisher Navoi wrote works on Language, vocabulary, grammar, and logic while paying serious attention to speech etiquette in general.

The great encyclopedist Beruni (973-1048), in his work "Geodesia," says that the emergence and development of every science are caused by the necessity of human life (Azamov E., 1996).

Speech skill is the ability to follow literary standards and choose the most correct, most appropriate expression from the mutually available options. A high speech culture makes a person's general high culture, thinking culture, and conscious love for Language invisible. The Language of fiction strengthens and enriches the cultural achievements and traditions of the nation with its best examples. Speech culture is a



social phenomenon that closely connects with the development of society, science and technology, and cultural and literary life. As the cultural level of the members of the society increases, their speech becomes polished and polished, improving by the rules and norms of speech culture.

CONCLUSION

In conclusion, literature, art, radio, television, and periodical press have a special place in the formation and development of the point's culture. Lexicography, in particular, explanatory spelling, pronunciation, educational dictionaries, and other special dictionaries are essential in the standardization of literary Language, the formation of speech culture, and the development of the theory of speech culture.

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