

The value of silence in speech communication

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Abstract. Linguistic cognition as a relatively new area of modern linguistics began to study the cognitive properties of linguistic and non-linguistic units. Based on the commonality of the national language and national thinking, consideration of the cognitive, expressive, accumulative aspects of each linguistic phenomenon is considered one of the main tasks of this direction. After all, it is important to analyze each language in the aggregate of such factors as the social environment, national mentality, national etiquette, as well as the speech and culture of the speaker of this language. This article analyzes the issue of approaching the phenomenon of silence, which is a component of discourse, as a unit of action of internal and external speech in the process of verbal communication. Key words: anthropocentric paradigm, speech communication, inner speech, external speech, non-verbal means, silence in speech communication

1 Introduction

By the end of the 20th century, linguistic paradigms were identified in Uzbek substantive linguistics - a number of phenomena similar to each other, informational meaning, position in the language system, and phenomena that have the same function, as equal to each other from a purely linguistic point of view, are combined into paradigm or series. On this basis, he managed to interpret and classify the phenomena of the language system on the basis of the thought-language-speech trichotomy.

Since there are multiple units of the same event in the language system, this does not happen automatically. Naturally, these units differ from each other in some respects. Usually this difference is not always connected with the linguistic structure, linguistic meaning, linguistic meaning: for some reason, "in a certain case" in order to convey certain information to the listener, in many cases it is "that" that is used. non-linguistic factors - the speech situation, speech conditions, the subject of speech, the subject of speech, the purpose of the communication process, the contact and distant situation of the speaker and listener, the mental state of the speaker or listener, interaction, as you know, is associated with a number of aspects, such as the national cultural level, social status, age, gender, religious beliefs. Substantial linguistics evaluates all of these as non-linguistic factors and adds them to the list of "non-essential" issues of theoretical linguistics.

Not enough attention was paid to such speech units as tone, silence, which are evaluated as extralinguistic, paralinguistic, nonlinguistic, nonlinguistic phenomena [1-7]. Naturally,

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these speech means are more effective than linguistic means (phoneme, morpheme, phrase, model) in terms of efficiency in the communication process, i.e. in practice, speech units (sounds of speech, morphemes, phrases, etc.) in combination or sentence) acquires great importance and value.

We observe that in Uzbek linguistics, which is part of world linguistics, linguistic or speech phenomena are studied mainly in four different approaches, and the name of the field of linguistics is also named after its research methods. For example,

The period of formation, development and official practice of *formal linguistics* includes the 1940-1990s. In studies of this direction, language and speech did not differ, but only the events of the speech stage were analyzed, classified and regulated. In scientific interpretations of the construction of the Uzbek language, there was a rapprochement with scientific interpretations of the Russian language. As a result, mutually exclusive aspects appeared in the grammatical data. But it should be recognized that (despite the shortcomings and inaccuracies) in traditional linguistics, a very large database has been created to analyze the phenomena of the speech stage, the emergence of linguistic trends that determine the development of Uzbek linguistics (after 1999).) served as the basis for his arrival.

2 Literature review

Substantial linguistics was formed in the 1970s, and this direction, working on the principle of "from language → speech" in methods of analysis, received official recognition in the republic in 1999. Substantial linguistics was called systemic, systemic-structural, formal-functional linguistics and entered the history of Uzbek linguistics under the name of substantial linguistics (essential linguistics). The methodological basis of this direction is the development of dialectics and philosophical categories of universality, essence, possibilities, causes and exceptions, phenomena, reality, consequences.

Substantial linguistics as the universality of language and the peculiarity of language; and in relation to language, he recognizes that language is universal, and speech is private. Mainly, the achievements of this direction, which deals with the study of the language stage (based on the national nature of the language), make it possible to state and interpret the phenomena of the speech stage [8-14].

The direction of *descriptive linguistics* developed after the 80s of the 20th century. In his methods of analysis and research, an approach based on "speech → language" is felt. Therefore, in the views of this trend, sympathy for the views of traditional and meaningful linguistics is sometimes observed.

Anthropocentric linguistics is a relatively new direction for Uzbek linguistics, and for world linguistics it has a history of at least two and a half centuries. The word anthropocentrism comes from a combination of the Greek word *anthropos* – man and the Latin *centrum* – center [2]. M.V. Pimenova, O.N. According to Kondratieva's book "Conceptual Studies" (Moscow, 2014), the term anthropocentrism was originally used in ancient Greek philosophy, which promoted the idea that "Man is the center of the Universe", and this idea was especially widespread in medieval Europe. Anthropocentrism, currently recognized as one of the leading paradigms of linguistics, has its roots in the theoretical views of W. von Humboldt and L. Weisgerber [1]. The formation of the anthropocentric paradigm is associated with the study of the factor of the speaker - the owner of the language. So, the trichotomy "language-man-speech" is the essence of the research direction of this direction. The anthropocentric paradigm was formed as a result of the emergence of anti-positivist views on the study of a language in an immanent way, that is, without separation from its owner [3; 8; 14-18].

In world linguistics, the study of text based on the anthropocentric paradigm is manifested mainly in the studies of linguistic semantics, linguocognitionology,

psycholinguistics, linguoculturology and pragmatic linguistics. If the main result of the substantial approach was the proof that language is a systematic phenomenon, then in the anthropocentric paradigm the person is put in the main place, and language is considered the main element that makes up the human personality. After all, as the Russian writer S. Dovlatov rightly noted: "Language makes up 90 percent of a person's personality." Therefore, "the human mind cannot be imagined outside of the person himself, language and the ability to create speech and perceive speech." (V.A. Maslova)

(Language, its speech implementation, the meaning of language in the human factor are diverse phenomena, in fact, those directions that we partially explained above are the result of different approaches to the essence of language.)

The anthropocentric direction began to pay attention to little-studied speech means, which until recent years did not attract the attention of Uzbek linguists. After all, the need to pay attention to speech, which is a manifestation of language, to choose the process of speech activity as an object of study, was recognized by members of the Prague Linguistic School as early as 1929 [2]. In fact, any language can never live in a vacuum; as a rule, a language retains its essence only when it becomes a tool for communication and interaction between people in a certain social situation. So, the true essence of the language is fully manifested in its speech pragmatics.

We know that there is an internal and external side of linguistic information, the inner side is related to the structure of the language, and the outer side is related to the speech situation. In fact, the external side of linguistic information requires non-verbal means, as well as verbal units in discourse. After all, without them, the discourse would not be complete.

Practical linguistics, pragmalinguistics, is recognized as a new middle direction in Uzbek linguistics, the purpose of which is to analyze the systemic possibilities of a language construction that open up as a result of the study of linguistic elements, methods of rational-structural research. In particular, the foundations of Uzbek pragmalinguistics were created (M. Khakimov). A number of studies were carried out with the help of paralinguistic tools, in particular, A. Nurmonov, M. Saidkhanov, S. Mominov, Sh. Iskandarova, A. Aripova, Z. Akbarova, K. Rasulov, A. Khaidarov, G. Toirova, K. Kakharova, H. Ismailova, B. Ahmedova, M. Gurbanova.

"Paralinguistic means of the Uzbek language" (A. Nurmonov); "Non-verbal means and their expression in the Uzbek language" (M. Saidkhanov); "Socio-linguistic features of the communicative behavior of Uzbeks" (S. Mominov); "Genderological and pragmatic research of paralinguistic tools" (B. Akhmedov); In studies such as the "Systematic study of Uzbek paralinguistic means" (M. Barotova), behavior aimed at speech expression was analyzed. In these works, it was proved that in order to fully express the necessary thought in speech communication, it is extremely necessary to use non-verbal means, and the intended goal and effectiveness can be achieved only when using verbal means in communication with non-verbal means.

3 Analysis

Based on the communicative function of the language, Abdulkhamid Nurmonov spoke about the paralinguistic means that accompany the language when expressing thoughts and functionally compensate for it, as well as about the qualitative and quantitative characteristics of tone (voice), as well as gestures that are important. In communication J. emphasizes that the object of study should be linguistics [3]. Indeed, since the human factor is at the center of any language, and the discourse consists of the relationship between the addresser and the addressee, it is appropriate to study the language together with the person who is its regular

user. Here I would like to add that silence, which is extremely important in communication, should be studied along with tone and gestures.

Therefore, the study of the processes associated with the stage of speech in the pragmalinguistic direction requires the study of such units as silence and tone. Because the place of pragmalinguistics among the linguistic sciences, the very concept of the pragmatic system, the relationship between its components, the associativity of the pragmatic system with other related systems, silence in speech, tone, etc. have not yet been fully resolved.

In fact, both silence and tone are parts that are directly related to the main purpose of communication and provide new information when necessary. At this stage, we analyze silence as a phenomenon of conversation and the realization of inner speech in it.

When a person is silent and why is he silent? In what situations does silence reveal the inner speech inherent in people?

Usually, when a person gathers his thoughts, sums up what he has done or should do, when he looks at something, when he thinks about a lifestyle, about what he did, and when he thinks about a situation. neither about himself nor about others, he is silent. According to experts, two years is enough for a person to learn to speak, but sometimes even a whole life is not enough to learn to be silent.

In the process of communication, silence reveals the following internal states that are characteristic of a person:

1) **awkwardness** (Usually there are such meanings as awkward; awkward situation; uncomfortable situation):

They looked at each other as if Hamid's unnecessary investigation seemed out of place for a meeting. This inappropriate question made the meeting silent for a while, and then Akram Haji continued his question... (A. Kadiri. Past days)

In the above example, Hamid, who accidentally entered the circle of intelligent, intelligent people and was known as a womanizer, put those sitting in an uncomfortable situation. In this situation, the best way out is to remain silent. Silence, on the one hand, represents an awkward situation, and on the other hand, it also serves as a tool to help get out of an awkward situation.

2) **humiliation** (represents such meanings as hatred, disgust; contempt, insult; humiliating, degrading words or actions):

*Otabek recognized this old broom and noticed its irony. After that, he fully understood what was about to happen to him, and he did not answer these absurd questions, he was **silent**. By his **silence**, he seemed to give Muslimkul a meaningful answer. Muslimkul was very offended by such **silence** and shouted as if smoke rose to the sky:*

– Why don't you answer?! (A. Kadiri. Past days)

The hero of the work Musulmankul is known to the people for his bloodthirstiness, cruelty and ruthlessness. A Muslim is used to everyone trembling in front of him, shaking hands, kissing the ground, and every question he asks is immediately answered. At that moment, Otabek's silence really offended him and made him nervous. In Otabek's silence there was an expression of contempt, disgust, contempt for the specimen standing before him.

3) **indecisiveness** (sometimes this means that a person cannot come to a firm decision about a certain idea, concept or reality; be in different thoughts; be in a state of doubt):

“This case should be used as an excuse to lose Asadbek! Only you can rule this city...”

*There was **silence** after that. Hasilboyvacca appeared before Kilic with a smile on his face. It was incomprehensible to Hasilbayvachcha to hear such a statement from the person who was on Asadbek's wing, whether the head of the plant was sincerely saying this or started to provoke - he was not clear. (T. Malik. Shaitanat. Book 1)*

In this example, one of the interlocutors - the speaker is silent, waiting for the effect of what was said, while the listener is silent in a state of doubt and hesitation.

4) **succumbing to memories** (in such cases, a person remembers an event of his past life or during his lifetime and reveals the meaning of being in a whirlpool of memories):

– *He who has no homeland has no faith... – Ismailbey bowed his head and fell silent. What did the old man do, with flesh stuck to his forehead, his long nose even more unsympathetic, and his eyes narrowed, shrouded in this tent of silence, what was he thinking? And what about Zelikhan, whom this statement killed? Why is he silent? What is he thinking about? And what about Ismailbey's son Ahadbey, who was pouring tea? Ahadbey is equal to Zelikhan. If not for the cruelty of fate, would one be born and raised in the bosom of the mountains, and the other on the seashore, and would they meet here? They moved to the village one by one. Returning from the war, Ismailbey got a job on the railway and moved his family here. Zelikhan's father did not return from the war, being an orphan, he continued to gather food in the village.* (T. Malik. Shaitanat. Book 1. p. 160)

It's no secret that certain events in a person's life can leave pleasant memories or capture bitter suffering. In this example, the condition that silenced the interlocutors is statelessness. The agony of being forced to live away from home.

5) **internal munodzhot** (Munodzhot, in fact, is an Arabic word, which, in our opinion, was adopted and activated in the Uzbek language after the establishment of Islam in Maverannahr. Munodzhot means prayer, a secret conversation.) Sometimes the silence of a person's heart. It also represents the state of sending deep aspirations, prayers and repentance to God, which cannot be openly told to anyone. For example,

Ismailbey often prays to Allah when he bows his head and is silent: "I begged you to save my life in the war, thank you, you spared me. I advised him to live in my village, close to my family, and see the waves of the sea, if only for one day. Thank you for bringing me back to my village. But you only lasted one day. You can't get enough of the sea waves. If I have many sins, I will be glad if you make me a patriot. But I am glad that you have made my Motherland a patriot. But what if we are all sinners..." These words come to his mind, and he immediately repents of reproach to God. (T. Malik. Shaitanat. Book 1. p. 161)

4 Discussion

In this place, even when silence fully compensates for the speech means, one can feel the trace of the speech tool - articulation. In this case, it seems that the use of silence in the task of expressing an opinion with the requirement of a certain speech situation is temporary - optional.

Naturally, the presence of the interlocutor is an important factor in communication. On the contrary, the speech of the speaker in a solitary situation without any listeners, which does not require a response, in linguistics is called a speech act without an interlocutor or monologue speech. The German scientist D. Vandegveken calls it a non-communicative speech act, and a group of linguists call it egocentric speech and note that this type of speech act is often expressed by exclamations, exclamations, cries, prayers, calls [1].

6) **unwillingness to continue the conversation** (sometimes one of the interlocutors in the discourse may not want to continue the conversation for dozens of reasons, such as stuttering, boredom, fatigue, saving time, resentment. The expression of the listed cases is also done by default):

– *Our representatives left for Moscow, – Ahadbey said, – They will unite with the Crimean Tatars and reach the truth, if God wills.*

– *Many Chechens have left. Did I leave you too? Ismailbey said.*

– *My mother is here, my grandmother is here. Where am I going? Zelihan didn't say, "I was in prison." The old man bowed his head and said nothing.* (T. Malik. Shaitanat. Book 1. p. 161)

Silence, like gestures and tone, has a certain meaning in human thinking. In other words, it is known that everything, events, actions, internal and external situations, relations in objective existence - everything is reflected in a person's thinking. Thought expressions materialize in language and appear in speech through words, phrases, sentences and texts. So, in this respect, silence performs in discourse the function of a word, a phrase, a sentence, a text.

7) **unspoken answer to an unspoken question** (In the process of discourse, the relationship between the speaker and the addressee is so tense that it becomes impossible to realize the goal of asking and answering using speech or paralinguistic means. In such cases, the default question will be returned by default):

Elchin asked today: "Does he get up and walk around?" he asked and received a simple answer: "Yes, he walks." "If he's coming, why isn't he coming out?" he wanted to ask, but refrained from asking because he knew why.

*Wise Manzura looked into the eyes of his son-in-law and understood the question that he wanted to ask. "How to come to your presence? John blurted out some nonsense bitterly. Now his face is screwed up. I wonder what your future marriages will be, "she wanted to say, but did not say anything, because her son-in-law did not answer. **The default question was also answered by default.** (T. Malik. Shaitanat. Book 2. p. 76)*

Zainab, who lost her child, blames her husband Elchin for this tragedy. If at that moment the writer had "talked" to the characters (son-in-law Elchin and mother-in-law Manzura), then the impact of this episode would have decreased. The live performance of this episode was ensured that "the answer to the default question is also given by default".

8) **suppression of inner anger** (represents such meanings as curbing anger, trying not to be rude):

"Things aren't going well for you. If we want, we can take you by car. Don't play with us.

*This caused the old man's anger to flare up. But in order not to drive the guest away, he kept **silent** and forced himself to put pressure on him. Kesakpolvan decided this **silence** in his favor and said: "You have only one soul, yours." (T. Malik. Shaitanat. Book 3. p. 16)*

*Asadbek was very angry. He remained **silent**, realizing that if the argument continued like this, he might hurt his friend. Jalil considered this **silence** a sign of defeat and waited for his acquaintance to speak again with the air of a winner. (T. Malik. Shaitanat. Book 3. p. 71)*

Another example.

– May God protect you and forgive your sins. Repent, my dear.

Asadbek screamed in pain. He paused for a few moments to drown it out. (T. Malik. Shaitanat. Book 3. p. 152)

Original: – *Xudo saqlasin, gunohlaringizni o'zi kechirsin. Tavba qiling, bo'tam.*

It can be seen from the examples that grammatical and lexical units provide full expressiveness, content and effectiveness of communication. However, a certain result can be achieved due to the communicative abilities of a person, eloquence, psychological factors, the interaction of group representatives in social communication, as well as the correct use of speech in the process of communication, taking into account the situation and conditions of communication. as well as the effective use of non-verbal means, that is, communication can be effective or ineffective.

9) **confusion** (represents a state of silence due to not knowing where to start):

*Zainab wanted to shout out the next words. However, his lips moved a little, but he did not utter a sound. Finally the **silence** between the two sides ended and the black woman spoke up.*

– What are you doing, are you going to hang yourself?

The black woman was polite this morning, but now she growls and her voice is rough. (T. Malik. Shaitanat. Book 3. p. 18)

10) *a feeling of falsity of what was said or said* (sometimes, no matter how the addressee tries to convince the addressee, the addressee remains silent, and this situation indicates that he feels the falsity of what was said or said):

The ascetic did not take his eyes off Jamshid, who was immersed in silence. Jamshid, who is able to teach many people intuition, realized that many things are hidden under this look.

Because of this, he felt that the fabrications he had made were in vain, and he was dissatisfied with himself.

*Zahid's **silence** did not last long.*

– You watch TV? – He said.

“Yes, so and so...” said Jamshid, not understanding the purpose of the question.

– They are making an announcement. There are programs called "Good night, kids." It takes a good storyteller to run this show. Let me know. "This job is for you," Zahid said with a venomous smile, holding out his hand to say goodbye and adding, "I am a fan of your stories." We will meet again. (T. Malik. Shaitanat. Book 3. p. 204)

5 Conclusion

Sometimes the speaker or listener can remain silent in the process of reasoning, whether he wants to or not, and in a sense cannot deviate from the norms of the communication culture or violate them.

It seems that human speech is an extremely complex, multifaceted phenomenon, and many aspects of it cannot be conveyed in writing. In order to reveal the full picture of linguistic information, it is necessary to comprehensively study all aspects of speech. After all, the complex of all situations involved in the speech process can reveal the full and true meaning of a dialogue fragment [3].

So, during a conversation, the thoughts of the interlocutors, their inner state of mind, often expressed verbally or non-verbally, their attitude is reflected in their mental and physical state, and all the thoughts that they want to express in a speech/speech situation Communication is reflected in their voice, speech can transmitted to the listener through silence, as well as his posture, look and mental physical state. Indeed, in the process of verbal communication, it is important to approach the phenomenon of silence as a motor unit of internal and external speech.

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