

PRAGMALINGUISTICS, FUNCTIONAL TRANSLATION STUDIES AND INTEGRATION OF LANGUAGE TEACHING PROCESSES



Section 1: Cognitology and cultural linguistics in modern linguistics.

Section 2: Literary criticism and society.

Section 3: Problems of comparative typology and translation studies, modern problems of philology.

Section 4: Integration of communicative technologies in language learning.



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THE RULES OF CONVERSATION

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Annotation. *Conversation is, by nature, cooperative. According to Grice (1975, 1978), individuals observe a general cooperative principle, based on the four maxims of Quantity, Quality, Relation, and Manner. These maxims request the speaker to provide a contribution that contains the right amount of information, that is true, that is relevant to the conversation, and that is perspicuous. Actually, people communicate much more than they literally say, since part of the meaning of their utterances is implied and has to be inferred by the listener through conversational implicature requiring inference.*

Key words: *Grice's maxims, conversational context, interlocutors, linguistic, perceptual.*

Annotatsiya. *Suhbat tabiatan kooperativdir. Grice (1975, 1978) fikriga ko'ra, shaxslar Miqdor, Sifat, Munosabatlar va Usulning to'rtta maksimaliga asoslangan umumiy kooperativ printsiptiga rioya qilishadi. Bu iboralar ma'ruzachidan kerakli miqdordagi ma'lumotni o'z ichiga olgan, ya'ni to'g'ri, suhbatga aloqador va tushunarli bo'lgan hissa qo'shishni talab qiladi. Aslida, odamlar so'zma-so'z aytgandan ko'ra ko'proq muloqot qilishadi, chunki ularning so'zlarida ma'noning bir qismi nazarda tutiladi va tinglovchi tomonidan xulosa chiqarishni talab qiladigan suhbat implikaturasi orqali xulosa chiqarishi kerak.*

Kalit so'zlar: *Grays maksimalalari, suhbat konteksti, suhbatdoshlar, lingvistik, idrok etuvchi*

The study of speaker meaning and implicature is included in pragmatics, which covers the broad range of speech acts performed by using words and sentences. The Gricean Maxims are a way to explain the link between utterances and what is understood from them.

Paul Grice outlined four main maxims of conversation, which describe how people communicate when they want to make sure that they're properly understood by others.

In accordance with the Cooperative Principle, he called these categories: Quantity, Quality, Relation, and Manner.

Maxims of Quantity (be informative)

There are two maxims of quantity:

Make your contribution as informative as is required.

Do not make your contribution more informative than is required.

Maxims of Quality (be truthful)

There is one supermaxim of quality:

Try to make your contribution one that is true.

There are two more specific maxims of quality (sometimes referred to as submaxims):

Do not say what you believe to be false. Avoid stating information that you believe might be wrong, unless there is some compelling reason to do so. If you do choose to include it, then provide a disclaimer that points your doubts regarding this information.

Do not say that for which you lack evidence.

Maxim of Relation (be relevant)

Be relevant.

Maxims of Manner (be clear)

There is one super maxim of manner:

Be perspicuous [clear].

There are various additional maxims of manner:

Avoid obscurity of expression.

Avoid ambiguity.

Be brief.

Be orderly.

Criticisms - The Gricean Maxims and the Cooperative Principle cannot be universally applied due to intercultural differences.

The Gricean Maxims can easily be misinterpreted to be a guideline for etiquette, instructing speakers on how to be moral, polite conversationalists. However, the Gricean Maxims are only meant to describe the commonly accepted traits of successful cooperative communication.

Geoffrey Leech lists six maxims: tact, generosity, approbation, modesty, agreement, and sympathy. The first and second form a pair, as do the third and the fourth.

In fact, the speaker is not even forced to observe Grice's maxims. Relying on the addressee's cooperativeness and inferential abilities, the speaker can decide to deliberately flout any one of them, and yet convey a meaningful statement. Irony, for instance, relies greatly on the violation of the Quality maxim ("Try to make a true contribution") such as in "The meal with Edgar was a complete success" when the speaker actually intends to convey that this meal was a total disaster.

The addressee is another key piece of conversational context; while in narrative discourse the listener could be considered a passive partner, in conversation, the interlocutor is de facto active. The speaker has to consider what s/he believes to be the addressee's knowledge, just as the addressee has to rely on the context and on his/her beliefs about the speaker's knowledge in order to interpret discourse. This is made easier because, besides general world knowledge, interlocutors mutually share some degree of common knowledge, beliefs, and suppositions (Clark, 1985). The assessment of this common knowledge relies on three kinds of evidence: linguistic (what the interlocutors have said previously), perceptual (what happened in the conversation) and community membership (what is known, believed, supposed in the various communities to which the interlocutors both belong). Relevant utterances are then integrated by the interlocutors in their mental model of the ongoing conversation and increase their common ground.

The local coherence and global [plausibility](#) of these relevant utterances are of prime importance for topic management (e.g., opening, developing, closing). According to Charolles (1986), coherence is based on four main rules: overlap of elements (to avoid absence of link), thematic progression (to avoid redundancy), logical noncontradiction, and pragmatic relevance to the discourse context. The speaker is forced to manage the topic and this avoids, for instance, abrupt topic changes. If the speaker wants to shift to a new topic, s/he is expected to explicitly inform the addressee of his/her will and to connect the new topic with the current topic (Crow, 1983).

In conclusion, these maxims vary from culture to culture: what may be considered polite in one culture may be strange or downright rude in another. As the maxims stand, there may be an overlap, as regards the length of what one says, between the maxims of quantity and manner; this overlap can be explained (partially if not entirely) by thinking of the maxim of quantity (artificial though this approach may be) in terms of units of information. In other words, if the listener needs, let us say, five units of information from the speaker, but gets less, or more than the expected number, then the speaker is breaking the maxim of quantity. However, if the speaker gives the five required units of information, but is either too curt or long-winded in conveying them to the listener, then the maxim of manner is broken. The dividing line however, may be rather thin or unclear, and there are times when we may say that both the maxims of quantity and quality are broken by the same factors.

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APHORISMS: THE PRODUCTION AND LOSS OF CONCEPTUAL POWER

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Abstract. *An aphorism that has been thoroughly explored in terms of all its ramifications no longer excites listeners or readers in terms of phenomenology and cognition. An aphorism that continues to elevate its proponents on ever-lower rungs of the intellectual stratification ladder has lost its psychological and sociological potency. Every aphorism expert knows that the low point of this cycle inspires them to stab every Polonius they come across.*

Key words: *aphorism, linguistic style, sociological potency, ramifications, clichés, aphoristic viewpoints, intriguing, gestalts.*

Interesting thoughts rather than real ones are what drive intellectual life. This piece explores the aphorism, which is the most basic form of a thought-provoking concept that stimulates further thought. It starts with analyzing the aphorisms’ linguistic style, how they reinterpret experience from misleading surfaces to deeper truths, how they affect the conceit and social standing of those who create and deliver them, and how their conceptual charisma eventually turns into clichés before an unexpected change breaks the cycle. By looking at aphorisms’ growth into articles and collections into books, the various facets of a subject made evident by aphoristic viewpoints and scientific sequences, and the parallels and discrepancies between aphoristic and postmodern modes of knowing, the study of aphorisms expands to their intellectual and cultural contexts. Aphorisms on the cognitive content of enticing information that highlight some of the key elements of intriguing concepts conclude this study.

Boredom constantly captures us, and we are always chasing the intriguing, which always seems to elude us.

MUNDARIJA

1 – SHO‘BA: ZAMONAVIY TILSHUNOSLIKDA KOGNITOLOGIYA VA LINGVOMADANIYAT

<i>Alimova M.Kh., Umarova Z.T., Ismoilova I.A.</i> Cognitive and cultural aspects of grammatical causation.....	3
<i>Rasulov Z.I., Bobojonov Sh.U.</i> A Comparative Analysis of Linguistic Phenomena with National-Cultural Significance: Mythological Lexical Units in English and Uzbek Languages	8
<i>Rasulov Z.I., Khikmatova Sh.U.</i> , Comparative analysis of non-equivalent lexicons and realia in English and Uzbek languages	12
<i>Haydarov A.A., Yodgorova M.U.</i> Exploring emotional concepts: understanding the multifaceted language of human feelings	15
<i>Хайдаров А.А., Барноева М.А.</i> , Характеристические особенности синонимов и антонимов .	18
<i>Haydarov A.A., Sattorova Sh.</i> , The usage of phonographical stylistic devices	21
<i>Haydarov A.A., Farangiz T.</i> ,..... Modallik ma'nosini ifodalashning lingvistik asoslari	24
<i>Ataboev N.B.</i> , Principles of data collection in creating a diachronic corpus.....	27
<i>Saidova M. U., Akhrorova M.</i> The importance of stylistic devices in the development of oral discourse.....	30
<i>Саидова М. У., Косимова Н.Ш.</i> Мимика как средство невербального общения в художественной литературе	33
<i>Qobilova N.S., Hojiyeva M.</i> Pragmatic analysis of prohibition speech acts in the English language	35
<i>Qobilova N.S., Yusupova D.</i> The historical development of speech economy in phonetics: insights into the works of scholars	39
<i>Rakhmatova M.M.</i> Travelogues about central Asia: orientalism and intertextuality	41
<i>Зикриллаев Ф. Н., Рўзиев Я. Б.</i> Диалектик материализм ва тилшунослик методологияси.....	45
<i>Bobokalonov O.O., Thierry J.M.</i> Cognitive science and linguoculturology in French modern linguistics	54
<i>Djalilova Z.B., Umarova M.</i> A study of metaphoric conceptualizations of happiness in English poetry	61
<i>Djalilova Z.B., Ibotova M.</i> Discourse analysis from linguistic perspective.....	64
<i>Kobilova A.B., Buriyeva G.</i> Pragmatic features of periphrasis in journalism.....	66
<i>Kobilova A.B., Ro'ziyeva D.</i> O'zbek tili reklamalarining lingvomadaniy xususiyatlari.....	68
<i>Kobilova A.B., Nasullaev A.</i> Characteristics of medical linguacultural metaphors in English.....	71
<i>Vaxidova F.S.</i> Tourizm terminlari rivojida sayohatnomalarning o'rni	73
<i>Shukurova M.A., Sobirova Sh.</i> Mood in English: exploring its characteristics and features.....	76
<i>Akhmedova S.H., Rakhimova N.B.</i> Explanation of the concept of stereotype in linguistic culture	80
<i>Akhmedova S.H., Shokulova L.</i> Characteristics of verbal and non-verbal communication on the Internet	83
<i>Nurmatova G.Kh.</i> Nanotechnology discourse.....	86
<i>Ruziyeva N.Z.</i> Unique features of euphemisms in language vocabulary	88
<i>Khayrullayeva N.N.</i> Iqtisodiy matndagi metafora vazifalari	91
<i>Баракатова Д.А.</i> Основные проблемы современной лингвистики: вызовы и перспективы ..	94
<i>Nazarova N.A.</i> The profound impact of anthroponyms	96
<i>Yuldasheva F.E.</i> The rules of conversation	99
<i>Akramov I.I.</i> Aphorisms: the production and loss of conceptual power	102
<i>Mukhammadieva N.M.</i> Specific features of emotional means of language	107
<i>Navruzova N. Kh.</i> Analyzing connotations in literary works.....	110
<i>Kodirova H. Kh.</i> The importance of pragmatic and communicative-functional approach in the translation of false speech acts.....	113
<i>Туйлиева Л. А.</i> Особенности организации ЛСГ глаголов биологического состояния	117

<i>Туйлиева Л. А.</i> К вопросу о семантике глаголов биологического состояния русского языка	120
<i>Nurimova D.Q.</i> Diskurs va unga oid ilmiy-nazariy qarashlar	123
<i>Ziyodillayeva M.E.</i> Linguoculturology as a new branch of modern linguistics	126
<i>Obobakirova V.V</i> Antroponimlarning kelib chiqishi	128
<i>Shermuxamedova N.A.</i> Word-forming aspect of computer slang in internet discourse.....	131
<i>Turg'unova E.E.</i> Realiya tushunchasi va uning tilshunoslikda tutgan o'rni	133
<i>Xayrullayeva G.F., Xayrullayeva F.F.</i> Adabiy matnda konseptual metafora	137
<i>Jalilov B.H.</i> A modern view of neologisms in the English language.....	140
<i>Sattorova Sh.Sh.,</i> Modallik kategoriyasining madaniy xususiyatlari	144
<i>Murtazoyev O.N., Ortiqova Z.A.</i> Intertekstuallik tushunchasining kelib chiqishi va tilshunoslikdagi ahamiyati.....	146
<i>Sattorova M.Sh.</i> Lingvokulturologiyaning nazariy asoslari. Lingvokulturema lingvokulturologiyaning obykti sifatida	149
<i>Barotova N.Sh.</i> The problem of nationality in cinema discourse	153
<i>Bobojonova N.J.</i> Zamonaviy tilshunoslikda muloqot tushunchasi	156
<i>Shukurova M.A., Hikmatova A.Q.</i> The formation of stylistics from the ancient times and its definition as a branch of general linguistics.....	159

2 - SHO'BA: ADABIYOTSHUNOSLIK VA JAMIYAT

<i>Gadoyeva M.I., Cho'lliyeva M.X.</i> Courage and modesty in the novel of the Old man and The Sea	163
<i>Gadoyeva M.I., Mirzayeva M.Z.</i> Unveiling Desire: A Comparative Analysis of Psychological Portrayals in "Almost the Heaven" by Judith McNaught and "Bygone Days" by Abdulla Kadiri .	167
<i>Raxmatova M.M., G'aniyeva N.G'.</i> The symbol of women in Jaded literature	170
<i>Djumaeva N.D., Akhmadova N.</i> Unveiling the mystical language of fairy tales	175
<i>Umurova X.H., Axmedova S.H.</i> Specific features of mythological onomastics in the English folk tale.....	178
<i>Elmanova M.T.,</i> Понятие реальности в постмодернистской поэтике.....	181
<i>Sidorkova L.R</i> Семантическое богатство качественных прилагательных в рассказах К.Г.Паустовского	186
<i>Abdullayeva G.G., Ashurova N., Zarifova F., Ramazonova G., Rashidova S.</i> Adabiyot va uning jamiyatdagi o'rni.....	189
<i>Sayidova Sh.N.</i> Adabiyotda Temur siymosining turlicha talqini	193
<i>Ibragimova G.R.</i> O'zbek adabiyotida dendrar (daraxt) timsoli talqinida poetik mushtaraklik.....	196
<i>Masharipov V.S.</i> A comparative analysis of paralinguistic elements in A.Chekhov and O.Henry	199
<i>Ortikova Z.A.</i> The usage of metaphors in "Again, but better" by Christine Riccio	202
<i>Shamsiyeva S.R.</i> Tilshunoslikda badiiy tasvir vositalaridan foydalanishning o'ziga xosligi	205

3 - SHO'BA: GLOBALLASHUV DAVRIDA QIYOSIY TILSHUNOSLIK VA TARJIMA MUAMMOLARI

<i>Gadoyeva M.I., Ibragimova M.A.</i> Linguacultural analyses of imperatives in Uzbek and English	209
<i>Haydarov A.A., Alimova M.</i> Ingliz va o'zbek tillarida taqlidiy so'zlarning uslubiy o'ziga xosligi	211
<i>Qosimova N.F.</i> Tarjima jarayonida induksiya, deduksiya va abduksiya	215
<i>Tursunov M.M., Egamova Sh.A.,</i> Ingliz tilidagi frazeologik birliklarning o'ziga xos xususiyatlari	218
<i>Tursunov M.M., Rahmatullayeva A.T.</i> Ingliz va o'zbek milliy madaniyatiga oid semantik guruhlar tasnifi.....	221
<i>Djumaeva N.D., Murodova M.</i> Artur afsonasidagi atoqli otlar ingliz milliy madaniyatining ifodasi sifatida.....	225
<i>Shukurova M.A., Sobirova Sh.</i> Сопоставительное исследование категории залога глагола в английском и русском языках.....	228

<i>Shukurova M.A., Hikmatova A.Q.</i> Differences between lexical expressive means and stylistic devices in English language	232
<i>Djalilova Z.B., Yuldasheva N.O.</i> Узбекские национальные реалии в произведении Пиримкула Кадырова «Юлдузли тунлар» (Звездные ночи) в английском переводе К. Эрмакова	235
<i>Axmedova S.H., Mizrobova V.H</i> Comparative analysis of gender-specific characteristics in English and Uzbek linguocultural discourses	238
<i>Saidova Z.X.</i> Ingliz va o‘zbek tillaridagi frazeologizmlarning lingvomadaniy tahlili	240
<i>Babayev O.A.</i> , Rumiy asarlaridagi diniy atamalarning nemis tilida berilishi.....	243
<i>Saidova M.R.</i> , Межязыковые соответствия и различия односоставных предложений в русском и узбекском языках	245
<i>Ubaydullayeva M.O’.</i> Specific features of lacunae in Russian and Uzbek languages	248
<i>Xayrulloeva N.N., Nurulloeva G.</i> Ingliz tilidagi “kayfiyat”ni ifodalovchi frazeologik birliklarning struktural-semantik qiyosiy tahlili	251
<i>Mukhamadiev A., Jalolova L.S.</i> Similarities and differences of number which is the category of nouns in English and Uzbek languages.....	255
<i>Surmilova E.A.</i> Culture-based elements of tongue-twisters in English and Russian languages.....	257

4 - SHO’BA: XORIJIY TILLARNI O’QITISHNING INNOVATSION TEXNOLOGIYALARI

<i>Qobilova N.S., Azimjonova E.T.</i> Exploring the Impact of Gamification on Engagement and Learning Outcomes in Listening Activities	260
<i>Djumaeva N.D., Abdurakhmonova M.</i> Some considerations on bilingualism	264
<i>Usmonova Z.H., Yodgorova M.</i> The implementation of blended learning approach in teaching foreign language.....	266
<i>Yuldasheva F.E., Muhammadova S.N.</i> Use of innovative technologies in learning foreign languages.....	270
<i>Kendjaeva G.F., Ro’zimboyeva M.A.</i> Methodology in teaching foreign languages	272
<i>Sadikov E.T.</i> Specific peculiarities of teaching and evaluating pragmatic speech acts through the listening skills	275
<i>Yadgarova Z.T.</i> How to teach suprasegmental to ESL students	277
<i>Saparova M.R., Ahmadova S.</i> The use of AI software in assessing learners' language skills.....	280
<i>Tuhktamatova U.B.</i> Effective techniques of reading in English.....	283
<i>Ahmadaliev D., Raximova I.</i> Descriptive type of sentences or cumulative sentences to improve writing skills.....	285
<i>Zaxidova D.T., Maxsudova N.A.</i> Shaping the future of education: an insightful journey through pedagogical discourse	289
<i>Umarova Z.N.</i> Culture-based techniques in foreign language teaching	291
<i>F.E.Yuldasheva., Halimova N.H.</i> Embracing communicative technologies for language learning	295
<i>Qobilova N.S., Azimova M.Sh.</i> Exploring concept of evaluation in education	297