

**THE PLACE OF VIRTUAL SPEECH IN THE
COMMUNICATIVE FIELD**

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Annotation:

Virtuality, equality of communicators; observation of the peculiarities of machine voice, such as the hypertext form. The article focuses on address (mass or personalized direction), contact direction, time direction (synchronous/asynchronous communication), level of interactivity (speed of response of recipients to messages), regulation (presence of strict specifications for message form/content), taking into account the parameters of the communication organization of well-founded opinions.

Key words: communication, interactive speech communication, networking field, forum, social network, blog, audio-visual communication, internet.

Communication is impossible without the contact and interaction of members of the group with each other (sharing information and receiving information). For this reason, the idea of 'visual contact' seems to be obsolete. Communication is an important part of speech, of the exchange of ideas and of knowledge. But verbal communication (Russian: «речевое общение», English: «discourse») is one of the most popular functional words. In certain instances, of course, the method of reasoning relates to the material realization

of linguistic possibilities in writing or orally. However, there are also several forms of contact not related to the occurrence of linguistic units. [14]. Non-materialized modes of communication of linguistic means are also called non-verbal communication. In our culture, and also in the rules of Sharia, there is an ethical and esthetic concept of "Silence - a sign of consent" which should also be used as a means of unconditional communication. Take a look at the story "Sharoit" by Tilavoldi Juraev:

...There was a peculiar silence in the car. It was by no means a silence of bitterness, rage, resentment, remorse. This silence has been a secret silence (Juraev T. Villages).

Another example of this would be Yu. Solntseva's "Seventeen Moments of Spring," in which Stirlitz, a spy, meets his wife, who came to see her as a casual companion at the Elephant Café in Berlin. This contact was a very necessary meeting for both Stirlitz and his wife. This meeting informs that both parties are safe and that they miss each other. In fact, this information was given, accepted without words-language means.

Communication is also correlated with the transmission of information through visual, verbal, linguistic means and non-verbal means (gestures, various signals, symbols, symbols, symbols) as **verbal** or **non-verbal** communication is classified[15].

Verbal communication is the combined use of verbal and non-verbal (jointly) means in the communication process. It is the very first indication of verbal contact. For example a person who uses the term "Assalamu alaykum wa rahmatullahu wa barakotuhu" verbally, of course, has a spiritual and cultural level that corresponds to that verbal formula-age, lineage, clothes, social status, etc.-and in relation to specific audiences. Take a look at an example below:

The sheik stepped out of the chair and asked the guests to start by sitting on either side. The heralds ran and came to the doyen (the eldest): one had a

bowl of water in his side, and the other had leather salt in his hand. The old man applied salt to the water and lifted the bowl high:

-Assalam alaykum wa rahmatullahu wa barakotuhu!

-Assalom of Vaalaykum! Replied the sheik

(Radiyah. Jalaliddin Rumi)

It is clear from this record that speech activity is inextricably linked to a set of factors such as linguistic, ethical, aesthetic, national, spiritual-cultural, social, causal (cause, effect, purpose) and so on. However, this is not the only basis that needs a particular pragmatic term of speech communication – speech communication is often distinguished as a specific form of use of semiotic systems. What's the feature? While it is a semiotic system based on the structure of the language[11], it varies significantly from other semiotic systems[11]. As the main aspect of these variations, scientists unanimously point out three characteristics. These are followings:

1. Language can be the basis of all other social semiotic systems in the sector. Thus, language can be called the general, primary social semiotic system, the main basic system that easily replaces it.

2. In language, unlike all other semiotic systems, the relationship between expressive and non-expressive sign is asymmetrically dualistic in nature. While the form/representation may be linked to multiple content/expressions, the same content/representation may be related to different forms/expressions[4].

3. Language signs are self-evolving.

These features, which are ontologically (by nature) specific to language symbols, are not specific to speech. Some researchers exclude the communication process, including verbal communication, from the semiotic system, saying that there is no sign in communication"[10]. Indeed in verbal communication, linguistic character sociality is to some extent extinct. Individuals in communication may be required to understand common social

symbols. This feature is most pronounced in terms of slang and jargon [6,10,13,17]. For instance,

With a knock on the cell door, Maxsum stopped talking.

- **Well!** Said Hayit, looking at the door. This was the term of the Bukhara madrassas, "Please enter." But the knocker, who must not have understood the meaning of the word, knocked again without opening the door.

"Please, come in!" Said the owner of the room. (Ayniy S. Doxunda.)

The play also uses antonyms of such units as welcome, well, come in:

When the soup was finished, there was a knock on the cell door.

- **No permission, diet!** Said the Wolf.

"I am the madrasah's Sufi," said the knocker.

"Well, leave the doxunda." Go back yourself! No permission, it is still diet!, said Hayit again. (Ayniy S. Doxunda.)

According to the custom of the madrasa, if a person who knocked at the door of a cell was not accepted, the word diet would be answered (the original meaning of the word diet was 'diet'-'not eating certain types of food'). If that person is accepted, even if a good voice is heard, knocking on the door again is due to a failure to understand the meaning of that slang word in the madrasa.

Chat, like regular speech communication, has three components: beginning a conversation, saving a conversation, and finishing a conversation. The user communicates on the basis of the language and pragmatic rules of the Uzbek language chat, which convey their presence in the virtual communication space.

In short, the issues of oral and written communication between people are repeatedly discussed by philosophers, sociologists and linguists, contributing to the advent and further growth of the theory of speech communication. As the global computer network opens the door to new possibilities for contact between members of different ethnic and cultural

groups, there is a need to further deepen scientific studies on the topic of language and culture in Internet linguistics.

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