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SPIRITUALITY OF YOUTH IN SPEECH ACTIVITY

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ABSTRACT

Today it is important to study the features of speech, a language that is considered a means of communication. Currently, attention is being paid to the scientific study of the peculiarities of the national language. This article examines the jargons used by young people in the process of daily treatment in the Uzbek language. The slang words of representatives of the younger generation, who are considered the main stratum of society, as well as the importance and necessity of studying their jargon were also given. The psycholinguistic features inherent in jargon words are analyzed from a scientific point of view. It was also taken into account the fact that, in connection with the development of society, new words appear and, accordingly, jargons in the language increase.

KEYWORDS: *Language, Jargon, Psycholinguistics, Speech, Vocabulary, Social, Society, Functional, Communication, Speech Activity, Vocabulary, System, Youth, Identity, Civilization, Group.*

INTRODUCTION

It is known that the factor separating man from the animal world and turning him into a conscious higher being is language. The highest products of human mental activity, the "fruits" of contemplation, arise through language and speech.

Language is a blessing of nature, which is given to humanity, it carries out the interaction of members of society, accumulates and communicates from them knowledge about all events occurring in the material and spiritual life of a person; language is being formed and will exist for centuries in the same sense. This means that a person develops a feature of thinking by

mastering his native language. If a person learns more different languages other than his native language, then the peculiarities of thinking, consciousness, contemplation are further improved.

Economic, socio-political, cultural and technical changes taking place in society lead to a sharp increase in the number of words included in our national language, that is, the Uzbek language, and some changes in the essence of the meaning.

The environment affects language, everyday speech, and this can lead to a decrease in their level. But even a high-level, pure, spiritual language, in turn, can and should influence the environment with its formation, improvement, spiritual enrichment and change.

In modern psycholinguistics and linguistics, the fact that the national language is a phenomenon with different characteristics and is realized in the form of the presence of language, the formation of a stratifying structure of nature is considered a social phenomenon. Each language serving a very diverse and socially developed community of people is represented in the form of various manifestations: basic - literary language, speech, general speech and territorial dialects; secondary - social dialects (argot, jargon, slang), professional languages are considered.

It is known that as a result of the rapid development of mass communications, a number of new words are being added, reflecting new political and social changes. It is not denied that in the conversational process, new incoming terms can be expressed in non-literary speech. It is known that non-standard words include "argot", "jargon", "slang", etc. These words have long been used in the process of communication. Usually new slang words appear to update old concepts. Jargon is used in everyday life, even in the educational process. It is especially often used in the speech of young people: students, schoolchildren.

Jargon (French jargon is a word of a certain group). Words and phrases characteristic of a certain social or professional group, only those who understand them themselves and differ from the literary language, are described in the Explanatory Dictionary of the Uzbek language [10.74].

Jargon contradicts the "right" life. Jargon tends to increase the speed of speech, for which abbreviations, abbreviations, abbreviations, etc. are used. Although argot and jargons are included in the lexicon with a limited volume of consumption, their value in enriching the Uzbek language is very important. But the word "slang" is not described in the literature of Uzbek linguistics [2.56].

L.A.Vvedenskaya, L.G.Pavlova, commenting on the uniqueness of youth jargon, warned against their broad definitions: "This colloquial phenomenon cannot be called jargon, because it has no social roots. Young people, especially teenagers, use words and phrases that differ from the generally accepted norm of speech in order to achieve "confirmation" of themselves without exception. In such speech, various elements of the language are used, words that are foreign, belong to the profession of a specialist, are specific to vulgarism, dialectics [4.120].

Slang words of young people are psychologically and socially justified, and for all linguistic communities they serve as a continuous form of completely independent speech. In addition, jargon forms a wide layer in the corresponding dictionaries.

The reasons for the appearance of youth jargon in the process of communication are their desire to demonstrate their independence, that is, to show their belonging to the same group, for example, to a group of fans of a musician, to sports fans, etc. Here is another function

characteristic of social dialects in such conditions - the function of social solidarity: the use of slang units is a sign of the separation of interlocutors into "friends" and "strangers".

Psychologists note that slang "reduces the distance between interlocutors, introducing all members of the group with the help of common signs of communication", "we show the effect of feeling", it does not matter whether the speech of young people is completely slang or includes 5-7 units. The main thing is that these words exist in the group and become its wealth, go beyond the usual norms of morality, get rid of normative decency and give a sense of freedom in dialogue [8.367]. Since the slang here performs the function of "a sign (or password) of a certain socio-communicative status of speakers," E.N.Gut describes it as a function of determining this function, saying that when there is an intention to approach the heart, the same function of using jargonisms will prevail, "it will overcome the semantics of naming and evaluation [3.23].

In this regard, according to the results of the study, we pay attention to the jargon used when expressing the word man: harip - a stupid person; goat - a fool, lazy; bro - brother; latta - a soft person; lokh - an unsuspecting, simple person; gol - an inept person; somsa - a woman of easy character; soska (nipple) - a prostitute; Bratva - friends; asalm - a beloved, sweet girl; chumo - a fool, a person who does not understand the word; kaptar (pigeon) - a loved one; balbes - a blockhead is a stupid person, a fool; andi - is a cunning woman; tonka - is a lazy person; zhigar (liver) - is a relative; sutak - is a coward; churban (a blockhead) - is a stupid, uneducated person; chortkesar - is an evil person; uralman - is a nomadic people; turshak (dried apricots) - is a thin, skinny person; lagan - is a sycophant; stupid is crazy; galvars - is crazy; dub (oak) - is a stupid, unintelligent person; shoptoli (koki) - is a thin person; hoshim - is an independent person; piska - is narrow-eyed; chmochnik - is stingy, etc.

It is known that slang words are used both in a positive and negative sense. From the above examples, it can be concluded that words in which facial expressions in jargon mean a more negative meaning. They also have more pronounced comparative, comparative properties. Vocabulary borrowed from other languages is often found. To collect additional information about this, it would be desirable to seriously consider the social and age characteristics of national language jargons.

Jargon is not typical for people with a predisposition to depression. He shows life through his speech competition. And, of course, this is the most important factor of society: at the level of deviation from the norms of the language, including literature, it will be possible to immediately determine the main personality traits of the interlocutor.

In youth communication, as well as the reflection of the peculiarities of the national language directly depends on the individuality of the person who cares about. It is a part of a personal language in which one can express individuality in contrast to the semantic level of speech.

Thus, we can talk about the peculiarities of the linguistic characteristics of the world inherent in native speakers of the national language and identified as the linguistic characteristics of the individual world.

Linguistic features of the world the linguistic level of an individual's reflection in language, unlike oral speech, is at the semantic level, perhaps part of its inherent rarity in the manifestation of individuality. Also, the composition of the dictionary, in which a person clearly understands

and can use the meaning of each word in his speech, shows how much this person's speech has grown.

In the process of education and training of the younger generation, teachers and specialists in the field of speech activity are mainly considered to be a model in all aspects: a linguist, a journalist, a psycholinguist. Therefore, they are not people who follow the students, but on the contrary, they will have to follow the teacher (as well as specialists) in particular. But the educator should be aware of the jargon of the school, university. Because none of their statements can remain incomprehensible. It is especially desirable that a word or phrase in the process of communication is not ignored.

The world of young people who are aware of their spirituality initially from their speech activity, deep penetration into their circle allows them to communicate effectively. It is advisable to bring teachers closer to yourself and be aware of all the words that are used in their communication in order to find the right way to their heart.

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