



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 04 Issue: 01 Jan 2023
<https://cajipc.centralasianstudies.org>

The Linguo-Pragmatic and Linguo-Cultural Features of Contemporary French Dialogues

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Received 10th Nov 2022, Accepted 10th Dec 2022, Online 19th Jan 2023

ABSTRACT

In the context of globalization, cultural identity is becoming increasingly important: on the one hand, globalization contributes to the blurring of boundaries and generates unified patterns; on the other hand, as a response to the globalization challenge, “multiple” identities arise, interest in regionalization grows, and “glocalization” processes are launched. In complex cultural processes, the destruction of old forms of identity and the formation of new cultural meanings are inevitably observed. In this regard, there is a growing need for regional studies of traditional cultures at the present stage, as well as for the study of the cultural identity of individual countries that make up these regions, in order to prevent the incitement of a world civilized conflict. At the same time, the reflection of the French national and cultural identity in the French-speaking Internet space and in the electronic media of France has not been studied in detail on the basis of the linguo-pragmatic and linguo-culturological features of modern French dialogues, which is the reason for the author's appeal to this topic with his article.

KEYWORDS: reflection, linguo-pragmatic and linguo-culturological features, modern French dialogue, Internet spaces, electronic media.

Dialogic discourse is a dialogic text in dynamics that assumes a position in the discursive field and is characterized by certain structural elements representing speech communication.

Everyday dialogic discourse is presented as a communicative event between the speaker and the listener, which takes place in the process of communicative action in the context of a certain time and space. Everyday dialogic discourse is, first of all, speech as a social action, as a component of human interaction and a component of the mechanism of consciousness and awareness (cognitive process).

The dialogue was analyzed taking into account the strategies and tactics of speakers and listeners involved in the creation and interpretation of a certain dialogic discourse. In everyday dialogic discourse, the dialogue is always built from the position of the speaker, who must take into account the situation, build a certain structure and use the necessary stylistic, linguistic and rhetorical means.

The analysis carried out allows us to assert that dialogue manifests itself in all spheres of human culture, and is so versatile and all-pervading that this could not but give rise to ideas about its global and universal nature. This, in turn, is clearly illustrated by examples from the sources of language material, which quite convincingly indicate that the dialogue must be studied from the point of view of syntax, pragmatics, and semantics.

The conducted research allows us to conclude that dialogue is not just communication, but directed spiritual communication, it is such an interaction that significantly determines the effectiveness of communication, since in dialogue semantic positions not only complement each other, but form such a whole that cannot be reduced to the sum of the components [1].

A theoretical analysis of domestic and foreign literature on the research problem allows us to state that in modern science there are as many different concepts that divide dialogue into elements, levels, structures, as there are researchers of this linguistic and speech phenomenon.

We set ourselves the task of understanding how French cultural identity, linguo-pragmatic and linguo-culturological features are manifested in modern society and especially in the Internet space based on modern French dialogues. To solve it, a study of an interdisciplinary nature was carried out, within which it was singled out, based on the works of J.-E. Renan, F. Braudel, P. Nora and others, the core of modern French cultural identity, as well as linguo-pragmatic and linguo-culturological features, presented by us in the form of five components:

- 1) the modern Frenchman is a product of the Enlightenment and an adherent of the ideas of Liberty, Equality and Fraternity;
- 2) as a rule, this is a representative of the bourgeoisie, often medium or small;
- 3) French cultural identity today, as it has been for centuries, is not associated with either mono-ethnicity or religion, although in the past it was Catholicism that was at its center;
- 4) the French language, whose distribution area is currently much wider than the borders of the French Republic, plays a significant, if not the leading role in the French awareness of their national and cultural identity. Language is valued by them as a cultural value;
- 5) the French have an idea of their high status, since the National Idea of France is connected with the Mission - to bring culture and freedom to the whole world, from where comes the realization of their own greatness [1].

The next stage of the study was to find the components of the French cultural and identity core on the Internet based on dialogues. The objects of the study were the sites of the largest media, and initially a linguo-pragmatic and cultural analysis of the interface of the sites was carried out, and then a linguo-pragmatic and linguo-cultural analysis of the comments exchanged between readers of journalistic materials [2].

The appearance of the virtual Internet space, like the creation of writing in its time, and then the ability to create printed texts, radically changed the picture of the world, which cannot but affect the logic of perception and thinking of society, and, consequently, the language that occupies a central position in modern French culture.

The most difficult, in our opinion, but also the most attractive from the point of view of linguo-pragmatic and linguo-cultural features in the work turned out to be the process of deciphering implicit types of intertextuality in dialogues.

Here are the most significant of them (where not indicated otherwise, the translation of the author):

a) "What do you mean Jean-Baptiste called this kind of characters (sitting in the Rue Grenelle since ancient times) ... oh yes! Trissoteni are other funny mannites" (Comment d'antre Jean-Batiste nomma-t-il le genre de personnages qui hantent la rue de Grenelle depuis des lustres. Ah oui – Trissotin et autres Précieuses ridicules!) - a reference to the comedy of J.-B. Moliere "Learned Women" (Les Femmes Savantes) (comments when discussing an article by Paul Brighelli on changes to history programs [2].

b) "Isn't that right, Monsieur Jouvert?" (N'est-ce pas, monsieur Jouvert?) is a hidden quote from Les Misérables by V. Hugo. The remark belongs to Cosette's mother, La Fantine, when, justifying herself to a policeman, she humbly and humbly repeated this phrase. In a comment, it was put into the mouth of ... President of the French Republic Emmanuel Macron.

E. Macron invited V. V. Putin to come to France in May 2017 on an official visit dedicated to the 300th anniversary of the establishment of diplomatic relations between Russia and France. On May 29, 2017, the presidents had a conversation, later called the "Trianon Dialogue", since it took place in Versailles, in the Trianon Palace, exactly where Louis XIV once received the Russian Tsar. After the meeting, a joint press conference was organized [3].

The author of the comment considered that the young, newly elected French president looked next to the Russian one, like La Fantine in front of the same Jouvert.

We will also cite comments, the content of which contains criticism of the language of the author of the article or other commentators, which once again demonstrates the careful attitude of the French to their language, even in metatexts.

For example, "A 26 ans on n'est plus jeune fille. Un peu de culture, s'il vous plaît. Relater des faits effroyables n'excuse pas ce manque de lettre" – 26 years old is not that young. Please follow the rules. Even the fact that you described the horrific events does not excuse you for missing a letter (Anatheme Anatheme 78: 06/4/2017 – 3.43). Or another example "La plupart des commentateurs sont incapables de comprendre ce texte au deuxième degré. Il s'agit bien d'ironie pour mettre en garde contre un emballement guerrier que l'Europe ne pourrait maîtriser". – Most commentators are not able to understand this "second order" text, meaning the satirical feuilleton of P. Besson: This is precisely the irony intended to warn against militant escalation of a situation that Europe may not be able to cope with (Fantaxtic le 27/03/2014 à 16:17 Rigolo et triste à la fois).

In conclusion, we add: the analysis of examples shows about the presence of the main components of the core of the national-cultural identity, as well as linguo-pragmatic and linguo-culturological features in the comments and dialogues to the materials of the French media sites. They are most revealing in the comments to the materials, the topic of which touches the French "to the quick."

The codes of the national French culture, linguo-pragmatic and linguo-culturological features that uphold the "memory genes" and the fruits of the Enlightenment, are very clearly visible on the French-speaking Internet in the form of a dialogue, a monologue-reasoning and commentary - there, as in real life:

- Virtual communication is conducted on a stylistically correct language corresponding to *le bon usage* (including in the comments) - in other words, the concept of "netiquette" for the French is as important as the observance of etiquette in everyday life (which is very important for the intellectual bourgeoisie);
- On the French press sites respect for the personality of any visitor is felt - one of the central concepts of French culture, coming from the Roman classical heritage;
- Equality, fraternity and freedom are present in the French-speaking Internet: the French freely provide the site visitor with the opportunity to express their opinion, demonstrate their education, wit, joke, ironic, i.e. show their French high status in all its glory.

Taking into account the above mentioned in the article, according to statistics with modern French dialogues that make up the image of the President of France, in 2017 and 2018 it varies (Leader -26% in 2017 against 37% in 2018, Narcissistic - 24% in 2017 against 15% in 2018, Chatterbox - 24% in 2017 against 8% in 2018, Reformer - 4% in 2017 against 17% in 2018, Bad President - 22% in 2017 against 23% in 2018). These indicators clearly demonstrate the evolution of the image of the President of France in the national consciousness on the basis of dialogues in the Internet space and allow us to conclude that Macron is currently trying to establish himself as a successful reformer, but his efforts do not currently find sufficient support and approval among francophone population [3].

Thus, modern French dialogues, taking into account linguo-pragmatic and linguo-culturological features, can be characterized as a special kind of communicative grammar, which provide a unique opportunity for reconstructing the features of everyday dialogue of their time. Despite the fact that by their nature they are somewhat arbitrary, they nevertheless contain numerous data on the peculiarities of the oral speech of their time, on the usage of the era, not recorded by other sources. That is why modern dialogues are the most valuable material for diachronic studies. As for the dialogues in the Internet space, they represent a unique material for the study of the peculiarities of intercultural communication of the French people with other countries.

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