COMPOSITIONAL STAGES OF CHAT COMMUNICATION

Xoldorova Shohista Azamjon qizi
Jizzakh State Pedagogical University, Uzbekistan

ABSTRACT

This article analyzes the communicative-compositional structure of chat discourse based on a linguo-pragmatic approach. Unlike traditional models of communication, electronically mediated discourse—particularly chat communication—is shown to consist of specific structural stages. Using examples from personal chat messages, the study examines forms of greeting, stereotypical expressions of inquiry about well-being, speech intentions, and the communicative functions of expressions used to close conversations. Furthermore, the influence of interlocutors' social status, age, gender, and the context of interaction on greeting and farewell strategies is highlighted. The article aims to systematically reveal the communicative functions of chat discourse within a linguo-pragmatic framework.

KEYWORDS

Chat communication, communicative structure, greeting, inquiry about well-being, main message, farewell, linguopragmatics, speech stereotype, language etiquette.

INTRODUCTION

Any form of communication is a goal-oriented communicative activity, which is structured not only in terms of content but also in terms of its formal compositional organization. Within the communicative process, participants (the addresser and the addressee) perform a series of actions such as sending messages, receiving information, expressing attitudes, providing feedback, and concluding the interaction. This, in turn, manifests the external structure of communication as a consistent sequence of stages.
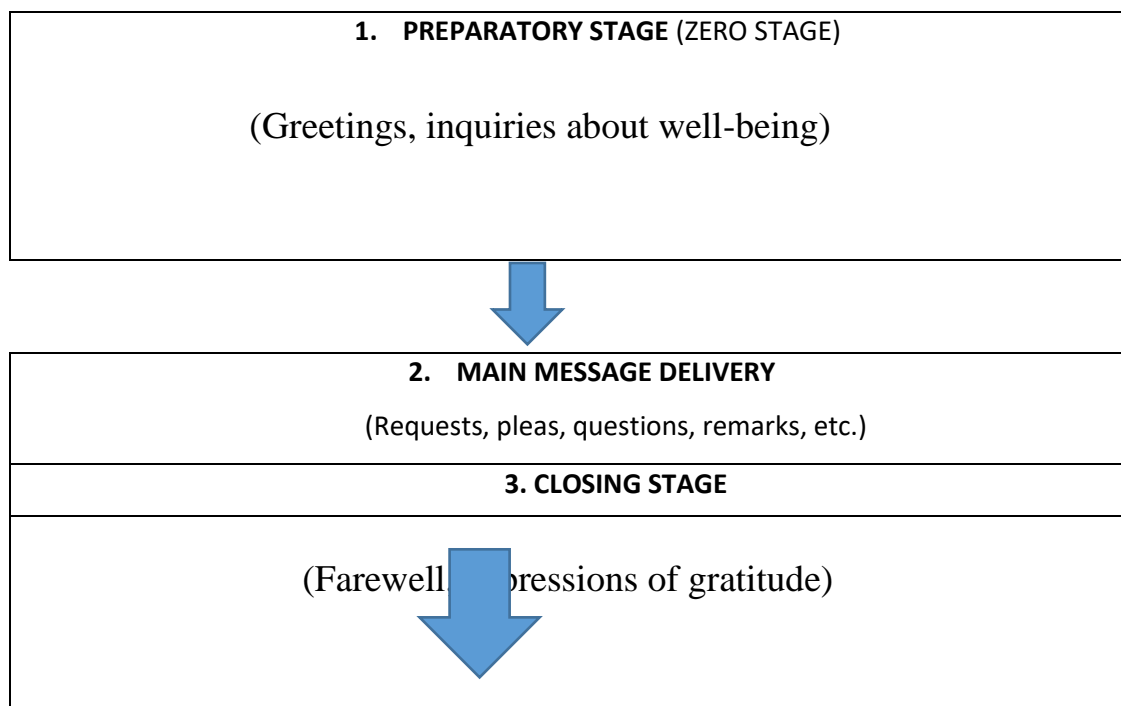
The linguist S. Mo'minov, who has studied the communication process on a scientific basis, divides it into the following structural stages:

1. Stages of the addresser's activity:
1. Greeting and address stage
2. Introduction stage
3. Lead-in (preliminary) stage
4. Main message (core) stage
5. Closing or farewell stage
2. Stages of the addressee's activity:
1. Listening stage
2. Response (feedback) stage [2]

In the course of our research, while taking into account the abovementioned work, we have chosen a different approach by narrowing the scope of analysis and focusing specifically on internet-mediated communication, in particular, chat-based interactions.

NEXT SCIENTISTS CONFERENCES

Chat communication typically takes the form of short dialogues or polylogues and consists of brief exchanges of ideas. In such interactions, the conversation usually begins with a greeting. However, greeting is not considered the core of communication itself, but rather a preparatory stage for it. As G.G. Pocheptsov notes, the beginning of communication is a "zero stage" that precedes the transmission of the main message [3]. Based on our observations, we found it appropriate to divide chat communication into the following structural components:

THE COMMUNICATIVE STRUCTURE OF CHAT INTERACTION

1. **PREPARATORY STAGE** (ZERO STAGE)
(Greetings, inquiries about well-being)

2. **MAIN MESSAGE DELIVERY**
(Requests, pleas, questions, remarks, etc.)
3. CLOSING STAGE
(Farewells, expressions of gratitude)

The initial stage of chat communication, i.e., greeting, is an essential component of communication. Although it does not serve to transmit the main informational content, it functions as an indicator of sociopragmatic relations between interlocutors. The form of greeting is often directly related to the interlocutors' social status, age, gender, and the context of the interaction. In the Uzbek language, there exists a variety of expressions used for greetings. Linguist G. Toirova classifies these expressions into specific paradigms.

Linguistic Paradigm of Greeting Expressions:

Assalomu alaykum va rahmatullohi va barakotuhu!, Assalomu alaykum!, Assalom!,Salom!, Hello!, Privet!, Salut!, etc.

Although these expressions belong to the same paradigm as they all serve the function of greeting, they differ in terms of status and pragmatic appropriateness, functioning as linguistic realizations of the act of greeting. The researcher notes that members of this greeting paradigm cannot be used interchangeably in the same communicative context; rather, one must select the appropriate unit according to the specific speech situation [4]. In chat communication as well, interlocutors choose one of these expressions based on the age, social status, profession of the communicants, and the communicative context.

In chat communication among young people or peers, informal and abbreviated forms such as "salom", "privet", "salam", and "slm" are widely used. These forms indicate the informal nature of the interaction and reflect closeness or friendly relationships. Conversely, when addressing older individuals or those with higher social status, or when communicating with

unfamiliar interlocutors, more formal expressions such as "Assalomu alaykum" or "Assalomu alaykum wa rahmatullohi wa barakatuhu" are typically preferred. These variants conform to the norms of literary language and convey respect.

Since chat discourse is primarily dialogic in nature, the variant "salom" is frequently used in practice. In polylogic communication, each new participant joining the chat environment tends to initiate their speech with the phrase "salom", thereby entering the conversational space. For example:

–I,[7/16/2025 8:21 AM] Salom qalaysizlar qizlar

– SH, [7/16/2025 9:15 AM] Salom qizlar

– SH, [7/16/2025 9:15 AM] Hamma yaxshimi

– SH, [7/16/2025 9:15 AM] Yaxshi o'tiribsizlarmi

– N, [7/16/2025 9:46 AM] Assalomu alaykum qizlar, hammalaring yaxshimisizlar, bolajonlariz yaxshimi

– @{O}@, [7/16/2025 10:31 AM] Salom hammaga, sogʻ-omon yuribsizlarmi, bolajonlar yaxshimi, yozgi ishlar bilan, issiqlar bilan charchab qolmayapsizlarmi

In the personal chat discourse we analyzed, the utterance "salom" was found to be used more frequently than other members of the greeting paradigm. This can be attributed to several factors. Phonetically, it is short and convenient for typing, thereby saving time and facilitating an easy initiation of conversation. Additionally, it serves as an appropriate greeting for informal, friendly communication, reflecting closeness, openness, and sincerity among interlocutors. It is also noteworthy that this greeting form is more commonly observed in chats among women than among men.

In chat communication, greetings are often immediately followed by brief inquiries about one's well-being. Commonly used expressions include "yaxshimisan" (are you well?), "qandaysan" (how are you?), "qalay" (what's up?), and "ishlaring qaley" (how's your work?). These phrases have become speech stereotypes (or routines) in online interaction. Another factor influencing the choice of greeting form in chat discourse is the personality of the interlocutor and prior communicative experience with them. When interacting with someone with whom regular contact is maintained, the greeting may be brief and direct. However, in more formal contexts, greetings tend to conform to communicative appropriateness and social etiquette norms.

The second stage of chat communication—the transmission of the main message— represents the semantic core of interaction. At this point, communicants express their speech intentions such as providing information, asking questions, requesting data, expressing opinions, or issuing requests or commands. Each utterance in the chat not only conveys information but also constitutes a social action realized through speech acts.

The final stage of communication serves to conclude the interaction in accordance with communicative etiquette. This phase includes farewells, expressions of gratitude, affirmations or denials, emojis, reactions, or even silence as a means of closing the conversation. Frequently used expressions at this stage include: "Rahmat" (Thank you), "Salomat boʻling" (Stay well), "xoʻp" (okay), "xayr" (goodbye), "mayli" (alright), "koʻrishguncha" (see you), "keyin yozaman" (I'll text later), "xayrli tun" (good night), "sogʻ boʻling" (stay healthy), "boʻpti" (fine), "omad" (good luck), "salom ayt" (send my regards), "katta rahmat" (many thanks), and so on.

The final stage of chat communication serves to reinforce social relationships between interlocutors, leave a positive impression, and ensure adherence to norms of politeness and ethical conduct. This phase is not merely a speech act marking the end of a conversation, but rather a demonstration of respect toward the interlocutor, a conclusion of the speaker's pragmatic intention, and a means of laying the groundwork for future communication. Moreover, at this stage, national values, the speaker's personality, and rules of linguistic etiquette are also reflected.

It should also be noted that these stages may not always occur in a fixed sequence; however, they function as integral components of the overall communicative process.

REFERENCES

1. Kholdorova Sh. Study of Internet Communication Texts in World Linguistics // Best journal of innovation in science, research and development. – 2025/5.
2. Мўминов С. Ўзбек мулоқот хулқининг ижтимоий-лисоний хусусиятлари – Фарғона: 2021. - б.55
3. Почепцов Г.Г. Фатическая метакоммуникация // Семантика и прагматика синтаксических единств. Калинин, 1981. С. 52–59.
4. Сафаров Ш., Тоирова Г., Нутқнинг этносоционрагматик таҳлили асослари. Ўқув қўлланма. - Самарқанд, СамДЧТИ нашри, – 2007. – b.24
5. Xoldorova Sh. Internet muloqot matnlarida nutqiy strategiya va taktikaning qo'llanishi // Namangan davlat universiteti ilmiy axborotnomasi. – 2025/4. – b. 619