



Features of the Communicative Culture of Interpersonal Communication

Saydullayeva Surayyo Serajiddinovna

Teacher of the department of English language and literature,
PhD, Navoi State Pedagogical Institute, Uzbekistan

***Abstract:** This article defines the formation, development and theoretical fundamentals of speech etiquette in situations of greeting and farewell in Uzbek-English communicative cultures, substantiate the reasons for verbal and non-verbal variability of their politeness.*

***Keywords:** Communication, pragmatics, etiquette, interpersonal, culture, verbal, non-verbal, pragma linguistics.*

INTRODUCTION

In our developing society, great attention is paid to the upbringing of a healthy generation, perfect people. One of the important qualities of a perfect person is communication and culture. It is difficult to establish healthy social relationships without a sufficiently formed communication culture. One of the urgent and priority tasks is to prepare the youth of the Republic, which is on the path of independent development, in a new social environment, in the spirit of the times. Communication is a process unique to humans. People need to communicate with each other in the process of activity.

Interaction, of course, is the most important element in the formation of a human society. Communication between people and its general laws are one of the most important conditions of human interaction with other people in all aspects of life. A person's mind, will, emotional culture, upbringing, and so on are all qualities formed through communication. The culture of communication is, firstly, the ability to self-knowledge and understand other people, that is, to correctly assess their psychological characteristics, secondly, to respond appropriately to their behavior and circumstances, thirdly, the most appropriate form of communication for each person includes the ability to choose methods. The psychology of communication and behavior aims to enrich the spiritual world of young people, to form new thinking, to ensure the mastery of a culture of communication.

MATERIALS AND METHODS

A major part of one's daily life is spent working, studying, and doing other community activities. Everyone has their own appearance, spiritual and moral beauty, and communication and interaction are also important means of influence. Communication is a multifaceted process of developing connections between people that arise from the need to work together. In the process of communication, the exchange of information, i.e., the communicative side, plays an important role, and it is reflected in the way in which the communicators understand each other during the conversation. When working together, a person should, if necessary, associate with other people, communicate with them, that is, make contact, achieve mutual understanding, receive the necessary information and provide information in response. Interaction in the process of communication, that is, in the process of speech, consists in understanding each other not only with words, but also with actions, gestures. Hence, communication is a process of verbal or non-verbal interaction between individuals. Knowledge of the laws of communication and the



development of communication skills are especially important for educators and educators. The process of communication in the formation of character is the most important condition of interaction between people. The human mind, will, upbringing, delicacy, and so on, are all qualities that are formed through communication. However, headaches, nervousness, heart and various other ailments, as well as alcoholism, drug addiction, and even suicide are also the result of communication. In the process of communication - what is meant by its culture? The culture of communication is, firstly, the ability to self-know and understand other people, that is, to correctly assess their psychological characteristics, secondly, the ability to respond appropriately to their behavior and circumstances, thirdly, the most appropriate form of communication for each person is to be able to choose methods. Communication begins, first of all, with the perception of the person by the person, in which the initial mutual evaluation takes place. In this process, information about the person, the life experience of the perceived person, emotional relationships play an important role. Lack of understanding between people often leads to a barrier in communication - the breakdown of interpersonal relationships. Not all people are taught to feel, count, and understand the emotional states of other people from a young age. Therefore, in most cases, even the people closest to each other can cause displeasure to each other. Of course, such a situation does not happen with the intention of doing evil and evil to each other, but simply because they do not understand each other. Only a highly conscious, cultured individual can understand others correctly and organize the communication process correctly. During the conversation, the appearance, dress, behavior, emotional state, voice of the interlocutor give a lot of information to the interlocutor during the conversation. Knowing how to listen well during a conversation also determines what kind of person the person is talking to. The main goal of the parties to the relationship is to find common ground and understand each other. That is, the activity of communication is a condition in which the individuality, uniqueness, diversity of knowledge and imagination of each person is manifested, and thus it attracts humanity for centuries. The process of communication that a person has with a good interlocutor is important not only for the purpose of satisfying their natural need for lunch and dinner. It is possible to get bored, tired of any activity, only the person does not get tired of communication, especially informal sincere, direct form, good interlocutors always encourage each other spiritually during the conversation. Communication can only take place between people. It is in the process of communicating and interacting with others that the human child becomes a person, acquiring social experience and culture. Communication is the first type of social activity that emerges in ontogeny (the path of individual development). During the activity, new relationships and connections are formed between people. Hence, activity and communication are closely interrelated. When people enter into a relationship, they first resort to language. Another aspect of communication is the interaction of the interlocutors - the communication process not only with words but also with actions in the process of speech. The next aspect of the relationship is that the communicators can understand each other. Everyone must have a culture and art of dealing with others while participating in society. This task makes teaching people about the ethics of communication and communication more relevant than ever. Communication is one of the skills that is formed before all the qualities in the process of socialization. It is a natural and process that is encountered every minute of life. The child does not have a very good language and begins to actively communicate with those around him. As the child grows older, he or she will become more conscious, intelligent, and thoughtful in every word he or she utters. It is a tool that determines his position as an individual in society. The following basic concepts of communication should be mentioned.

- Communicative - provides the exchange of information, emotional experiences and ideas between the subjects of interaction.
- Interactive is the process by which subjects interact with each other's behavior.



- Perceptual is the aspect of communication that allows subjects to perceive and evaluate each other more accurately and precisely.
- Identification is the perception of the emotional experiences of conversations, the ability of the mind to stand in its place, the desire to enter into its state.
- Stereotyping is the use of stereotypes.
- Causative attribution is the ineffective or erroneous communication as a result of the misuse of stereotypes that are ingrained in a person's emotional experiences and imaginations.
- Plasticity and adequacy qualities - flexibility in communication.
- Communication strategy - understands how communication takes place.
- Forms of communication - dialogic, monologue, open, covert formal or personal informal.

Behavioral technique - means psychological factors (communicative skills and abilities), skills (speech, speech-verbal, non-speech-nonverbal) methods (emotional-emotional, psychological-characteristic-behavioral) that ensure its effectiveness.

Nonverbal means - include spatial positioning, tones, and emotional support mechanisms.

Communication is the process of interacting with each other during various activities arising from shared needs.

Any activity requires complex collaborations such as people finding common ground with each other, passing on different information to each other, exchanging ideas.

Therefore, the role of each person in society, the success of his work, his reputation is directly related to his ability to communicate. The process of interpersonal communication is very complex. According to B.F.Parigin, communication is such a multifaceted process that it simultaneously includes:

- The process of interaction of individuals.
- The process of exchanging information between individuals.
- The process by which one person treats another person.
- The process by which one person influences others.
- An opportunity to sympathize with each other.
- The process by which individuals understand each other.

There are different forms and stages of communication:



The first stage of this table shows that a person sometimes needs to know how to communicate with himself, and when he realizes himself, he can find his place in society and set great goals for himself. We need to connect the second stage with the first, because a person has to interact not only with himself but also with individuals in society. Stages of communication Self-



communication Communicate with others Communication with ancestors 6 Otherwise, loneliness can lead to self-talk, social isolation, and serious problems in communicating with people. Communication with ancestors is communication between generations. From this dialogue, we, as representatives of humanity who understand the importance of our national culture, cultural and national values, existing values, pass them down from generation to generation and teach them to use in education and daily communication.

Speech etiquette and national culture. The concept of etiquette began to develop in the late sixties, when the concept of speech etiquette was introduced into linguistics, covering a wide range of communicative units with specific features of speech behavior, tactics, speech acts, dialogic speeches and texts, interpersonal social relations, special functions and meanings. came and was studied by several linguists. N.I. Farmanovsky, a well-known linguist and a great researcher in the field of speech etiquette, describes this concept as follows: "Speech etiquette is the regulation of social and national speech behavior, the formation of relationships in formal and informal communication in accordance with the position and personal relationships of individuals. to save. " Speech etiquette is related to the concept of etiquette, which is described as follows: "Etiquette" - derived from the French language, which means a label, sign, etiquette. Etiquette is a set of rules that apply to people (dealing with others, forms of greeting, behavior in public, etiquette). Etiquette, by definition, is anthropocentric and dialogic, it reflects a part of the real world where people relate and interact with each other and are connected to ethically important things (clothing, hairstyles, etc.). In the definition of etiquette in the ethical dictionary, the manifestation of verbal and nonverbal speech is combined, which is customary, because in the process of communication there are verbal, non-verbal and 'material' ethical relations. Etiquette is a set of ritualized (and broadly - social) rules of behavior that reflect the moral and ethical norms necessary for a particular society, the status and role characteristics of communicators, as well as socially significant biological characteristics (male-female, elderly, age). Etiquette develops the norms of behavior, the methods and techniques of execution, the demonstration of these norms, and the material properties of 7 such a demonstration. There are so many moral characters that they evolve with the development of society, replacing others despite stability and conservatism. Etiquette originated in ancient times for the purpose of regulating social life. Researchers note that the knowledge of morality is reflected in the five-thousand-yearold "Teachings of Pharaoh Kagemoni Sneofri." This doctrine includes ethics, permits and prohibitions that combine ethical and moral norms: protecting the youth, caring for the family, respecting the elders, being kind to others, not offending those who depend on you, hardworking, conscientious, and so on. Ptaxotep, who lived and worked in ancient Egypt in the third millennium BC, in his work Ptaxotep Maxims (2375-22350 BC) wrote a work that shed light on his personal qualities such as honesty, self-control in society and society, and kindness to others. The thematic motifs repeated in the maxims include learning by listening to other people, and remembering the imperfections of human knowledge, avoiding open conflicts, not being considered as weak as possible, the pursuit of justice should come first, but in human affairs God's command is ultimately all Some maxims show correct behavior in the presence of great personalities (political, military, religious). For example, instructions on how to choose the right master and how to serve him, other chefs guide the right path with openness and kindness teach and greed is all evil and the extent to which it is necessary to walk away from it, and the generosity with which it treats family and friends. Confucius (551-479 BC) was the most prominent Chinese philosopher, whose works focused on the individual and the government, the correctness of social relations, the pursuit of justice in interpersonal relations, and sincerity in all relations. Baladassare Castigliona (1478-1529), an Italian scholar, diplomat, soldier, and author of The Courier Book (1528), summarizes in his work the exemplary rules of prisoner morality and ethics in the Italian Renaissance. Human relationships are processes of interaction in which interpersonal relationships are formed and

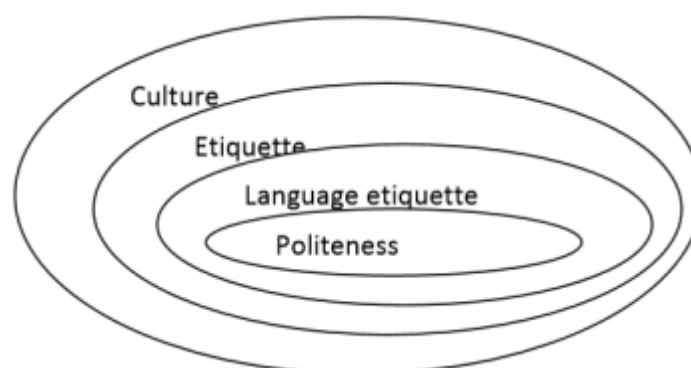


manifested. Such a process involves the exchange of thoughts, feelings, worries and joys that initially take place between people. As people communicate, as they experience the relationship between them, they develop 8 qualities such as commonality, similarity, and harmony that make them understand each other at a glance, or even "half-heartedly," and in some cases the intensity of such communication is reversed. reactions - a situation such as fatigue from each other, lack of speech. For example, the family environment and the relationships within it are such close relationships. Not only can such tension be between all members of the family, but also between some of its members (mother-child, mother-in-law, etc.). Speech etiquette is clearly seen as an example of a standardized speech culture. Here we can take as an example the usual cases of acquaintances, introductions, addresses, greetings, farewells, apologies, thanks and so on. The expressions used in these cases, speech acts are standard, although there is a constant selection from a wide arsenal of tools that are most appropriate to the formal / informal communication environment, the social characteristics of the recipient / recipient, and so on. Thus, standard and creative choice in the use of speech etiquette units are combined as an important feature of this character system. Culture is a set of symbolic devices and works that define human activity and the importance of that activity. Culture can be manifested in activities such as music, literature, art, architecture, theater, cinema, lifestyle. In anthropology, the term "culture" refers to products and their production, giving them an aesthetic meaning, as well as the social relationships associated with these processes. In this sense, culture includes the arts, science, and spiritual systems. "Culture" is derived from the Arabic word *medina* (city). Arabs divide people into two types of life: one is Bedouin or desert life; the latter being called cultural life. Bedouinism was used for nomadic peoples living in the steppes and deserts, and culture was used for peoples living in urban areas and having their own way of life. The great representatives of medieval culture, Abu Ali ibn Sina, Beruni, and others, interpreted the urban lifestyle as a form of community maturity. According to Macalan, Farobi, everyone, by their very nature, "strives for a high level of maturity," such maturity can only be achieved through the city community. He noted that "a cultural society and a cultural city (or country) is one in which everyone is free in his 9 profession, all are equal, there is no difference between people, everyone is engaged in the profession he wants or chooses. People are sincere. they live freely. " Alisher Navoi understood the conformity to the ideas of humanity as the main criterion for achieving spiritual heights, while noting the issue of mature morality, enlightened and just society, community. In Europe, "culture" was originally understood as the purposeful influence of man on nature, as well as the education of man (lat. *Cultura* - cultivation, care of the land; the Russian word "kultura" is derived from it). Culture included not only developing the ability to follow existing norms and customs, but also encouraging a desire to follow them. Such a two-pronged approach to culture is unique to any society (e.g., *jen* in ancient China, *dharma* in India). The Greeks considered their main difference from the "uncultured" barbarians to be "paydey," i.e., "educated". In recent times in Rome, the concept of "Culture" has also been enriched with content that reflects the urban lifestyle of social life and has been widespread since the Middle Ages. This notion is close to the notion of civilization that emerged later.

Formation and use of speech etiquette in communication. Before we talk about the formation of verbal etiquette in communication and its use, we will focus on the word etiquette. Speech etiquette is a set of forms, commands, signs and contents of a number of requirements that are expressed in any situation in the process of speech. Language etiquette or verbal etiquette are phrases and words that are used politely in the greeting process, when permission is asked, in order to ask for something, when addressing someone, using the correct intonation. One of the most important factors in learning a foreign language science is to explain and understand the etiquette to the student. It is necessary to follow the cultural norms of this nation when communicating with representatives of other cultures. This requires monitoring different forms of



verbal and nonverbal communication. Every word or phrase you use in the communication process is a mirror that reflects the culture of the nation. Speech etiquette is therefore a part of this society, as well as a nation, and at the same time it is changeable. However, literary language is more conservative than modern language. This is a lengthy process involving the selection and careful examination of language tools. 10 As Agykum puts it: "Speech etiquette is part of linguistic habits, that is, in addition to sentences, as the interaction of a number of organizations or one or more persons." (2005: 1) Such habits are a common occurrence in the process of communication in our daily lives. When a student begins to learn a foreign language, he or she begins by learning the etiquette of that language in the first lessons, since each lesson and conversation begins with greetings, introductions, and introductions. All of these are elements of cultural etiquette and can vary in the languages studied and learned. Jameshi, a scholar who has studied West African Ghanaian and English speakers, has confirmed that there are different views on politeness in different cultures (2001, cited by Anderson, 2006). Also, different factors in different cultures require politeness. Speech etiquette is a holophrastic system. Elements of this system can usually be implemented at different language levels. ϖ Phraseologies at the lexical level, special words and phrases, references, e.g., Thank you, excuse me, See you, Mr. (Раҳмат, кечирасиз, кўришгунча, жаноб) ϖ At the morphological level in the expression of politeness in the forms of interrogation and command, for example, Could you give me your pen, please? – Give me your pen, please. (Ручкангизни бериб туролмайсизми, илтимос. – Ручкангизни беринг, илтимос); ϖ At the stylistic level, in a cultural speech survey; refusing to use abusive language; ϖ At the intonation level, the use of beautiful intonations can be seen. For example, some phrases may have different meanings depending on the intonation. The same uttered sentence may be a command or a polite request; ϖ At the level of orthoepy, words should not be cut out, e.g. Give me- Gimme (Бер – Бе (шевада)), Mother- Ма (она- ena) ϖ At the level of communication organization, it is impolite to interrupt the interlocutor and start the conversation of the bosses. The levels mentioned above are common features of speech etiquette. Speech etiquette rules, on the other hand, are based on each culture and language, so it can be different. It 11 is important for all foreign language students to know the differences between their native language and the languages they are learning. In English, for example, in official letters it is addressed as Dear. In Uzbek, the word Hurmatli (Respectable) is used. In the UK or the US, when asked How are you, the answer is Fine or Good. Bad or Not so good is not included in the courtesy and it is emphasized that answering in this way does not fit the etiquette, and in Uzbek it is advisable to answer Бўлади, нормал in order to avoid such negativity. It is very difficult to be polite in the communication process but it is a factor required of every student learning a language. Sometimes common sense and good manners in daily activities can help you overcome these challenges and problems. In short, the relationship between culture, etiquette and courtesy can be described as follows: politeness is part of speech etiquette, speech etiquette is part of etiquette, and etiquette is part of culture, and we can see this in the following diagram: Diagram 1- The relationship between culture, etiquette, speech etiquette and politeness.





It is clear that at the beginning of each lesson, the learner should begin by learning speech etiquette. At the same time, as students expand their knowledge of cultures and traditions through language learning, they begin to discover perspectives (traditional ideas and views) and practices (behaviors, speech patterns, etc.) that are similar and different from their culture. American Council on Education, 1996: 6). At this stage, deeper learning along with speech etiquette is required when learning a second language. 12 Because the current organizational principle of learning foreign languages teaches when, why, who, where and how to speak, and it is very important to know. For foreign language teachers, speech etiquette plays a key role in communicating with a student. In foreign language classes, students need to be more communicative. Just as we have different cultures in the world, we also have people with different sociocultural and psychological backgrounds, different temperaments or behaviors, people's behaviors, and different religious beliefs.

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