

CULTURAL FEATURES OF VERBAL EXPRESSIONS IN ENGLISH AND UZBEK COMMUNICATION

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ABSTRACT

This article is devoted to the study of cultural features of English and Uzbek communication. As these two languages belong to totally different language families, they both also differ in terms of culture. The aim of this research paper is to identify and analyze similar as well as distinguishing features of both English and Uzbek culture and the use of verbal expressions in both culture. The object of this article is verbal expressions, whilst the subject matter is cultural features of English and Uzbek verbal expressions in communication. The results of the analyses are illustrated with a number of examples in English and Uzbek.

Key words: culture, communication, verbal communication, verbal expression, high-context culture, low-context culture, speech, speech act.

INGLIZ VA O`ZBEK TILIDAGI VERBAL MULOQOTDA IBORALARNING MADANIY XUSUSIYATLARI

ANNOTATSIYA

Ushbu maqola Ingliz va O`zbek tillaridagi verbal muloqotda iboralarning madaniy xususiyatlarini o`rganishga bag`ishlangan. Bu ikki til mutlaqo boshqa til oilalariga mansub bo`lganligi sababli, ikkalasi ham madaniyat jihatdan farq qiladi. Ushbu tadqiqot ishining masadi Ingliz va O`zbek madaniyatining o`xshash va farqlovchi xususiyatlarini hamda verbal muloqot jarayonida foydalaniladigan iboralarni aniqlash va tahlil qilishdan iborat. Maqsadimizga erishish uchun tadqiqotda olimlarning madaniyat va verbal muloqot haqidagi qarashlarini va ikkala madaniyatdagi verbal muloqotda iboralarning o`xshash va farqli madaniy xususiyatlarini aniqlashga yordam beradigan ba`zi tadqiqot usullaridan foydalaniladi. Ushbu maqolaning obyekti verbal iboralar bo`lsa, predmeti esa ingliz va o`zbek tillari verbal muloqotidagi iboralarning madaniy xususiyatlari. Tahlil natijalari har ikki tilda bir qancha misollar bilan tasvirlangan.

Tayanch so`zlar: madaniyat, muloqot, verbal muloqot, verbal ibora, yuqori kontekstli madaniyat, past kontekstli madaniyat, nutq, nutq akti.

Introduction. The essence of culture in communication is much and it is because when we socialize we convey information and interpret what is conveyed to us. There is an influence of a person's culture during the communication process. Hence, our knowledge and awareness about the distinctive peculiarities help us to become a better communicator. By culture we indicate to all the activities humans have in common as well as what they learned from previous generations.

Communication is regarded as an essential part of our life with a view to operating our life and opening way in relationships. In almost all cases information sent by people is orally or in writing which refers to verbal communication. Verbal messages sent in the process of communication vary between cultures which may end up misunderstanding situations and this determines the actuality of this scientific article.

The aim of this article is to analyze cultural similarities as well as distinctive features of English and Uzbek verbal expressions in the process of communication.

Literature view. There have already been several researchers on the notion of culture. To illustrate this, Geert Hofstede created Hofstede's Cultural Dimensions Theory in 1980 the aim of which was to identify dimensions in which cultures vary.

According to the anthropologist Edward T.Hall, cultures are divided into high-context and low-context cultures based on ways of communicating. High-context culture is characterized of including the information much of which is implicit. Contrary to high-context culture, in low-context one almost everything is explicit. In low context cultures, the verbal message contains most of the information and very little is embedded in the context or the participant's nonverbal activity. This characteristic manifests itself in a host ways. For example, the Asian mode of communication (high-context) is often vague, indirect, and implicit, whereas Western communication (low-context) tends to direct and explicit [5; P.202-203].

Samovar and Porter made contribution on defining culture by considering the following approaches to it: Culture is learned; culture is transmitted from generation to generation; culture is based on symbols; culture is dynamic; culture is an integration system [5; P.37] Wood writes that "We are not born knowing how, when, and to whom to speak, just as we are not born with attitudes about cooperating or competing. We acquire attitudes as we interact with others, and we then reflect cultural teachings in the way we communicate" [8, P.157].

Research Methodology. In order to analyze the cultural peculiarities of verbal expressions in two cultures some research methods have been made use of which include descriptive, comparative and contrastive. In this article descriptive method serves to define some scholars' standpoints on terms or notions such as culture, verbal communication and others, comparative and contrastive ones have helped to identify

similar and dissimilar peculiarities of verbal expressions in both English and Uzbek culture.

Interest in the speech act as a whole, including the speech act as an act of expression, as well as the intention of the speaker and his effect on the listener, entail consideration of the speech act as an event of verbal communication, that is, as an active social interaction. This approach, which was not clearly outlined in contemporary science until the last decade, was actively developed as early as the 1920s and 1930s by M.M Bakhtin and L.S Vygotskiy. In their search for an adequate theory of verbal communication, contemporary Soviet and other researchers are increasingly returning to this legacy. The theory of verbal communication or “metalinguistics”, as Bakhtin called it, was the focus of his work for decades. As early as the 1920s, his works “The Problem of Content, Material and Form in Verbal Arts”, “Discourse in Life and Discourse in Poetry”, “Marxism and the Philosophy of Language”, “The Construction of an Utterance”, “The Problems in the Work of Dostoevskiy” contain the kernels of ideas that could be used to inform a fully complete and original theory. In later works, Bakhtin elaborates and adds to this theory [1; P.96-97].

As soon as we look closely at conversation in general, we see that it involves much more than using languages to state propositions or convey facts. We also very rarely use language monologically and such uses are clearly marked. The unmarked use is dialogical, that is, we speak with another or others in various kinds of verbal give and take called conversation. Through conversation we establish and maintain relationships with others while at the same time both reflecting and creating our social reality [7; P.280]. According to Gumperz, the term contextualization is associated with our background knowledge in conversations. He wrote that “I use the term “contextualization” to refer to speakers’ and listeners’ use of verbal and non-verbal signs to relate what is said at any one time and at any one place to knowledge acquired through past experience” [2; P.230].

In this article the research methodology is identified as follows:

As people have the necessity for a basic local need, they go into interaction and communicate with one another. Culture affects their feelings and emotions that may be expressed differently during the conversation. That is why, first and foremost, the role and influence of culture on communication is highlighted and two types of culture context are differentiated. Second of all, the main distinctive features of verbal communication in which verbal expressions are made use of are defined as well. Third of all, English and Uzbek verbal expressions and their similar and dissimilar peculiarities are analyzed comparatively.

Analysis and results. Culture serves a basic need by laying out a somewhat predictable world in which each individual is firmly grounded. It thus enables you to make sense of your surroundings by offering a blueprint of not only how to behave but also what results you can anticipate for that behaviour. While people in every culture might deviate from this blueprint, they at least know what their culture expects from them. The roles of silence and space, the importance of attractiveness, your view of aging, your ability to speak one language instead another, your preferences for activity over meditation, or your preference for using one mode of behaviour over another when dealing with conflict are all rooted to culture [5; P.39-44].

According to Wood, there is a vital link between culture and communication. She writes, “We learn a culture’s views and patterns in the process of communicating. As we interact with others, we come to understand the beliefs, values, norms, and language of our culture” [8; P.169].

Anthropologist E.T Hall distinguishes cultures as high or low-context. It is based on the degree to which meaning words we share during communication. A high-context (HC) communication or message is one in which most of the information is already in the person, while very little is in the coded, explicitly transmitted part of the message. A low-context (LC) communication is just the opposite; i.e., the mass of the information is vested in the explicit code [3; P.91.]. In fact, all cultures may have some features of both high-context and low-context variables. Here we will note several communication habits, typical of the British communication. The British generally tend to be more reserved about exhibiting emotions in public, preferring to air negative opinions or impressions in private company or deliver them politely. Many, especially among the older generation, exhibit a preference toward “minding one’s own business”. The British are relatively indirect communicators. They strongly avoid creating conflict and therefore take all necessary measures to remain polite throughout discussion. This involves making indirect statements that vaguely communicate their message without upsetting.

As a result, people often have to read between the lines since what is said is most likely an understatement of what is actually meant. For example, “not bad” means something is in fact quite good [9]. Linguists and methodologists define the components of verbal etiquette situations as following schema: “who-to whom- what about-where-why” [6; P.23].

Speaking in the Uzbek language characterizes with its softness, emphasizing every word in the whole sentence increases the sensitivity of speech. But in both languages, the phrase in the sentences and the loudness of the words please and “iltimos” in the sentence increases the motivation of the interlocutor to a particular activity. As a result of expressing the word in Uzbek, some consonants reduces at the

end of the conversation (beraqo-o-o, kelaqo-o-o), which is not observed in English. In both languages, clear and understandable, mild, kind words have a positive effect on the listener [4; P.66]. Contrary to Uzbek, the English language puts special emphasis on words. In order to increase the sensitivity of speech, sometimes letters of words at the end are pronounced longer.

Besides, in English there are such words “sorry”, “excuse me”, “pardon” used very commonly in daily conversations, so it is crucial to use these words in a proper and correct way. In fact, all three words have different meanings and usages. However, “sorry” and “pardon” can sometimes be interchanged. To illustrate this, “sorry” is used to express apology (I am really sorry, I didn’t mean that), convey condolences (sorry to hear about your loss), to give unpleasant news or to express regret (We are sorry but all the flights are delayed.) to ask someone to repeat something (I am sorry I couldn’t get you. Could you please repeat again?), to refuse an offer (Sorry John we can’t go out for a movie today). As for “Pardon”, it is not used as often as “Sorry” and “Excuse me”. “Pardon” is a very formal way of saying sorry. It is used to say sorry, to forgive someone for bad or wrong behaviour.

I beg your pardon. I didn’t see your dog coming.

The two criminals were pardoned.

Similarly, it appears in the same way in the Uzbek language as well, with words “kechirasiz”, “uzr”:

“Kechirasiz, soat nechi bo’ldi ayta olasizmi?”

Conclusion. To summarize, there are various cultures in the world each with unique customs, communication habits, languages and values. In fact, with a view to establishing relationships or appearing a better communicator, it is not the right way to impose one’s own cultural values on others and not to care about variety. One’s awareness of words and expressions which are derived from cultural norms as well as appreciation towards them always makes us seem polite in different situations. As we have viewed, the English and Uzbek languages have different cultural roots. It is formed by the culture, language and concepts of two countries. In short, culture is what people learn throughout their life that is the way of life people share in the same community. The more cultures worldwide, the higher possibility it may have like misunderstandings in communication. The use of verbal expressions is influenced by culture. Due to culture, Uzbek verbal expressions are also quite different from western countries including English language as well. It is because, as it has been mentioned, language differences occur due to cultural differences.

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