



CULTURAL FEATURES OF VERBAL EXPRESSIONS IN ENGLISH AND UZBEK COMMUNICATION

Nozima Eshmirzayeva

National University of Uzbekistan Faculty of Foreign Philology

Aziza Atoboyeva

National University of Uzbekistan Faculty of Foreign Philology

Abstract: *The article focuses on the comparison of distinctive features of verbal expressions, their similar and dissimilar peculiarities in English and Uzbek communication. The examples are provided in the English and Uzbek languages concerning culture specific verbal expressions. In this study we also mention some of researcher`s work, such as the contribution of Uzbek scholar to the study of verbal means in Uzbek communication.*

Key words: *communication, verbal communication, verbal means, verbal expressions, culture, polite, feeling;*

Verbal messages sent in communication process vary between cultures that may turn up to cause misunderstanding circumstances. An active social interaction includes the speech act, speaker`s intention, how he effects on the listener. Through conversation we establish and maintain relationships with others while at the same time both reflecting and creating our social reality [1, P.85]. As soon as we have a close look at conversation in general, we see that it involves much more than using language. Besides, we rarely make use of language monologically. We speak with others in different kinds 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.229]. At least people know what are expected from them in their culture. The points such as the view of aging, silence, space, preferences for an activity, ability to speak one language instead of another, behaviour over another when dealing with conflict all vary in culture.

In 1920s and 1930s M.M.Bakhtin and L.S.Vygotskiy developed an adequate theory of verbal communication. 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 Utterance", "The Problems in the Work of Dostoevskiy" contain the kernels of ideas that could be used to form a fully complete and original theory. In later works, Bakhtin elaborates and adds to this theory" [3. P.96].



Here are several communication habits that are typical of the British communication are noted. The British do not prefer revealing emotions in the public eye. Rather they express negative views or impressions in private and in polite way. Many of the elderly follow the principle minding one's own business.

The etiquette of English language is a collection of usage of polite words and phrases in English, these words and phrases are set of rules of practice that used in a variety of situations and relationship [4. P.23]. They always try to remain politewhile discussing, so they avoid conflicts. Therefore, while they are communicating one notices indirect statements or messages sent neither hurting feelings nor making people upset.

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. This example makes us give short conclusion that it is typical of the British to be relatively indirect communicators. Both English and Uzbek express their personal criticism in an indirect way to be effective that shows politeness. Furthermore, we notice humour used a lot throughout English communication. Similarly, in Uzbek communication people tell jokes concerning situational circumstances in order to increase their mood or indirectly approach hard topics as well.

However, it is sometimes difficult and not understandable for outsiders to find out whether they are kidding or not. So it is better to keep in mind these communication habits. Besides, unlike most of the Uzbek, the British try not to interrupt a person who is speaking. As they are polite listeners they may do it if they need to clarify. In terms of complaints, both cultures avoid making complaints. However, if it occurs, English and Uzbek try not to express their dissatisfaction in the eye of pulic that is seen as one of the communication habits of English and Uzbek culture.

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 te 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 [5. P.66]. We can notice that a listener is affected positively with kind , mild and clear words in speech of both languages. In order to increase the sensitivity of Uzbek speech, sometimes letter of words at the end is pronounced longer even



sometimes there occurs the omission of consonants at the end of a word, such as *bo`laqo-o-o*.

Besides, in daily conversations there are such words used very commonly as "Excuse me", "Sorry", "Pardon" in English and "Kechirasiz", "Uzr" in Uzbek. The most important thing is to use these words properly and correctly. In fact, all three words have different meaning and usages. However, "Sorry" and "Pardon" can sometimes be interchanged [6]. To illustrate this, "Sorry" is used to ask someone to repeat " *I am sorry I couldn't understand. Could you please repeat it again?* ", to convey condolences " *Sorry to hear about your loss*", to refuse a suggestion or an offer " *Sorry Ann, I can't go to the party today*", to apologize someone " *I am terribly sorry, I did not mean that*", to tell unpleasant news " *We are sorry but the flights are delayed*" and so on.

In addition, "Excuse me" is mostly applied in order to catch an attention " *Excuse me, is this your paper?* ", to move or to go away from the place you are in " *Excuse me, can I go inside?*" " *Excuse me, I'll be back*".

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

Kechirasiz, soat nechi bo`lganini aytolasizmi?

Uzr, buni ham ko`tarishga yordamlasha olasizmi?

In conclusion we can say that even there are some differences of some words in usage according cultural diversity, but in common it is possible to find some alternatives, as given above, to compare two different cultural communication. Even though they are totally different cultures, the communication in polite way can be seen alike.

REFERENCES:

1. Leonard K., Scotter J., pakdil F. culture and communication: cultural variations and media effectiveness// Administration and Society, 41(7).- UK: Sage Publications, 2009.-P.85
2. Wardhaugh R., Fuller J., An introduction to Sociolinguistics.7th edition. - UK: Wiley Blackwell, 2015.-P.280
3. Gumperz J. Contextualization and Understanding. _ Cambridge University Press, 1992.- P.229
4. Akhutina T. The theory of Verbal Communication in the Works of M.M.Bakhtin and L.S.Vygotskiy//Journal of Russian and East European Psychology. May, 2003. - P.96



5. Seidkenova A., Togysbayeva B., Kamzina A. Language and culture as a means of communication// International Journal of Research in Humanities, Arts and Literature.Vol.4, Issue 4, 2016. – P.23
6. <https://culturalatlas.sbs.com.au/british-culture-communication#ritish-culture-communication>