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SOCIAL CHARACTERISTICS OF COMMUNICATIVE BEHAVIOR IN LINGUISTICS, ITS TYPES AND FUNCTIONS

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ABSTRACT

This article is devoted to the role of communicative behavior in social life in linguistics. The article presents the opinions of linguists and other scientists about communication, communication behavior, its types and what tasks it performs. Specific aspects of verbal and non-verbal communication in human life are highlighted. The purpose of communication, speaker-listener relations in communication is analyzed.

KEYWORDS

Communication, communication behavior, verbal, non-verbal, communicative activity of communication, conditions of communication, communicative, interactive, perceptive, purpose of communication, speaker-listener.

INTRODUCTION

At first glance, communication, that is, the interaction of people with each other, seems simple. If we take into account the existence of hundreds of articles dedicated to the problem of communication, volume-by-volume researches of mature sociologists, philosophers, psychologists, and terminologists, one

can imagine how complex social process communication is, which is one of the important manifestations of human activities. In particular, M. S. Kagan's treatise "The World of Communication"[1], A.F. Losev's monograph [2], E. Benvenist[3], A.A. Leontyev[4], B.F. Lomov[5], 이경화 It is no

exaggeration to say that the researches of others shed light on the actual issues and problems of this issue and prove the complexity and relevance of this topic. Therefore, the concept of communication is analyzed and described in various ways in scientific literature. The most common of these is to oversimplify communication by equating it with communicative activity[6]

Man is a social essence. A person lives in a society and, naturally, he needs to communicate with other members of this society. Here, it is necessary to emphasize the importance of communication. The term communication is also derived from the Latin word communication, communis – “common”, and communication is an act of communication, communication based on mutual understanding between two or more people [7].

Sh. R. Usmanova and G. Sh. Rikhsiyeva in her book “Intercultural communication” cited the opinions of scientists who researched the issue of communication in other foreign languages. In particular, Ch. Kuli defines communication as a mechanism that includes symbols in thinking, their transmission in time and space, and it serves to ensure and develop human relations. K. Jaspers said that communication with others is a universal condition of human life, which is clearly realized in different ways.

Among all the creatures that exist in existence, man is considered the most perfect being, which is characterized by the ability to think and communicate. Our thinking is considered an internal communication. J. Watson, the founder of American behavioral psychology, and I. M. Sechenov, the founder of Russian physiology, in matters such as the need for communication of a thinking person, and the fact that these two phenomena often occur simultaneously, and the means of communication. Well-known scientists such as psychologist L. S. Vygotsky, Geneva scientist J. Piaget, German naturalist B. von Humboldt, F. de Saussure, A. R. Luria, A. A. Leontev conducted various studies and gave several opinions [8].

Three conditional aspects of communication can be distinguished: communicative (giving information), interactive (interaction) and perceptive (mutual perception).

Communication includes the exchange of information between the participants of cooperative activities, which is expressed in the communicative form of communication. People use language as a means of communication when interacting with each other. The second aspect of communication is the interaction of participants. In this, not only words are exchanged, but also actions and situations. For example, a transaction between a seller and a buyer can be made without saying a word.

The third aspect of communication is the perception of each other. The term perceptive was first used in 1947 by J. Bruni [9]. It is important for the participants to understand each other correctly. The unity of these three aspects of communication is manifested as a way of organizing the interaction and cooperative activities of the people involved in communication.

The content of communication is the exchange of information, mutual understanding and organization of mutual relations by one person with the help of various communication tools.

The purpose of communication is the reason why this type of activity occurs in a person.

According to Cicero, clarity and purity are essential for communication. Orator Dionys puts the expediency of communication in the first place [10].

The main reason for the inability to communicate is the wrong attitude towards oneself and the people around one due to overestimation or underestimation of one's self. There are ways to prevent this, and mainly paying attention to the following will have a positive effect [11]:

1) In cooperation activities, through the communication system, to organize humane relations between all members of the communication process, to create the possibility of comparing the emotional environment;

2) Implementation of activities aimed at ensuring a comfortable position of each member in the system of internal relations in communication;

3) Organizing special trainings related to the acquisition of information about the characteristics, manners, methods, and forms of human communication.

4) Creation of business games, psychodrama, training system designed for interpersonal relations and communication methods.

All means of communicative activity are divided into two large groups: verbal (speech) and non-verbal (non-speech). Communication using verbal means (Lat. Verbalis - oral and Latin, Communication - communication) is fundamental for a person [12], Verbal communication is unique to humans and requires language acquisition as a necessary condition. Speech as a means of communication is simultaneously a source of information and a means of interaction with the interlocutor.

It is necessary to remember the words of the great poet Saadi: "We do not know whether you have a mind or not, whether you are great or small, until you say a word." Verbal (speech) communication includes the meaning and essence of words, phrases.

Russian linguist Ye. G. Falkova divided the style of verbal communication into such types as direct and

indirect, eloquent, clear and short, personal and related to a certain situation, instrumental and affective [13].

In 1863, the Russian researcher I. M. Sechenov developed the following scientific view: during the process of thinking, the child also speaks directly. We know the thinking of a 5-year-old child by his words or whispers, because at this time the child's mouth and lips are in motion. A similar situation is observed when an adult thinks [14].

Non-verbal communication is communication without speaking. Nonverbal means of communication include facial expressions, facial expressions, tone, pauses, postures, tears, laughter, etc. These tools complement, enhance and sometimes replace verbal communication. In Bulgarians, shaking the head means "no", and in Russians, it means the opposite. Different age groups have different means of non-verbal communication. For example, children often use gatherings as a tool to influence adults and convey their wishes and moods to them. The correspondence of non-verbal means of communication to the content and purpose of verbal communication is a type of communication culture [15].

If we give examples from the Korean language, which is our studied language, the Korean people have a custom of bowing down in the process of greeting - asking, saying goodbye, expressing gratitude. This sign

of respect also has different levels depending on the interlocutor's age, position, and title. This is a type of non-verbal communication.

In Korean everyday culture, it is common to kneel down ("murip kkulda") in front of adults and even superiors when something wrong is done. Once upon a time, Uzbeks also had the custom of asking the governor to kneel in front of the classroom and ask for forgiveness, but nowadays this custom has disappeared. In Korean non-verbal communication, the meanings of "to ask for forgiveness" and "to beg", ("bilda") are understood by rubbing the palms together. In Uzbek non-verbal communication, this action means "to be hopeful" [16].

Also, in Korean people, gestures such as crossing hands when passing or receiving something, slapping food to show that it is delicious, waving palms down when calling someone are examples of non-verbal communication.

Communication is a form of living. The mutual action of communication and its perceptual aspect outside the communicative aspect is the mutual perception of the participants of the relationship, which is carried out in its process. The famous psychologist S. L. Rubinstein wrote: "When dealing with people in everyday life, we target their behavior. Because we read the essence of their critical information, i.e, dig into the core, and in this way we determine the content of the text, which

has an internal psychological aspect, which is embodied in the context” [17]

Yusuf Khos Hajib, Ahmad Yugnaki, Alisher Nawai, Nizami, Rudaki, Ibn Rushd, Ibn Arabi, etc., about the fact that both the speaker and the listener express their identity - level, culture, knowledge and even religion, ideology, and social affiliation in Eastern literature. The fact that hundreds of writers have expressed valuable opinions is proof of our opinion. For example, one of the debates between Kuntugdi Podsho and Oytoldi Vazir in “Kutadgu Bilig” is dedicated to the culture of communication, i.e. the culture of speaking, listening, asking and answering [18].

Communication is self-expression and social practical activity. It is of particular importance in society as the main form of social influence. Sometimes this principle itself is equated with communication. The basis of such equalization goes back to “Teacher first” - Aristotle. He defines a person as a social being, that is, a creature formed in the midst of communication between people in society. In some cases, society itself is interpreted as a product of communication [19].

When people engage in communication, they ask questions, command, request, and explain something, and they set themselves the goal of influencing others and explaining this thing to them. The purpose of communication reflects the need for people to work

together. In this case, communication is manifested as interpersonal interaction, that is, it is a set of communication and interactions that arise in the course of joint activities of people.

Society has developed a structure of special behavior patterns as social norms. The range of social norms is extremely wide - labor discipline, military duty and patriotism, politeness rules are among them. Social theory is manifested in accordance with the “repertoire” of the role performed by the participants of the communication.

Each role, in turn, must meet its own requirements. One person can play different roles in different communication tasks. For example, there is a director at the workplace, a patient who obeys the doctor’s instructions when he is sick, a good son of an elderly parent in a family, a hospitable head of the family. The interaction of people in different roles is governed by role expectations. Whether he likes it or not, people around him expect him to behave according to a certain pattern. If the role is not performed well, it is evaluated by social control more or less restriction is imposed. The condition for the immediate success of communication is the use of a pattern of behavior that corresponds to the actions expected from each of the interacting people.

At least two people participate in the communication process. An image of the interlocutor is created based

on a person's appearance and behavior. The following mechanisms are very important in understanding each other [20]:

1. Identification is a person's attempt to understand the thoughts and ideas of the interlocutor by putting himself in the place of the interlocutor.
2. Empathy is a person's attempt to understand the experiences and feelings of the interlocutor by putting himself in the shoes of the interlocutor.
3. Reflection is an attempt to understand how a person is perceived and understood by the interlocutor.
4. Stereotyping is a person's use of certain templates in an attempt to understand the interlocutor.

An example of this is a study conducted by American psychologists. Of the works distributed to 400 teachers for evaluation, they rated 200 as positive, beautiful, and 200 as negative, ugly and unpleasant. The experts were asked to describe the character, not the appearance. Unfortunately, the subjectivity of evaluations is related to the evaluation of a person's appearance [20]. From this we can conclude that in order to achieve the best result in communication behavior, we need to pay attention not only to a beautiful way of speaking, to choose the right gestures, but also to pay special attention to our appearance in the process of communicating.

Above, detailed information was provided on the content, purpose, types, means of communication and the unique expression of these means in different languages, as well as the works of scientists who have conducted research on communication. If we think about communication behavior, behavior is the form and norm of self-management of people who exist as separate individuals in the field of social relations, the manifestation of the level of spiritual maturity characteristic of them in mutual communication and relationships [21].

Behavior is a set of pleasant human behaviors that are important on a family, community, neighborhood scale, but do not have a significant impact on society and human life [22].

Let's say a young student is sitting in the subway. An old man got out of the next station and stood in front of him. If the student immediately says: "Sit down, sir!" if he makes room for that, he will have done a good deed and with this deed will create a good mood in those around him; those watching from the outside thanked him and said: "Bless him, he is a decent young man." On the contrary, if the student either looks backwards, or puts himself in a doze and does not make room for the old man, we get angry and think: "It's so rude, it's so rude!" the thought goes, that is, it creates an unpleasant impression on us. But, at the same time, as a result of a student giving up or not giving up a seat for an elderly person, there will be no

immediate positive or negative change in the lives of the passengers in the carriage.

The concept of behavior and morality is inextricably linked with the concept of culture, a part of it. Manifestation of behavior in communication indicates the culture of the people who speak this language.

The relationship between language and culture was discussed by W. von Humboldt, A.A. Potebnyan (“Thinking and Language”), Sh. Bally, J. Vandriez, I.A. Researchers such as Baudouin de Courtenay, RO Jacobson mentioned in their works. It can be said that none of the linguists dealt with the issues of “language and culture” as much and effectively as the famous American linguist and cultural scientist Edward Sapirchalik (1884-1939) (“Selected works on linguistics and cultural studies” - “Избранные труды по языкознанию и культурологии” М., 1993) [24].

As communication behavior reflects the nationality, culture, behavior and education of the people who entered the conversation, in order to make the communication beautiful, not only for the interlocutor, but also for those listening from the outside, a bad impression of the nation where he grew up, the family where he was brought up. Each speaker is responsible for not arousing. Also, a person who aims to learn another foreign language should learn the language not superficially, but deeply, to the extent that it does not cause difficulties and discomfort for the

interlocutor when communicating in this language, and at the same time, he can show the morals and culture that he can demonstrate in the process of communicating in his own language. In this regard, linguists specializing in foreign languages have a great responsibility. Therefore, the student learning the language does not read the initial information directly from foreign books and manuals written in this language, but from the results of scientific research in the native language of linguists who are specialists in this language. Our main task is to create a base that can give them the right direction. In this research work, we are also talking about the units that express the request, which serve to ensure the communication process is beautiful, polite, comfortable and pleasant for the people speaking.

In conclusion, it can be said that among all the creatures that exist in existence, man is considered the most perfect being, which is characterized by the ability to think and communicate in particular.

All means of communicative activity are divided into two large groups: verbal (speech) and non-verbal (non-speech). Verbal communication is fundamental for humans. Verbal (speech) communication includes: the meaning and essence of words, phrases. Non-verbal communication is communication without speaking. Nonverbal means of communication include facial expressions, facial expressions, tone, pauses, postures, tears, laughter, etc. Examples of non-verbal

communication are non-verbal communication in Koreans, such as waving hands when passing or receiving something, slapping food to show that it is delicious, and waving palms down while calling someone.

Manifestation of behavior in communication indicates the culture of the people who speak this language. As communication behavior reflects the nationality, culture, behavior and education of the people who entered the conversation, in order to make the communication beautiful, not only for the interlocutor, but also for those listening from the outside, a bad impression of the nation where he grew up, the family where he was brought up. Each speaker is responsible for not arousing.

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