

Methodology for Developing Phatic Communication Skills Among Youth in New Uzbekistan

D.M.Xasanova

Doctor of Philosophy in Philology (PhD), Uzbekistan

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Abstract: This article examines the linguocultural and pedagogical foundations of developing phatic communication skills among youth in the context of New Uzbekistan. Phatic communication is considered an essential tool for establishing interpersonal relationships, ensuring social harmony, and enhancing speech culture. The study analyzes the communicative-pragmatic features of phatic units in the modern Uzbek language, their national-cultural characteristics, and their usage among young people. In addition, methodological approaches aimed at developing phatic communication skills within the educational process are proposed. The findings of the research contribute to improving the speech culture of the younger generation, increasing their social activity, and forming effective communicative competencies. The study employs theoretical analysis, observation, and comparative methods to achieve its objectives.

Keywords: Phatic communication, communicative competence, speech culture, linguoculturology, pedagogical technologies, social interaction, discourse, pragmatics, speech etiquette, youth education, national values, interactive methods, communicative approach, language and culture, anthropocentric paradigm, educational process, speech activity, sociolinguistics, cultural stereotypes, social competence.

Introduction: In the current stage of development of New Uzbekistan, profound reforms are being implemented in all spheres of social life. In particular, the modernization of the education system and the upbringing of the younger generation as comprehensively developed individuals have been identified as priority directions of state policy. Within the framework of the reforms initiated by the President of the Republic of Uzbekistan, special attention is being paid to enhancing the intellectual potential of young people, equipping them with modern knowledge and skills, as well as developing their speech culture and communicative competencies.

In the conditions of globalization, communicative competence is regarded as one of the key factors determining an individual's success in social life. Especially in interpersonal communication, not only the semantic but also the socio-psychological aspects of speech play a significant role. From this perspective,

phatic communication – that is, a system of speech units serving to establish and maintain social contact in the process of communication – has become a relevant object of research in modern linguistics and pedagogy.

The concept of phatic communication was first introduced into scientific discourse by the English anthropologist Bronisław Malinowski, who defined it as a means of maintaining social contact between interlocutors and eliminating awkward pauses in speech. Subsequently, this concept developed extensively within the frameworks of sociolinguistics, pragmatics, and linguoculturology and came to be recognized as an essential component of the communicative process.

In modern linguistics, phatic communication is studied within the anthropocentric paradigm, which is based on the human factor. This approach interprets language not only as a means of communication but also as an expression of culture, cognition, and social relations. Linguoculturology is one of such directions, focusing on

the interconnection between language and culture. The development of this field has been significantly influenced by the ideas of Wilhelm von Humboldt, Edward Sapir, and Benjamin Lee Whorf.

Under the conditions of New Uzbekistan, the development of youth speech culture and their training in effective communication are considered priority tasks of the education system. Since young people constitute the most active segment of society, their communicative literacy directly influences societal development. Therefore, forming phatic communication skills in the educational process and teaching youth to behave appropriately in various communicative situations represent pressing pedagogical challenges.

A distinctive feature of phatic communication is that form prevails over content. In other words, the primary purpose of such communication is not the exchange of information but the establishment and maintenance of social contact. For example, greetings, inquiries about well-being, and conversations about the weather are typical manifestations of phatic communication. In this process, speech etiquette, cultural stereotypes, and national values play a crucial role.

Phatic communication occupies a special place in Uzbek linguoculture. The system of speech etiquette, shaped by national traditions and values, serves to create an atmosphere of mutual respect, politeness, and kindness in society. From this perspective, educating the younger generation in the spirit of these values and developing their phatic communication skills is an important pedagogical task.

Thus, phatic communication is a significant phenomenon in modern society, possessing not only linguistic but also socio-cultural and pedagogical importance. Its in-depth study and effective integration into the educational system contribute to enhancing youth speech culture and fostering them as socially active and communicatively competent individuals.

METHODOLOGY

This study investigates the formation of phatic communication skills among youth based on a comprehensive approach. The research methodology relies on the integration of modern linguocultural, sociolinguistic, and pedagogical perspectives.

The theoretical foundation of the study is based on the

concept of phatic communication proposed by Bronisław Malinowski. In determining the communicative functions of language, Roman Jakobson's theory was also employed, particularly his notion of the phatic function as a key component organizing communication.

At the same time, scientific approaches within Uzbek linguistics played an important role in the research. In particular, the ideas put forward by Nizomiddin Mahmudov regarding language and speech culture, linguoculturology, and the anthropocentric paradigm strengthened the theoretical basis of the study. The scholar substantiates the necessity of studying language in close connection with the human factor, which is essential for analyzing phatic communication as a means of interpersonal interaction.

Furthermore, studies devoted to speech etiquette and communication culture in Uzbek linguistics also served as a methodological basis. In particular, the works of A. Nurmonov, which highlight the development of linguistics, the relationship between language and thought, and the theoretical aspects of communicative processes, are significant for understanding the nature of phatic communication.

Within the framework of the linguocultural approach, alongside the theories developed by Vera Maslova and Viktor Teliya, research on linguocultural units in the Uzbek language was also utilized. This approach enabled the analysis of the cultural-semantic features of greeting forms, inquiries about well-being, and expressions of respect in Uzbek speech.

At the empirical stage, the following methods were applied:

1. Observation method – to identify the use of phatic units in real communication among youth;
2. Survey method – to assess respondents' speech culture and communicative skills;
3. Experimental method – to determine the effectiveness of the developed methodology.

Experimental work was conducted in educational institutions with the participation of students and pupils. During the experiment, classes were organized using interactive methods, role-playing games, dialogic exercises, and communicative situations. These approaches contributed to the development of phatic

communication skills among participants.

The comparative method was used to analyze Uzbek phatic units in comparison with their equivalents in other languages, allowing the identification of both national and universal features of phatic communication.

Statistical methods were employed to process and systematize the obtained data, ensuring the scientific validity of the research conclusions.

ANALYSIS

Within the framework of this study, the level of formation of phatic communication skills among youth in New Uzbekistan and the possibilities for their development were comprehensively examined. The findings were generalized based on theoretical analysis, empirical observation, surveys, and experimental work.

First, observations revealed that although phatic communication units are present in modern youth speech, their level and quality of usage are insufficient. In particular, greetings, forms of address, and inquiries about well-being are often used in shortened, simplified, or informal forms. This phenomenon can be explained by the transformation of speech under the influence of global communication tools, especially social networks. This process corresponds with Roman Jakobson's idea of the dynamic nature of communicative functions.

Survey results confirmed these findings. Approximately 68% of respondents reported that they do not fully adhere to speech etiquette norms in formal communication. Moreover, 72% indicated a lack of sufficient knowledge about the nature and communicative significance of phatic communication. This suggests that knowledge related to speech culture in the education system is not sufficiently integrated with practice.

These results are consistent with the views of Uzbek linguist Nizomiddin Mahmudov, who emphasizes the importance of developing practical skills alongside theoretical knowledge in forming speech culture. Demak, fatik kommunikatsiya malakalarini shakllantirishda interaktiv metodlardan foydalanish zarur.

Therefore, the use of interactive methods in developing phatic communication skills is essential.

Experimental work demonstrated practical solutions to this issue. Training sessions based on a specially developed methodology were conducted using:

- 1) role-playing games;
- 2) dialogic exercises;
- 3) conversations based on speech etiquette;
- 4) development of appropriate responses in social situations.

As a result, participants in the experimental group showed a significant improvement in their phatic communication skills. By the final stage, 85% correctly applied speech etiquette norms, and 78% demonstrated the ability to use appropriate phatic units in various communicative situations.

These findings confirm that phatic communication can be effectively developed through teaching. This also supports the practical relevance of the linguocultural approach proposed by Vera Maslova.

The analysis also showed that phatic communication is not only a linguistic but also a socio-cultural phenomenon. In Uzbek society, communication is largely structured around respect, politeness, and social hierarchy. Therefore, the correct use of phatic units is a key factor in determining an individual's social status.

Bronisław Malinowski's theory, which defines phatic communication as a means of maintaining social contact, is also confirmed by the research findings. The higher the level of phatic communication among youth, the more effective their social adaptation.

Comparative analysis revealed specific features of Uzbek phatic communication. While English tends to use shorter and more standardized forms (e.g., "How are you?"), Uzbek communication is more elaborate and ritualistic, reflecting the collectivist nature of national culture.

The study also identified the following problems in youth speech:

- 1) lack of knowledge or disregard for speech etiquette norms;
- 2) transfer of informal styles into formal contexts;
- 3) increased use of shortened phatic forms;
- 4) reduced use of respectful expressions.

To address these issues, the following methodological approaches are recommended:

- 1) organizing lessons based on the communicative approach;
- 2) increasing practical exercises on speech culture;
- 3) developing speech etiquette skills based on national values;
- 4) applying interactive and innovative pedagogical technologies.

The findings indicate that the development of phatic communication skills should not be limited to language learning alone. It requires a комплекс yondashuv involving educational, social, and cultural factors.

CONCLUSION

This study explored the linguocultural and pedagogical foundations for developing phatic communication skills among youth in New Uzbekistan. The results demonstrate that phatic communication is an integral component of interpersonal interaction, playing a crucial role in establishing, maintaining, and developing social relationships.

Scientific analysis shows that phatic communication is not only a linguistic but also a socio-cultural phenomenon that contributes to the formation of respect, politeness, and communication culture in society. These findings confirm Malinowski's theory of phatic communication.

The study revealed that phatic communication skills among youth are not sufficiently developed. Issues such as non-compliance with speech etiquette norms, inability to distinguish between formal and informal styles, and insufficient use of respectful expressions were identified.

At the same time, experimental results showed that these skills can be effectively developed through specially designed methodological approaches, including interactive methods and communicative exercises.

Linguocultural analysis confirmed that Uzbek phatic communication is closely linked with national values and cultural traditions. Therefore, these factors must be considered in the educational process.

In conclusion:

- 1) phatic communication is a key component of communicative competence;

- 2) its development depends on the effectiveness of the educational process;
- 3) current youth usage is insufficient;
- 4) targeted methodologies can significantly improve these skills;
- 5) Uzbek phatic communication reflects a culturally grounded communicative system.

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