COMPARATIVE ANALYSIS OF THE COMMUNICATIVE BEHAVIOR OF ENGLISHMEN AND UZBEKS IN CERTAIN COMMUNICATIVE SITUATIONS

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Abstract. Communicative behavior reflects the cultural values, social norms, and pragmatic conventions of a speech community. This article presents a comparative analysis of the communicative behavior of Englishmen and Uzbeks in selected communicative situations, including greetings, requests, apologies, refusals, and expressions of gratitude. The study is structured according to the IMRAD model and is based on qualitative analysis of pragmatic theories, cultural studies, and linguistic descriptions. The findings reveal that English communicative behavior is characterized by individualism, indirectness, and a strong orientation toward personal autonomy, while Uzbek communicative behavior emphasizes collectivism, respect for social hierarchy, and culturally prescribed etiquette. The discussion highlights both universal pragmatic tendencies and culture-specific features, demonstrating the importance of cultural awareness in intercultural communication. The article concludes that effective cross-cultural interaction requires sensitivity to differing communicative norms and values.

Introduction

In the modern globalized world, communication across cultures has become an everyday reality. Language users not only exchange information but also convey social meanings, cultural values, and interpersonal attitudes through their communicative behavior. Misunderstandings in intercultural communication often arise not from linguistic incompetence, but from differences in communicative norms and expectations.

Communicative behavior can be defined as the set of verbal and non-verbal actions that individuals use in interaction according to the norms of their linguistic and cultural community. These norms govern how people greet each other, make requests, express disagreement, apologize, or show respect. As such, communicative behavior is a key object of study in pragmatics, sociolinguistics, and intercultural communication.

English and Uzbek cultures represent two distinct communicative traditions. English communicative behavior has developed within a cultural context that values individualism, personal space, and emotional restraint. Uzbek communicative behavior, on the other hand, is deeply rooted in collectivism, respect for elders, and strong social ties within family and community.

Despite the growing importance of English as a global language, comparative studies focusing on English and Uzbek communicative behavior remain relatively limited. Understanding these differences is essential for learners of English in Uzbekistan, as well as for English speakers engaging in communication with Uzbek interlocutors.

The aim of this article is to conduct a comparative analysis of the communicative behavior of Englishmen and Uzbeks in certain communicative situations.

The objectives of the study are:

- to define communicative behavior from a pragmatic perspective;
- to analyze typical communicative situations in English and Uzbek cultures;
- to identify similarities and differences in communicative strategies;
- to assess the implications for intercultural communication.

Methodology

The present study employs a qualitative, descriptive, and comparative methodology, which is widely used in pragmatic and intercultural linguistic research.

Research Material

The research material includes:

- theoretical works on communicative behavior and pragmatics;
- cultural and linguistic descriptions of English and Uzbek speech behavior;
- examples of speech acts commonly used in everyday communication.

The study does not rely on experimental data but instead synthesizes findings from existing scholarly literature and cultural observations.

Methods of Analysis

The following methods were applied:

- descriptive analysis to characterize communicative norms in each culture;
- comparative analysis to identify similarities and differences;
- pragmatic interpretation to explain communicative choices in terms of social meaning.

Specific communicative situations were selected for analysis because they occur frequently in everyday interaction and are sensitive to cultural norms.

Results

Greetings and Forms of Address.

In English communicative behavior, greetings are generally brief, neutral, and non-intrusive. Common greetings such as *"Hello," "Hi,"* or *"How are you?"* often function as formulaic expressions rather than genuine inquiries into one's well-being. Addressing others by first name is common, even in semi-formal contexts.

In Uzbek communicative behavior, greetings are more elaborate and carry significant social meaning. Asking about health, family members, and general well-being is an essential part of polite interaction. Forms of address reflect age, social status, and familiarity, and respectful terms are obligatory when speaking to elders.

Requests.

Englishmen typically prefer indirect strategies when making requests. Modal verbs, conditional forms, and softening expressions are frequently used to minimize imposition and respect the interlocutor's autonomy.

In Uzbek culture, requests are also often indirect, but the motivation differs. Indirectness serves to maintain harmony and show respect, especially toward elders or higher-status individuals. In close relationships, however, direct requests may be acceptable and even expected.

Apologies.

Apologizing is a prominent feature of English communicative behavior. English speakers frequently use apologies not only for serious offenses but also for minor inconveniences. This reflects a strong orientation toward maintaining social balance and avoiding conflict.

Uzbek apologies are generally used in more serious situations. Overuse of apologies may be perceived as unnecessary or insincere. Instead, responsibility and corrective action often carry more weight than verbal apology alone.

Refusals.

In English communication, refusals are usually indirect and accompanied by explanations or expressions of regret. Direct refusal may be considered impolite, particularly in formal or unfamiliar contexts.

In Uzbek communicative behavior, refusals are strongly influenced by social relations. Refusing elders or guests directly is discouraged. Instead, speakers may use vague expressions or postponement strategies to avoid causing offense.

Expressions of Gratitude

Englishmen frequently express gratitude, even for small favors. Saying *"thank you"* is a routine part of daily interaction and is expected in most situations. In Uzbek culture, gratitude is also important, but it is often expressed through actions rather than repeated verbal expressions, especially within family or close social networks.

Discussion. The results demonstrate that communicative behavior in both cultures is shaped by underlying cultural values. English communicative behavior reflects individualism, equality, and respect for personal boundaries. Politeness strategies are designed to protect individual autonomy and minimize imposition.

Uzbek communicative behavior, by contrast, is grounded in collectivism, respect for hierarchy, and strong interpersonal bonds. Communication is less focused on individual autonomy and more oriented toward maintaining social harmony and fulfilling cultural obligations. While both cultures employ indirectness and politeness strategies, the social meanings attached to these strategies differ significantly. What is considered polite or appropriate in one culture may be perceived as distant or overly

formal in another. These differences highlight the limitations of universal pragmatic models and underscore the importance of cultural context in interpreting communicative behavior.

Conclusion. This article has presented a comparative analysis of the communicative behavior of Englishmen and Uzbeks in selected communicative situations. The study has shown that communicative behavior is a culturally embedded phenomenon that cannot be fully understood without reference to social norms and values.

The main conclusions are as follows:

- English communicative behavior emphasizes individual autonomy and verbal politeness;
- Uzbek communicative behavior prioritizes respect, social hierarchy, and communal harmony;
- intercultural misunderstandings often arise from differing communicative expectations rather than linguistic errors.

The findings of this study may be useful for language learners, translators, and professionals engaged in intercultural communication. Future research could incorporate empirical data and discourse analysis to further explore communicative behavior in real-life interactions.

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