

**VERBAL AND NON-VERBAL COMMUNICATIVE BEHAVIOR OF KYRGYZ,
UZBEKS, RUSSIANS AND AMERICANS**

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Abstract. *Verbal and nonverbal communication are the primary and integral components of the process of socialization of the individual. The interaction between verbalized and non-verbalized means, which in turn differ in harmony, and also correspond to the communication situation, its main tasks, is aimed at implementing the function of supporting the entire communicative act. The article deals with the issue of communicative behavior, and describes the dominant features of the behavior of each of the studied people.*

Keywords: *language, communication, behavior, ethnic, culture, verbal, non-verbal, dominant, feature.*

Increasingly expanding in the age of globalization, the possibilities of intercultural contact served as a kind of impetus for the study of the relationship between language and culture and the emergence of new linguistic directions in the anthropocentric channel. The anthropocentric approach to the description of language, which is increasingly gaining momentum in modern linguistics, "puts a person at the forefront" and made it possible to consider human activity and its relationship with language from new positions.

Back in the nineteenth century, the idea was expressed that "the spirit of the people is reflected in the language". Now the idea that people belonging to different cultures and speaking different languages perceive the world differently and categorize the surrounding reality, which is reflected in the language, has already become generally accepted. The relationship of categories of culture is explicated with the help of a language that reflects not only the real world around a person, but also the worldview of the people, their self-consciousness, mentality, national character, traditions, morality, value system, etc. All this is now the subject of research.

It is also a well-known fact today that in order to implement effective intercultural communication, it is necessary to pay special attention to the culture and traditions of the

country of the language being studied, to the specific features of thinking and national communication of native speakers of this language. These phenomena in the aggregate are projected on the communicative act, being directly reflected in the choice of speech means, since, as S.G. Ter-Minasov, "the basis of linguistic structures are socio-cultural structures" [1].

People learn norms and generally accepted rules of behavior in the process of socialization. People gain knowledge about the principles of social organization and knowledge about the world in general through verbal (speech) interaction. Thus, during verbal communication, the norms and rules of certain behavior corresponding to the circumstances, ways of acting to achieve one's goals and satisfy needs, as well as means of expressing the inner world, are strengthened.

There are usually four dimensions of verbal communication styles:

1. direct and indirect;
2. artsy, precise and concise;
3. personal and situational;
4. instrumental and affective [2].

The style of verbal interaction reflects the deep moral and philosophical foundations of culture, its specific "picture of the world" and serves to assimilate it by members of society in the process of communication. Style is

much more than just knowing a language, as it carries over to other languages that a person masters.

When considering the issue of communicative behavior, it is necessary to pay attention to the concept of non-verbal communicative behavior. In order to describe the non-verbal communicative behavior of any nation, it is necessary to have, firstly, clear theoretical ideas about non-verbal communicative behavior, its structure, types.

Secondly, we need a model for a systematic description of non-verbal communicative behavior. When describing non-verbal communicative behavior, people encounter numerous non-verbal signals, and among them it is desirable to distinguish between symptoms, symbols, and signs. I.A. Sternin describes these signs as follows.

Symptoms are non-verbal phenomena (movements, actions) carried out unconsciously and reflecting the mental or physical state of the participant in communication. Symptoms are culturally conditioned, predominantly mimic movements and combinations (a symptom of fear, joy, pleasure, thoughtfulness, etc.).

Symbols are a manifestation of the so-called social symbolism - a symbolic meaning attributed by society to certain objects, actions. Social symbols do not directly participate in communication, but they carry communicativeness in the process of information exchange between people (for example, a foreign car, a mink coat, one's own villa, etc.).

Social non-verbal symbols have a pronounced specificity. Signs or actually non-verbal signals are predominantly consciously produced non-verbal actions that have a certain sign meaning in a given culture, a relatively standard meaning. Non-verbal signs include signs of language, body movements (for example, look, facial expressions, stand, etc.), signs of organization of the communication space (proxemic signs) and signs of silence [3].

One of the important reasons, entailing a whole chain of ethnic stereotypes and prejudices, negative opinions and characteristics, is the ignorance of the national and cultural specifics of the behavior of representatives of other cultures, the lack of awareness of the

speaker in this area. It is on ethnic stereotypes that many relationships and characteristics are built, which in the future can create barriers to successful intercultural communication. Stereotypes, as noted in many studies, may reflect some facets of the general and some elements of reality, but in general they rarely coincide with the real state of affairs.

The behavior of people in the process of communication is always regulated by the norms and traditions of the society in which they have been for many years, therefore the communicative behavior of the people is a component of its national culture.

In the study of national communicative behavior, researchers identify the following main tasks:

1) the formation of a scientific understanding of communicative behavior as a component of the culture of the people, a component of the national behavior of a linguocultural community;

2) development of a terminological apparatus for describing communicative behavior;

3) development of effective methods and techniques for research and description of national communicative behavior;

4) development of models for a systematic description of national communicative behavior;

5) demonstration of the applicability of the developed models for describing the main features of the communicative behavior of the Russian linguocultural community;

6) development of a program for the systematic study and description of the national specifics of the communicative behavior of various linguocultural communities for theoretical and linguo-didactic purposes;

7) revealing the didactic value of describing communicative behavior for teaching a language as a foreign language, developing a system of didactic techniques for teaching the communicative behavior of the people in the process of learning their language as a foreign one [4].

Evaluation, characterization of any people or nationality can be formed as a result of short-term communication with representatives of this people, as well as conclusions after observing them from the outside. As a rule, in most cases, such results

are subjective. In the assessments received from representatives of different peoples and nationalities, either only positive qualities, or exclusively negative ones, "stick out". In such cases, it makes no sense at all to raise the question of the correspondence or non-correspondence of certain qualities of reality, since everything depends on what criteria the analysis was carried out on and what the main mentality of the Republic was addressed to can be interpreted from the point of view of national or confessional affiliation. Peoples living in different states may have closer and related mentalities than citizens of one country. The similarity of the mentality of the Slavs, or some Turkic-speaking peoples, is noted in many studies.

National mentalities cover various personal and social types. It is this feature that prompted researchers to introduce the concept of "polym mentality", since, in their opinion, it, in comparison with the current and leveling individual characteristics of the idea of a relatively common mentality for a nation, more accurately characterizes a multicomponent reality.

For example, Russians are always ready to communicate - this is a distinctive feature of the people. People are ready to discuss everything: from political issues to numerous television series. Russian hospitality is also surprising, they are benevolent, they want the guests in the house to be pleasant, cozy and comfortable. Sometimes hospitality is even somewhat excessive, the owners can even be left without food and money themselves, if only the guest was satisfied. There is a certain philosophical thought in this that life is instantaneous, you need to live today, enjoy this minute and not think about tomorrow.

Russians are emotional. On the one hand, this is a positive feature, since a person can express his attitude to the issue and tension does not accumulate in his soul. They usually speak in a loud voice and sometimes it is not even clear to outsiders whether they are quarreling or not. Gifts are also important for Russians, they like to give them on every convenient occasion. The feeling of collectivism is developed too strongly, everything needs to be done together. Russians are so sociable that it costs them nothing to tell their biog-

raphy, intimate details to the first person they meet in a train compartment or in line at a store. Russian speech flows like a river. It floats almost without beginning and end. Russian people are very responsive, always ready to help, explain how to get through or drive somewhere. Almost strangers are invited to their home, and if they are together at a table in a restaurant or cafe, then you just need to exchange an address or phone number [5].

According to most people (both Kyrgyz and representatives of other nationalities), the most striking dominant feature of the mentality of the Kyrgyz people is hospitality. As Kyrgyz sociopolitical researchers note in their works, "the Kyrgyz, in the opinion of representatives of other ethnic groups, as well as in their own eyes, have so far remained hospitable, friendly, united, kind and respectful".

Another most striking dominant feature of the mentality of the Kyrgyz people, or the main moral and ethical rule of Kyrgyz life is respect for elders. Representatives of the older generation of the Kyrgyz people are considered to be carriers of everything valuable that forms the basis of society. And nowadays the Kyrgyz proverb is "Karysy bardyn - yrysy bar", i.e. literally: whoever has an elder has happiness, as well as similar paroemias expressing the role of representatives of the older generation in society are relevant. As evidenced by historical monuments of ancient periods of human life, the Kyrgyz people, due to various socio-historical reasons, could not preserve their writing. In this regard, the main source of preservation of all types of information and foundations, thanks to which the Kyrgyz people have been preserved as an ethnic group, has become an oral way of transmitting them by word of mouth, from generation to generation. Therefore, the main keepers of these nationally significant values were the people of the older generation, who also became the basis for the cohesion and formation of Kyrgyz society.

Uzbekistan is a colorful country with a special oriental flavor and rich history. The Uzbek ethnos belongs to the oldest on the planet and is the most numerous in Central Asia. What is good for Uzbek, the Russian does not understand (or the distinctive features of the Uzbek people). They don't say

“no”. They take no time to greet. They pour half a cup of tea for the guests. Character traits inherent in Uzbeks are diligence, nepotism and traditionalism. Uzbeks are very emotional, emotions are in full swing, they get turned on very quickly and start to get nervous for any reason. They can even make a big scandal over some trifle [6].

The complexity of describing American communicative behavior lies in the absence (unwillingness) to typify thinking and behavior, which is based on the territorial, ethnic and cultural differentiation of American society. "The communicative behavior of an American is very different geographically – depending on whether he is a Southerner, a Northerner or lives in the West". The communicative behavior of a particular person depends on many factors, both subjective and objective. The researchers refer to subjective factors: the emotional state of the individual, the temperament, the place (country) of communication, the physical condition. Objective factors include: own gender and gender of the interlocutor, own age and age of the interlocutor, own status and status of the interlocutor (equal, superior, foreigner), degree of acquaintance, specific relationship with the interlocutor, territory of communication, type of communicative-subject situation (visiting, church, train, etc.), profession. These factors often make typing difficult.

The dominant features of American communicative behavior are understood as "those that manifest themselves in all or most communicative situations". To the dominant features of American communicative

behavior researchers they include sociability, openness, democracy, informality in communication, directness in communication, emotionality, expressed benevolence, frequency of using compliments, communicative optimism, noise, dislike of silence, aggressive self-presentation, businesslike communication, the desire for compromise in communication, the desire to "not be personal", inquisitiveness, lack of curiosity in communication, thematic limitations communication, lack of information, situational emotional behavior, trust in the spoken word, tolerance, love of self-promotion, demonstration of success, a high proportion of humor in communication [7].

Thus, the main reasons for the differences in the communicative behavior of Russians, Kyrgyz, Uzbeks and Americans are related to historically formed types of culture and cultural values, and also lie in the peculiarities of socio-cultural relations.

The general conclusion of our research confirms the closest connection between the language and culture of the people. That is why, along with the national language, it is important to study the national style of communication, national communicative behavior, which should be an obligatory aspect of teaching a foreign language and culture. This is the most important way for peoples to know each other, a way of forming intercultural understanding, tolerance, a way of knowing the national mentality, character, traditions and cultural values of another people. The importance of this in intercultural communication can hardly be overestimated.

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ВЕРБАЛЬНОЕ И НЕВЕРБАЛЬНОЕ КОММУНИКАТИВНОЕ ПОВЕДЕНИЕ КЫРГЫЗОВ, УЗБЕКОВ, РУССКИХ И АМЕРИКАНЦЕВ

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***Аннотация.** Вербальная и невербальная коммуникация являются первичными и неотъемлемыми компонентами процесса социализации личности. Взаимодействие между вербализованными и невербализованными средствами, которые, в свою очередь, отличаются гармоничностью, а также соответствуют ситуации общения, его основным задачам, направлено на реализацию функции поддержки всего коммуникативного акта. В статье рассматривается проблема коммуникативного поведения и описываются доминирующие черты поведения каждого из исследуемых людей.*

***Ключевые слова:** язык, коммуникация, поведение, этнос, культура, вербальное, невербальное, доминанта, признак.*