



PHATIC COMMUNICATION RESEARCH IN THE ANTHROPOCENTRIC PARADIGM

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ABSTRACT	KEYWORDS
<p>In modern anthropocentric linguistics, there is a growing interest in the scientific substantiation of similarities and differences in the forms of interpersonal communication. These similarities and differences are associated with such factors as value orientations, norms of communicative behavior appropriate to the situation, a person’s belonging to a certain social and/or ethno-cultural group, as well as the influence of personal motives on the choice of strategic models of communication. This is because linguists no longer separate language from man, do not see language as an independent entity, and confirm W. Humboldt’s idea that man cannot be studied without language, and language without man.</p>	<p>Anthropocentric approach, phatic communication, compliment, diction, socialization of the individual.</p>

Introduction

Although the main goal of communication is the exchange of ideas between communicants, linguists emphasize in their work that it has a number of other functions. One of the important functions of communication is the feature of communication (meaning).

This function of communication is studied in linguistics under the term "phatic communication" (faticheskaya kommunikation).

One of the forms of interpersonal communication practice is phatic communication, which reflects the versatility of speech activity to a greater extent than pure information, because it is precisely "interpersonal speech interaction that meets the universal communication needs of people who feel affection for each other. will answer" [1, 51]. It is a "dialogued consciousness" that is "directed toward understanding, complementarity of meanings, and self-reflection." [2, 336]. It relies on the values of socialization of the individual, self-activation and self-presentation, his responsibility for his own actions, including speech, the existence of the norm of discursive expression of this dialogic type of consciousness. provided with

The term "phatic communion" itself first appeared in the works of the British school of functional linguistics, which is closely related to anthropology and cultural studies, the predecessor of sociolinguistics. This term is believed to have been used for the first time by the anthropologist B. Malinovsky, who studied the behavior of Melanesian tribes in eastern New Guinea. In the course of his observations, he noticed an important feature of the behavior of the members of the tribe - to avoid pauses in communication, they used various ritual expressions that did not depend on the context of the situation. Many studies of this type of communicative interaction in works on text linguistics,

semantics and sociolinguistics have been carried out within this approach to the interpretation of the specific features of phatic.

The term "phatic communication" was first defined by the English ethnologist B. Malinovsky as "a non-informative way of dealing with interlocutors in terms of respect and politeness to fill the awkward silence, speech break (pause) that sometimes occurs during the communication process." used in Since then, this term has been used in European linguistics as a term meaning a method of treatment used to please the interlocutors by showing compliments, honors, and favors in the process of communication. The term comes from Latin and means "to speak", and the word "sociative" is sometimes used instead. From a psychological point of view, phatic communication is characterized by conditionality, and in this respect it is a quasi-activity (quasi-deyatelnost). Because it is a kind of word game, it is used in order to prevent some speech interruptions and, at the same time, to ensure the continuity of the speech, the lively and beautiful output of the conversation - to please the interlocutors. For this reason, form prevails over content.

The words *mulozamat* and *manzirat*, originally from Arabic, in Uzbek speech mean compliments, honors, and *takalluf*. Only "police" has a positive meaning, and "manzirat" has a negative meaning.

Linguistics (Lat. *lingua* – language + Lat. *cultura* – processing + Greek. *logos* – teaching), which is considered one of the leading directions of anthropocentric linguistics, emerged from the cooperation of the fields of linguistics, cultural studies, ethnography, psycholinguistics. is a field that studies interaction and influence with the principles of the anthropocentric paradigm [3, 8]. According to the researchers, this field was formed in the last quarter of the 20th century, and the term "linguculturalology" appeared in connection with the research conducted by the Moscow Phraseology School under the leadership of V.N. Telia. [4]. When talking about the emergence of linguistic culture, almost all researchers claim that the roots of this theory go back to Wilhelm von Humboldt. The views of such linguists as A.A. Potebnya, L. Weisgerber, H. Glins, H. Halls, W. D. Whitney, D. U. Powell, F. Boas, E. Sepir, B. L. Whorf, G. Brutyan, A. Vejbitskaya, D. Haims played an important role in its formation. can be said to have played.

V.A. Maslova, who created serious research in the field of linguistic culture, divides the development of this field into 3 stages:

- 1) the creation of initial researches that motivated the formation of the science (the works of linguists such as V. von Humboldt, E. Benveniste, L. Weisgerber, A. A. Potebnya, E. Sepir);
- 2) separation of linguistic and cultural studies as a separate field;
- 3) the stage of development of linguistic and cultural studies.

The main goal of linguo-cultural studies is to study the reflection of culture, people's thinking, its unique aspects in the perception of the world in language. The object of this field is language and culture, and its subject is language units that express cultural semantics. Therefore, language units carrying cultural information are studied in linguistic culture [3, 9]. Such language units are united under the term of linguistic and cultural units. Symbol, mythologime, standard, metaphor, paremiological units, lacunae, stereotypes, precedent units, speech labels are the main linguistic and cultural units. Determining the linguistic landscape of the world, the conceptsphere, which is a set of the main concepts of culture, the description of the linguistic consciousness, and the linguistic units that reflect the national-cultural mentality of the language owners, the cultural archetypes that correspond to the ancient imaginations of mankind, and the national socio-cultural stereotypes characteristic of speech communication are the main tasks of linguoculturology. tasks. The problem of

the interaction of language and culture is also studied in such fields as ethnolinguistics, ethnopsycholinguistics, cognitive linguistics, linguonational studies, linguoconceptual studies, and linguopersonology. Therefore, these fields are considered close to linguistic and cultural studies.

For example, V. N. Telia writes about this: "Linguocultural science is a science that studies the cultural factor in a person. This means that the center of linguo-cultural studies is a set of achievements specific to the anthropological paradigm of man as a cultural phenomenon. [4, 222]. So. Linguistics is a science focused on the human factor, more precisely, the cultural factor in a person. The fact that the Center of Linguistic Culture is a phenomenon of culture indicates that the science of man is a phenomenon belonging to the anthropological paradigm. Although there is a consensus regarding the opinions about the object of his study, there are also some controversial views. For example, according to V. N. Telia, linguo-cultural studies only the synchronic relationship between language and culture. V. A. Maslova believes that this field studies language both synchronously and diachronically. V. N. Teliya emphasizes that the object of linguo-cultural studies will have a universal character, while V. A. Maslova emphasizes that the linguo-cultural features of the language of a particular nation or sister nations should be studied separately.

In the study guide created by V.A. Maslova in the field of linguistic culture, the methods, object and subject, directions of this field are explained, and examples of linguistic analysis of a specific language unit are shown. [7, 208].

In the researches related to this field, it can be seen that the following issues have been studied:

- 1) linguistic and cultural characteristics of a specific speech genre. In this, the language of myths and genres characteristic of folklore is often analyzed;
- 2) expression of a linguistic and cultural concept in a work written in a certain style. In this, the language of artistic and prose works is analyzed;
- 3) works in the comparative aspect. In them, linguistic and cultural units of the Russian language are compared with English, German, and French languages;
- 4) in studying aspects of linguo-cultural science related to pedagogy, the main goal is to create students' ability to identify and analyze linguo-cultural units.

The necessity of our research is related to the importance of phatic forms of communication for establishing interpersonal relations in different situational-discursive contexts. The fact that Uzbek linguistic culture is the prototype of communicative forms has been proved by the linguistic and cultural researches of many researchers, and the phenomenon of phatika is constantly in the scope of scientific interest. It is described in the works of R. Yakobson, V. A. Mityagina, A. V. Olyanich, S. A. Risinzon, K. F. Sedov, T. V. Sedova, N. I. Formanovskaya, S. Ye. Tupikova and others from a communicative-discursive, social and ethnocultural point of view. Some studies are devoted to determining the axiological, socio-cultural, linguo-pragmatic features of various forms of interpersonal communication, and they describe the status-role and methodological features of worldly conversation, the manifestation of personalization in phatic discourse. For example, the works of R. Ratmayr, A. I. Sternin, Yu. V. Matyukhina, V. V. Fedosyuk, A. S. Chaushev and others.

Recognizing the socio-cultural value of various forms of phatic communication, linguists, according to our knowledge, unfairly pay little attention to the description of the communicative-discursive features of contact-oriented communication in English language culture.

The commonality of conventions, norms and values characteristic of Uzbek culture was demonstrated in the phatic communication formats. The need to understand the logic of the formation of modern

communicative universals prompted the analysis of the social-cultural, pragmatic and genre-stylistic features of contact conversation in the Uzbek language from the point of view of its evolution. It showed the permanence of communicative formats determined by the traditions of Uzbek language and culture and readiness for evolutionary changes.

Phatic dialogue realizes the value orientation of the discourse; as a form of personalized communication, it is used in the Uzbek communication culture to regulate interpersonal relations in personal and status-based situational-discursive conditions.

The leading format of phatic communication is a contact conversation, which activates the motives of self-expression of a person in the conditions of establishing and maintaining free communication, worldly multifaceted conversation or dialogue.

The communicative-pragmatic organization of phatic communication in the modern Uzbek language shows that it is well formed in our society. This genre embodies the general traditions of self-expression through the rules of etiquette, attention to the social reputation of others, phatic speech culture, under the influence of the liberalization of historical and discursive conditions during the last century. mastered a set of standard topics (talking about the weather, talking about appearance, friendly communication, gossip). These topics are distinguished by the ethno-cultural specificity of ritualism and stylistic expression. This value-oriented communication program is implemented through a changing set of language tools that match the different strategic, tactical, stylistic, and tonal characteristics of communication.

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