

CULTURAL DIFFERENCES IN COMMUNICATION OF UZBEK AND ENGLISH SOCIETIES: GREETINGS AND FAREWELLS

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Abstract: *This article examines the distinct greeting and farewell customs utilized in Uzbek and English-speaking societies. While both cultures employ these linguistic rituals to facilitate social harmony, their underlying values dictate highly different approaches. Research indicates that Uzbek culture prioritizes collectivism and reverence for elders, as demonstrated through detailed, repetitive inquiries about family and health. Conversely, English communication leans toward conciseness, personal boundaries, and informal egalitarianism. By identifying the politeness norms inherent to each culture, this study aims to enhance intercultural understanding and prevent miscommunication during cross-cultural interactions.*

Key words: *intercultural communication, Uzbek society, English norms, cultural differences, speech style, politeness strategies, phatic expressions, greeting formulas, social etiquette.*

Introduction

In today's globalized world, studying communication dynamics between different languages and cultures has become increasingly vital. Language shapes a nation's identity and the social rules that its speakers should follow, resulting in unique cultural specificities in conversation and social behavior. According to the linguistic dictionary (Ashurova, 2011), speech etiquette represents a system of sustainable speaking patterns enforced by society to maintain communication in a chosen tone based on social roles and role positions relative to each other. This study aimed to explore the distinctions between Uzbek and English interactional expressions and provide strategies for addressing potential communication difficulties that may arise when these two cultures interact. English speech typically represents a culture of bluntness, politeness, and personal space. In contrast, Uzbek conversations are built on community and understanding your role in various social ranks. This article uncovers how phatic expressions, including greetings and farewells, can have different meanings in Uzbek and English.

Methodology and results

According to the speech act theory, established initially by J. L. Austin (1962) and further developed by John Searle (1969), the use of words goes beyond merely describing the state facts – it includes performing an action as well. A comparative analysis of greeting

expressions ("Hello," "Assalomu alaykum," "Good morning," etc.) in both English and Uzbek allows us to determine how cultural norms affect the rhetoric of polite formulas.

Greeting people and taking leave of them are linguistic rituals at the beginning and end of any exchange of ideas, respectively. Because these statements are unlikely to convey much meaningful information on their own, they appear to be completely useless. However, in the context of other speech acts, their meanings become blurred.

Historically, the English greeting has evolved significantly. Jucker's (2017) research utilized the Corpus of Historical American English (COHA), demonstrates this diachronic shift. In the nineteenth century, Americans frequently used formal phrases like "good morning" and "farewell," whereas modern interactions are dominated by brief, highly formulaic expressions like "hi," "hello," and "bye-bye". Phrases such as "how do you do?" and "how are you?" have historically shifted from literal inquiries to ambiguous, formulaic pleasantries depending on the context of conversation.

Contextual information about Uzbek greetings, such as "Assalomu alaykum," also applies to religious and cultural contexts, as it means "Peace be upon you." This formula has a long tradition in Islamic culture and is a salutation and expression of respect towards other people. In daily interactions (particularly in more traditional contexts), it is a polite indication of moral consciousness (age and gender) to use honorifics. In terms of contact with elders, young speakers greet them with phrases like "Salom, aka" (Hello, older brother) or "Salom, opa" (Hello, older sister), which represent a readily visible social hierarchy. These address modalities are not optional; rather, they are socially demanded, implying the relevance of norms of respect and the acceptability of behavior. Feelings of warmth and intimacy are further reinforced by affectionate suffixes, for example, "-jon" (dear), which is used between speakers. These minuscule linguistic items have huge pragmatic consequences in terms of how relations are linguistically constructed and reconstructed over time. Hence, the rhetorical efficacy of Uzbek greetings is found in the congruence of the ideas of communalism, unity, and respect for elders and the roles of society.

By comparison, greetings in English are generally simpler and focus more on the formal-informal distinction as the primary social dimension rather than being shaped by so many other social spheres. While Uzbek greetings are naturally relational, English greetings can be presumed to be neutral unless additional markers are provided. Rhetorically speaking, this implies that the principles constructed through Uzbek greeting practices are based on respect, hierarchy, and community, while those constructed through English greeting practices are based on equality and individualism. In English, the rhetorical function of greeting formulas often lies in quickly establishing a friendly or neutral bond between parties. Common greetings ("Hello," "Hi," "Good morning") demonstrate varying degrees of formality. For instance, "Hello, Mr. Smith" signals a

formal setting and acknowledges Mr. Smith's social or professional status, whereas title usage (Mr., Ms., Dr., Prof.) signifies both politeness and a degree of social distance or hierarchy in the relationship. The rhetorical force behind such greetings is typically directed toward politeness and face-saving, ensuring that the interaction begins on a positive note (Brown & Levinson, 1987).

Conclusion

Language plays a central role in uniting people worldwide and bridging communication between individuals (Rohmah, 2005). Greetings and farewells mark the boundaries of conversations; they are often formulaic and are generally claimed to be devoid of propositional content. The comparison between English and Uzbek greetings indicates that language encodes different social priorities. Uzbek expressions emphasize hierarchy, communal values, respect for the elderly, and social roles. In contrast, English greetings and partings tend to prioritize efficiency, neutrality, equality, and with formality.

Neither system was superior to the other. They focus only on the things that people need. The Uzbek way is really good at bringing people together with warm feelings and old traditions. On the other hand, the English way is good at dealing with many different people and situations with polite rules. Understanding how different cultures work is important if we want to get along with people from other places. When we learn how people from another culture start and end conversations, we can see what they think is important and how they see themselves in the world. The Uzbek and English approaches are two examples of this. By looking at the Uzbek and English approaches, we can learn a lot about what people need and value in cultures. Therefore, identifying cultural differences in basic phatic expressions is essential for effective intercultural communication.

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