

## THE INDICATOR OF THE USE OF VERBAL AND NON-VERBAL FORMS OF COMMUNICATION IN THE SPEECH ETIQUETTE OF CONDOLENCES IN ENGLISH AND UZBEK

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### Annotation:

Language is an integral part of the culture, lifestyle, and nation of the region where people live. The cultural values, worldviews, customs, and traditions of the society are preserved in written and oral form and transmitted to the whole world community through the medium of language. The relevance of studying this topic is to improve the effectiveness of learning and learning about the uniqueness of the English language and English national culture, the communication culture of the nation, and speech etiquette by modeling the real communicative situation of condolence.

**Keywords:** language and culture, verbal and non-verbal communication, Christianity, Islam, emotional appeals, condolence, speech etiquette.

### Introduction

It is known that etiquette, as one of the most visible manifestations of moral culture, studies and controls the external culture of a person, the fulfillment of the rules of behavior in mutual relations. On the basis of etiquette, speech etiquette improves the daily life of people and the process of communicative communication.

In today's linguistics, when it comes to speech etiquette, this concept is interpreted as the process of linguistic signs and their use accepted in society in order to establish speech communication between interlocutors and ensure communication in an emotional-positive tonality in accordance with the speech situation.

Speech etiquette is a set of social and culturally specific rules of speech behavior that are followed in accordance with their social and psychological role in the interaction of people in formal and informal situations. Linguistics studies the use of language expressions related to living communicative processes, the culture and mentality of the people, that is, their consciousness, consciousness, public traditions, and customs. The study of speech etiquette in the process of inter-ethnic communication, as well as in the process of studying the peculiarities of the culture of two nations, is also a research object of linguo-culturology.

## RESEARCH METHOD

Linguistic description, component analysis, contextual analysis, and comparative and cross-cultural analysis methods were used in the process of writing the article.

## RESULTS AND DISCUSSIONS

In his research, A. Muihaki studies condolence and its specific features from a functional-semantic point of view. When he studies condolence speech semantically, he believes that condolence is the use of language to maintain social contact rather than to exchange information or ideas. In his opinion, the correct use of condolence speech preserves and regulates social relations, which even contributes to the strengthening of such opportunities.<sup>1</sup>

In his research, K. Elwood offers two semantic formulas for the expression of condolence speech. These formulas are described as follows:

1. When hearing the news of death, the use of exclamations such as “oh”, “oh no”, “oh my God”, and “oh dear” is emphasized.
2. When expressing condolences, mainly “I’m really sorry”, “a great sorrow”, “what a pity”, and “it is really a great loss” (big loss), phrases like “accept my condolences” form the basis of condolence speech.<sup>2</sup>

It should be noted that speech etiquette plays an important role in all areas of life and in situations from formal to informal communication. Both English and Uzbek have their own national and cultural characteristics of condolence etiquette.

We know it can be difficult to know what to say to someone’s loved ones when someone dies. When this process takes place in a group of representatives of two different nationalities and cultures, caution and responsibility are required in the use of verbal communication in the etiquette of condolence. The most common drawback of verbal communication in condolence etiquette is the regional differences between the condolence giver and the recipient. Due to the fact that the customs and traditions of each nation are different, the process of condolence is shown on the basis of different etiquettes in the English and Uzbek nations.

In English culture, when a friend or loved one, or someone from his family, has died, *I am sorry to the relatives. What can I do for you? How can I help? (I’m sorry. What can I do for you? How can I help?)* is the best form of condolence etiquette. It allows you to show your loved ones that you care. In this case, there may be no response, but the expression of condolence conveys a sense of care and encouragement.

English people often use the word “sorry” to express their condolences. Apologizing is also a feature of English etiquette.

In the English language:

<sup>1</sup> Muihaki A. Meaning as Use: A Functional View of Semantics and Pragmatics. Linguistics, Philosophy, 2004. – 133 p.

<sup>2</sup> Elwood K. I’m So Sorry: A Cross-Cultural Analysis of Expression of Condolence. <https://www.researchgate.net/publication/3300418>. 2014. – P. 49-74.

- Sorry for your valuable loss. I'm praying for you and your family dear!
- I'm very sorry for your loss. I cannot imagine what you feel but I can have faith and hope for you and your family!
- Please don't lose hope because our mothers protect us from afar. Sorry for your extreme loss!
- Please accept my deepest condolences and my sympathies to you and your family during this difficult period of grief and shock.
- I'm deeply sorry that your father has died. [M. Moghadam. Discourse Structures of Condolence Speech Act].

As a result of the analysis of the given examples, in English, those expressing condolences often use the words please, sorry, and express their condolences in a formal way. In the Uzbek language, we can observe the opposite of this situation. In the Uzbek national culture, informal forms of communication are used more often in the etiquette of condolence. When a person dies, the mourners turn to the family members of the deceased person to console and comfort them. With this, as long as there is birth, there is also death, and it is thought that death is inevitable for every human being. In the Uzbek national culture, words and phrases such as *bandalik*, *bandalikda*, *bandachilik ekan*, *bandalikni bajo keltiribdi*, etc. are widely used to express condolences.

In the Uzbek language:

- *Bandalik, Rahimjon, uka, - to'rda o'tirgan Sulaymon aka o'rnidan turdi. - Falokat oyoq ostidan chiqadi, deb shuni aytadilar.*

*U odamlar oldidan o'tib, qo'lini uzatdi. Boshqalar ham o'rinlaridan qo'zg'alib, unga ta'ziya bildirishdi. Kimdir fohihaga qo'l yozdi.*

- *Omin! Falokat ikkinchi bu uyga qadam qo'ymasin. Ollohu akbar!* [O'lmas Umarbekov. Yoz yomg'iri qissasi. 32-bet].

As in the world community, English and Uzbek nationals also use verbal and non-verbal forms of speech communication in the process of expressing condolences. First, the process of using non-verbal communication in expressing condolences in English and Uzbek languages was analyzed.

#### Indicator of use of non-verbal form of communication in condolence speech etiquette foydalanish ko'rsatkichi

Ingliz tili nonverbal vositalar	O'zbek tilida nonverbal vositalar
<i>Embrace.</i>	<i>Bag'riga bosish.</i>
<i>Handshake.</i>	<i>Qo'llarini siqish.</i>
<i>Hugs.</i>	<i>Yelkasiga qo'lini qo'yish.</i>
<i>Patting on the shoulder.</i>	<i>Yelkasini silash.</i>
<i>Bow your head.</i>	<i>Boshini egish.</i>
<i>Hand.</i>	<i>Qo'lini ko'ksiga qo'yish.</i>
<i>Silence.</i>	<i>Sukunat, jimlik saqlash.</i>
<i>Cheek kiss..</i>	<i>Ko'zini yumib qo'yish.</i>

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## **CONCLUSION**

It should be noted that when it comes to non-verbal communication, the difference between English and Uzbek culture is the manifestation of emotions. In English culture, compared to Uzbek culture, more restraint is observed in the etiquette of condolence and avoids excessive display of emotions.

In the course of studies, it was witnessed that there is a high level of need to use non-verbal means of communication during condolence. During the condolence process, when sympathy was expressed to the mourner, as a result of the feeling of fatigue and choking the voice from crying, the condolence was received by bowing their heads and closing their eyes. We know that the role of gaze in human communication has a strong influence on the future of communication and helps people to understand each other. For this reason, it is necessary to pay special attention to the use of verbal and non-verbal means in the study of national and cultural characteristics.

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