



A SOCIO-PRAGMATIC COMPARATIVE STUDY OF AGE FACTOR IN THE TRANSMISSION AND RECEPTION OF INFORMATION IN ENGLISH AND UZBEK CULTURES

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ABSTRACT

The article below provides information about socio-pragmatics, socio-pragmatic analysis, the role of age factor in cross-cultural communication focusing on certain similarities and differences between the people of different age groups during the communication process.

The basis for effective communication lies in following a number of certain rules, principles of manners. People tend to make mistakes while transmitting information to others in more cases particularly when the conversation is taking place between the members of different cultures the probability of making mistakes or possibility of various misunderstandings is highly liable to occur. Our mistakes may be more or less serious and accordingly the effectiveness of our conversation can also be high or low. In order to shun such communication barriers there are some principles that is Grice's maxims of conversation. They serve as a good source for building effective communication. These maxims are classified as:

1. Maxims of quantity (we need to be accurate with the amount of information being transmitted and try to avoid unnecessary information);
2. Maxims of quality (the information should be truthful and reliable, we need not

convey the information about which we are not totally aware of)

3. Maxims of relation (the information we are sending should not be out of topic or irrelevant, as possible information ought to be relevant and important);
4. Maxims of manner (we should be as clear and understandable as possible, the expressions which are unknown or strange to us should be avoided to use, our speech ought to be coherent and cohesive).

During our conversation if we attempt to follow all of the abovementioned maxims of conversation there is a little risk of facing different misunderstandings [1].

Pragmatics studies the systematic correlation of the word with the context. Usage of certain pragmatic sources in different situations by the people of different social status is considered to be paramount for sociolinguistic analysis. Social status of interlocutors, speech act and their relevance to the moral and spiritual norms are the important aspects of communication system.



Apart from social status, other factors play an important role such as gender or age to human behavior across various cultures as well. In Uzbek culture people see the significance and role of age in terms of respect they deserve. They tend to think that how older the age of a person is, the wiser he is. So the element of age is closely intertwined with the amount of wisdom. That is the reason why the most crucial decisions are preferred to be settled by the older members of the family circle. In comparison with their younger fellows they tend to gain more respect within the society due to their older age. Hence the age factor has a noticeable influence on speech behavior between the interlocutors in social communication. However, in English culture the age of a person does not seem to be a deciding factor to measure the amount of respect they merit. For them, the age factor is supposed to be as important as other social factors. They tend to respect the people who demonstrate certain values, namely, people are not respected owing to their age. Uzbek people try to take the age of their partners into consideration during their conversation so as to address them appropriately. When referring to the elderly the speech behavior of the youth tends to differ from the usual one as they try to be more respectful towards them regardless of their intellectual performance, social status or marital status. Uzbek people tend to use specific reference words to address the older ones. To exemplify, while referring to an older person whom they do not know Uzbek adults prefer using the reference word “otaxon” or “onaxon” which means someone who is older than them and wiser as they have seen a wide variety of situations all over the years they have lived:

“Sovet – Yapon shartnomasi imzolanib, alohida moddasi bir davlatdan ikkinchi davlatga o’tgan qushlarga ozor bermaslik

ularni avaylash haqida edi. U gazetadagi shu moddaga tikilib to’ymaydi. Quvonchini bog’ qorovuliga izhor etadi: - Eshitdilarmi, otaxon. Hukumatimiz ko’p tanti hukumat, qushlar to’g’risidayam g’amxo’rlik qilyapti, shunaqa. Rahmat, hukumat, rahmat. Aytganday, qushlarga uya yasang, deb edim, tayyor bo’p qoldimi?”

Togay Murod, “Ku-ku-ku...”.

In English speaking cultures younger section of society tend to refer to the elderly whether he or she strange to them or not as “Mr” or “Mrs” in short form according to their gender. This reference word is used in front of the name of a man or woman when talking politely to him or her. It is also used before the name of a man’s or woman’s position when speaking to him or her.

“ Good morning, Mrs. Thatcher. Good morning, Mrs. Harper. I’ve got a boy that’s turned up missing. I reckon my Tom stayed at your house last night – one of you. And now he’s afraid to come to church. I’ve got to settle with him.

Mrs. Thatcher shook her head feebly and turned paler than ever.

“He didn’t stay with us ,” said Mrs. Harper, beginning to look uneasy. A marked anxiety came into Aunt Polly’s face.

Mark Twain, “The adventures of Tom Sawyer”.

In English culture there is no special word used for only referring to adults or older people, they prefer using the aforementioned reference words for the people of all age groups with the exception of children and adolescents whom they refer to as ‘boy’ or ‘girl’.

“I was up in a second and shinning down the hill. I looked over my shoulder every now and



then, but I didn't see nobody. I was at judge Thatcher's as quick as I could get there. He said:

"Why, my boy, you are all out of breath. Did you come for your interest?"

"No, sir," I says; "is there some for me?"

Mark Twain, "The adventures of Huckleberry Finn".

Meanwhile, in Uzbek culture adults or the elderly refer to them as "qizim" or "o'g'lim" which in turns is alternative for English words "daughter" or "son".

Qushbegining bu savolidan Kumushbibi go'rqunch bir ma'noni angladi . Go'yo "ish o'tkan kun kelibsan" degandek tushungan edi. Shuning uchun ul titroq bir ovoz bilan so'radi:

- *Endi yaramaydimi?*
- *Yo'q, yo'q, qizim, - dedi qushbegi, - men nega kecha va o'tkan kunlarda olib kelmadingiz demakchiman.*

Abdulla Qodiriy, "O'tkan kunlar".

Problems related to the culture are not only likely to occur between the members of different age groups but people who are at the same age are also liable to face some kinds of misunderstandings while having a conversation due to their dissimilar cultures.

Particularly, in daily activities of peers there are some specific differences, such as, in English speaking cultures strangers tend to begin conversation talking about the weather first, meanwhile, in Uzbek culture people prefer starting communication by asking about how they are doing, namely, about their daily activities or physical condition. Uzbek peers call each other "do'stim" whether they are familiar or not which is in English equivalent for the word "friend", usage of which only refers to someone you know well and like, but who is not a member of your family.

Taking the age feature into account is closely linked with the national character. According to the Uzbek communication behavior while submitting a task to the older staff or manager it is recommended to behave in an advisory manner. It is believed to be disrespect for the older section to give them orders or instructions. Hence in public communications expressions such as "oqsoqollarimizning fikrlarini inobatga olib...", "yoshullilarimizdan eshitsak...", "agar falonchi akamiz maqbul ko'rsalar...", "tajribali xodimlarimizga ergashib..." are mostly heard and symbolize not only respect towards the older staff of the team but also serve as a basis in support for them. Such kind of cases cement the authority of the addressee even more.

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