

**COMMUNICATIVE BEHAVIOR IN LINGUISTIC TOLERANCE  
COMMUNICATIVE BEHAVIOR AS A BASIS OF LINGUISTIC  
TOLERANCE IN A POLITICAL SPEECH**

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**Annotation:**

The article considers about the communicative behavior and communicative culture as the main part of linguistic tolerance in political speech. Speech etiquette plays an important role in business correspondence. Well-written letters create a good impression of the sender. Writers of business letters should not urge the recipient to rush or impose the desired outcome using sentences. In the process of verbal communication, a person often does not just transmit information, but convinces him to accept it, proves the correctness of his position. Proof and persuasion are different processes. To prove is to establish the truth of a statement. To persuade means to make the interlocutor believe that the speaker's position is true. The article analyzes such rules of communicative cultures so that communication would be effective.

## **Introduction:**

The journalistic style is characterized by two main functions - informational and influencing. The most important feature of the journalistic style is the combination of expression and standard.

The main criterion for the selection of language means is the general availability. The journalistic text should not contain highly specialized terms, dialectal, slang words, foreign language vocabulary, and vernacular. Nevertheless, modern mass media are quite free in the selection of linguistic means, which obviously affects the quality of the texts.

The vocabulary of the journalistic style is distinguished by its diversity, wide imagery, a combination of contrasting stylistic coloring of words, the presence of stable speech turns - clichés: commercial (power) structures, at this stage, today, etc. The set of speech stamps has changed over the years. Now popular: to voice the point of view, all forces are involved, to track the process. The use of speech standards makes the publicist text to a certain extent predictable. In a nonfiction text, the narration is usually conducted in the first person.

Etiquette is a set of accepted rules that determine the order of any activity ("diplomatic protocol", "business etiquette").

Speech etiquette is socially given and nationally specific rules of speech behavior in an official and informal communication environment. Speech etiquette is built taking into account the characteristics of the partners entering into communication, as well as the communication situation. In addition, speech etiquette has national specifics. Typical situations of speech etiquette: address; acquaintance, greeting; parting; apology, gratitude; congratulations, wishes; approval, compliment; sympathy, condolences; invitation; advice, request; consent, refusal.

Each situation corresponds to certain speech formulas, the knowledge of which is necessary for effective communication. At the same time, stylistic differentiation is observed in the sphere of speech formulas, that is, formulas of high and low style are distinguished: My respect. Let me invite you. Do me a favor (mercy). Do not take it for work. It is a pleasure to do business with you. Do not mention it. It is my pleasure. Be a friend. High and low, styles are also differentiated in the forms of address: master, mistress, sir, madam, young lady, lady, woman, man.

Speech activity is speech as a process. Speech activity is the most common and most difficult activity. The peculiarity of speech activity is that it is always included in a wider system of activity as a necessary component, but two-thirds of human activity consists of speech.

Speech activity is conscious in nature. The main units of verbal communication:

1) a speech situation, which dictates the rules of speech etiquette and the components of which are the speaker, the listener, time and place;

2) speech event, i.e. the basic unit of verbal communication, a kind of complete whole with its own form, structure, boundaries (for example, a school lesson, a department meeting, a lecture, a dialogue in a store);

3) speech interaction, i.e. speaking, perception of speech by the addressee (decoding of the content of someone else's speech), assessment of the information received and response by non-verbal (paralinguistic) means. [3]

Basic principles of speech communication: the principle of consistency (question-answer); the principle of the preferred structure (immediate consent, justified refusal, the ability to pause); the principle of cooperation (respect for the interests of others); the principle of politeness.

It is necessary to distinguish between the concepts of culture shock as a state of people who unexpectedly discovered a culture that is sharply different from that adopted in his community, and a communicative shock that arises when they unexpectedly come into contact with unfamiliar, alien speech behavior. To eliminate a communication shock, a systematic description of communicative behavior is needed, which can be divided into three types: personal, group and national.

Recently, the propaganda support of the speakers of vernacular has noticeably increased, and attempts are being made to rehabilitate the confrontational model of mass consciousness. Unfortunately, there is no language policy in the modern state. The priority is the development of the raw materials and military-industrial complex. [6]

In the conditions of the formation of a global communicative space, it is necessary to level, smooth out the national-specific features of communicative behavior. As a result of systemic research, a parametric model of communicative behavior was identified, which combines its verbal and non-verbal characteristics.

The parametric model of communicative behavior includes a number of characteristics, including:

1) contact (in the communicative structure, physical contact is permissible, the ritual of a handshake is very common, you can delicately touch persons of the opposite sex, which is considered a friendly disposition; there is a desire for quick acquaintance, emotionality and unpredictability in the course of communication, along with excessive frankness and impudence);

2) informality (democratic communication, the admissibility of intrusion into the personal sphere of the interlocutor);

3) self-presentation (the desire to establish communicative dominance, ie the desire to say "the last word" in the dispute);

4) politeness (lowered imperativeness of English etiquette; tradition to warn strangers about possible troubles; relatively high attention to the older generation in comparison with the West; frequent interruption of the speaker);

5) regulation (they constantly interfere in the affairs of others, trying to regulate their behavior, openly make claims to strangers and comment on them);

6) conflict (love of disputes, categorical, uncompromising, intolerance to other people's opinions, love of criticism and self-criticism; perception of conflict-free communication as inability to stand up for oneself);

7) the topic of communication (condemnation of a person who avoids talking "heart to heart"; negative attitude to social communication and conversation on general topics; curiosity and the desire for the breadth of the information discussed; the intimacy of the requested information and the breadth of the communicated, evaluative and categorical in communication; frank intimate talk);

8) taboo topics (free discussion of taboo topics, which include politics, religion, sex, professional skills of competitors and their personal life, income, age, weight);

9) communicative pessimism (complaints about a bad life, the desire to ask many questions, a high level of interrogativeness);

10) focus on the interlocutor (inability to say compliments and thank for them, communicative egocentrism, switching attention to oneself in any conversation);

11) distance (ultra-short communication distance);

12) the volume of communication (dialogue and monologues can go on for a long time and go beyond the rules);

13) communicative reaction (they can interrupt the interlocutor, are not inclined to hide the lack of interest in the topic of the conversation, they often point the interlocutor to his speech errors; praise and compliment are used relatively rarely);

14) rhetorical behavior (the English lecturer is more formal and constrained, and the English audience is more organized and disciplined; specifically non-verbal signals are noted: scratching the ear with the hand; showing the finger; holding oneself by the throat; the most common English gestures are an affirmative nod, a negative head turn, shaking shoulders);

15) communicative control (condescending attitude towards one's own speech mistakes and unceremoniously pointing out to the interlocutor about his mistakes; loss of self-control is considered acceptable; ideas about the native language in English: on the one hand, it is

characterized as "great and mighty". On the other hand, it is evaluated as complex; hence the good-natured, ironic attitude to one's linguistic illiteracy; people who speak foreign languages are highly valued, and those who speak their native language are only passing approval);

16) non-verbal communication (everyday non-smiling, short distance in communication, the desire for physical contact, intense gesticulation, its high amplitude with a tendency to asymmetry);

17) glance (a glance carries a greater emotional load than in Europe, they look at each other's faces longer and more, a glance to the side is a sign of unfriendliness; perhaps an open examination of the interlocutor from head to toe);

18) smile (a smile is not a signal of politeness, but a sign of personal affection). [7]

Despite the specific features of communicative behavior, they have a clear understanding of the communicative standard. From their point of view, a communicative model is a person who knows how to listen well and give advice on time, is able to convince the interlocutor and come to a consensus, does not impose his point of view, educated, erudite, friendly, frank, restrained, polite, optimistic, with a sense of humor, well-mannered and tidy.

Listening is a prerequisite for effective verbal communication. Hearing, or listening, i.e. psychological readiness for contact with another person is a very complex speech-thinking process, the so-called "code transition" from the acoustic code (in which the listener perceives the thought expressed by another person). To the code of inner speech, that is, to the thinking code, which is individual for each a person (in the sense that the memory of each person keeps a certain fund of images, schemes, ideas, concepts). [5]

Oral speech presupposes the presence of an addressee, that is, a listener. According to the observations of psychologists, men and women listen in different ways. Men love to listen to themselves. In a conversation, a man interrupts a woman twice as often. Men tend to focus on the content of the conversation, while women focus on the actual communication.

Hearing is non-reflexive and reflexive. Non-reflexive is a type of listening that does not imply a pronounced reaction to what was heard (for example, when one of the interlocutors wants to express his attitude to a particular event, to discuss painful problems). However, such a hearing is not always appropriate, since a lack of response can be perceived as a sign of consent.

In business communication, reflective listening prevails, which consists in the expression of various reactions to the reported. This can be a reaction of consent: that's right, right, no doubt, yes-yes (slight nod of the head); reaction of surprise: What are you! What are you talking about! Just think! (head shaking from side to side); reaction of assimilation of information: yeah, well, well (slight nod of the head); resentment reaction: You know! This is too much! (Vigorous head movements). [4]

Reflexive listening involves the active use of gestures and facial expressions. This type of listening allows you to mutually regulate the process of transferring information. The ability to clarify what has been heard, to ask again makes reflective listening more effective than non-reflective.

There are four types of reflexive responses:

1) clarification is an appeal to the speaker for clarifications; it helps make the message more intelligible to the listener. In this case, the listener can use the following formulas: Please clarify this. Is this the problem, as you understand it? Will you repeat it again? What do you mean? To clarify information, listeners use open-ended questions that force the speaker to expand or narrow their initial message (this type of question is preferable), and closed-ended questions that require simple answers - yes or no (they switch the focus of communication from the speaker to the listener, sometimes forcing the speaker to defend himself);

2) paraphrasing is an attempt to formulate the same thought differently. In a conversation, paraphrasing consists in transmitting his own message to the speaker, but in the words of the listener, for example: As I understand you ... In your opinion... As I understand, you say / think ... In other words, you think ... Paraphrasing the message enables the speaker to see that they are

being listened to and understood, and if they are misunderstood, then make appropriate adjustments to the message in a timely manner;

3) reflection of the speaker's feelings, understanding of his attitudes and the emotional state of the listener - this is also one of the types of reflexive response;

4) summarizing the statement summarizes the main ideas of the speaker, helps to combine fragments of the conversation into a semantic unity, therefore it is appropriate in long conversations and in problem situations, as well as when discussing disagreements, resolving conflicts, considering claims. Examples of summarizing statements: What you have said at the moment may mean ... your main ideas, as I understand it, are ... to summarize what you said, then ... [2]

There are several rules for effective listening:

1) do not shy away from responsibility for communication; remember that at least two people participate in communication: one speaks, the other listens, and the interlocutors act in the role of the listener alternately;

2) be attentive, turn to face the speaker, maintain eye contact with him; make sure that your posture and gestures indicate that you are listening;

3) focus on what the other person is saying; since focused attention can be short-lived, listening requires a conscious concentration of attention;

4) try to understand not only the meaning of words, but also the feelings of the interlocutor;

5) adhere to an approving attitude towards the interlocutor: the more the speaker feels approval, the more accurately he will express what he wants to say. [9]

There are many special and popular works that help, in the words of D.Carnegie, "to make friends", that is, to master the techniques of location, without the knowledge of which it is difficult to imagine modern business communication. Let us consider some of these techniques.

1. Reception "proper name" is based on pronouncing aloud the name (in a business setting - name and patronymic) of the person with whom you are talking. "Remember that a person's name is the most important and sweetest sound for him in any language," wrote D. Carnegie.

2. Reception "mirror attitude" is associated with the fact that we feel sympathy for the interlocutor, on whose face, as in a mirror, a good attitude towards us is reflected. It should be a kind and pleasant expression. Image and speech culture specialists pay great attention to smiling and developing the most friendly tone.

3. Reception "golden words" is to use words that contain a slight and deliberate exaggeration of the positive aspects of the interlocutor. Psychologists call such words compliments and consider them the most important element in the formation of a positive effect in official matters.

4. Reception "patient listener" is the ability to patiently and attentively listen to the interlocutor. This skill also helps to win over a person. [1]

You need to know the rules of effective communication, which are formulated using a list of maxims based on the observance of the principle of mutual courtesy.

Maxima is a short formula that expresses any moral requirement, logical or ethical beliefs. There are several types of maxims.

- Maxim tact (Do not violate the boundaries of your personal sphere!). This is the maxim of being sensitive to the personal sphere of the partner. Potentially conflicting topics (privacy, individual preferences) should not be touched upon.

- Maxima of generosity (Do not bother others!). This is the maxim of not burdening the interlocutor. The business proposal must be formulated in such a way that it can be postponed; you should not bind your partner with a promise or an oath, the requirement to give an immediate response due to special financial or other objective reasons.

- Maxima of approval (Do not scold others!). This is the maxim of positivity in evaluating others. The atmosphere in which speech interaction takes place is determined not only by the

positions of the interlocutors in relation to each other, but also by the position of each in relation to reality and by whether these positions coincide. If the partners' assessments (positive or negative) do not coincide, this greatly complicates the implementation of the communicative strategy of each participant in the communication situation.

- Maxima of modesty (Take praise away from yourself!). One of the conditions for the successful deployment of the communicative act is a realistic, if possible, objective self-assessment. Grossly inflated or grossly underestimated self-esteem can negatively affect the establishment of contact.

- Maxima of consent (Avoid objections!). This is the maxim of non-opposition. She suggests abandoning a conflict situation in the name of solving a more serious problem.

- Maxima of sympathy (Show benevolence!). This is a maxim of goodwill, which creates a favorable background for a promising substantive conversation. Malevolence renders the speech act unsuccessful. A certain problem in communication is the so-called indifferent contact, when the interlocutors, not being enemies, do not demonstrate goodwill towards each other. [8]

For effective communication,

- be genuinely interested in the affairs of others. We must give up the habit of criticizing everyone, showing dissatisfaction with the surrounding world. One must treat others as one treats oneself;

- be a good listener and encourage your interlocutors to talk about themselves. A person who knows how to encourage others to talk about himself and listen carefully is considered an excellent conversationalist, even if he himself says little;

- try to talk about what is interesting to your interlocutor;

- instill in your interlocutor the consciousness of his significance, since the person seeks approval from those with whom he communicates. Avoid telling the person that they are wrong. Respect his opinion;

- dramatize your ideas, present them effectively;

- try to give orders in an interrogative form using indirect communication techniques;

- show openness, smile more often. A smile lasts a moment, and sometimes it remains in memory forever;

- memorize the person's name and demonstrate your knowledge.

In a situation of asymmetric communication (that is, if the position of one is weaker than the position of the other), it is necessary to follow certain rules:

- 1) under any circumstances, listen carefully to the partner;

- 2) never emphasize your advantages, treat your partner with respect; 3) express yourself clearly, avoiding misunderstandings;

- 4) take every opportunity to show courtesy and diplomacy;

- 5) to keep cool in the midst of the hottest discussion;

- 6) always strive for a compromise.

### **Conclusion:**

Thus, the following dominant features of communicative behavior can be identified: a high degree of sociability, emotionality, sincerity;

- priority of informal communication;
- reduced imperativeness of etiquette norms;
- low attention in the perception of the interlocutor's speech;
- lowered level of politeness;
- high regulation of communication;
- mentor dominance;
- high intransigence;
- priority of heart-to-heart conversation;

- the breadth of the information discussed;
- a high degree of evaluative information;
- communicative pessimism;
- household unsmiling;
- short communication distance and the permissibility of physical contact;
- communicative egocentrism;
- decreased communicative self-control;
- persistent disregard for the interests of others.

It should be noted a number of features that are absent in the communicative culture: the tendency towards political correctness; tendency towards democratization of communication; the desire to preserve the face of the interlocutor.

In the communicative environment, a certain set of rules has developed that demonstrate respect for the interlocutor to:

- give / help to take off a woman's coat;
- let the woman through the door, enter the elevator first, walk in front of the woman up the stairs;
- give a hand to a woman when leaving the transport;
- get up when a lady,
- respected or elderly person gets up / enters;
- give way to the elder;
- look the interlocutor in the face;
- speak in an even tone without raising your voice;
- take off your sunglasses when talking; escort the guest to the door, to the exit etc.

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