



Analysis Of Uzbek Communication Culture According To Edward Hall Theory

Nabijon Normurodovich Narziev

Senior Lecturer, Faculty Of History, National University Of Uzbekistan

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ABSTRACT

This article provides an analysis of comparative materials on the Uzbek culture of communication based on the theory of proxemics, common in anthropology and ethnolinguistics. The ethno-local aspects of Uzbek proxemic behavior are revealed. Proxemics is a branch of social psychology and semiotics that deals with the study of the spatial and temporal sign systems of communication, and expresses a person's tendency to communicate with certain individuals through the distance between them.

KEYWORDS

Semiotics, Situational Models, Proxemics, Stereotypes, Components, Proxemics, Communication, Local, Macro, Micro, Ethnic Appearance, Communicative, Proxemic Behavior.

INTRODUCTION

In anthropology and ethnology, several theories regarding the study of the culture of communication between people have been studied. In particular, ethnolinguist F. Saussure

formed the foundations of the science of semiology or signs in the culture of communication. He interpreted semiotics as the study of symbols used among people in

society [1.256; 40]. Semiotics Yu. Lotman pointed out the role of symbols in changing the paradigms of communication [2.6]. Among the proponents of diffusionism, the German ethnologist F. Grebner put forward the theory of the “Cultural Circle” [3] as a scientific direction, and cultures came together, emphasizes that cultures emerge in one place, spread to other regions under the influence of different connections, and have their own scope [4.86]. According to the theory of kinesiology [5] used by the American anthropologist F. Kottak in relation to the culture of communication, communication is the movement of the body, the study of situations and facial expressions reveals specific differences and emphasizes that social influence in communication allows the study of circles [6.170-172]. According to the theory of proxemics put forward by the American anthropologist E. Hall, non-verbal behavior in the culture of communication is a leading component of the distance between people, which reflects the national character of the ethnos, ethnic image, social psychology.

METHOD AND DATA COLLECTED

The research methods of the article are historical, comparative analysis, comparison, analysis, observation, field ethnographic research, interdisciplinary approach. According to E. Hall's theory, proxemics is a field that studies the socio-cultural characteristics of distance and behavior in human relationships. Proxemics is a branch of social psychology and semiotics that deals with the study of the spatial and temporal sign systems of communication, and expresses a person's tendency to communicate with certain individuals through the distance between them. In other words, proxemics is a spatial distance between people, which are generally accepted indicators and rules for a particular communication. In this process, the distance

between the non-verbal communicators and the observed behaviors in the communication process are considered. In the words of the American anthropologist E. Hall, people create their own fields when they interact with each other. This area is based on the social and national characteristics of the population [7]. Although E. Hall did not do much in this direction, his service laid the foundation for proxemics as an independent branch of anthropology. Later in ethnolinguistics this became popular with E. Hall's theory.

E. Hall laid the foundations of the doctrine of the interdependence of human activity and space in proxemics [8. 32-33]. According to Dutch ethnolinguist Tyon Van Dyke, in a culture of communication, situational models and stereotypical events are built around tradition and emotion and begin to convey clear information. Depending on its effect, it exhibits micro (or local) and macro (or global) aspects [9.15]. The division and distribution of space in the zone of social interaction of people has always been historically determined and has more or less rare ethnic identity. It is therefore an integral part of ethnos culture [10.22].

Communicators usually maintain a certain distance during communication. It evokes the ethnic image, stereotypes, communication standards and traditional situations of each nation.

E. Hall points out that such a distance has minimal and maximum visual forms. He explains its inequality by gender differences, degree of kinship, social affiliation, age differences [11.34]. Such features lead to the scientific study of problems related to specific aspects of the organization of space between communicators in research on traditional communication culture.

Proxemic behavior in the Uzbek way of life plays an important role in the system of communication culture and, above all, in its moral part. In situations such as respecting adults, guests, parents, and women, the behavior of non-verbal behaviors is formed in traditional communication. Therefore, it is natural that the concept of “proxemic behavior” has appeared in the scientific literature. The level of a person’s access to communication is limited by personal space, its boundaries vary depending on the specific situation, and access to it sometimes causes people to feel uncomfortable [12.133]. This requires people to know and follow the communication labels specific to these ethnic groups. These problems are directly related to morality and are mainly subject to the rules of construction and development of the space.

In the proxemics of communication culture, often the concepts of primary - next, ancient - modern, right - wrong, positive-negative, upper - lower, front-back, right-left, etc. are important in studying the ethnic components of communication and illuminating the scientific details of the problem. According to anthropologist E. Hall, in each nation, people have a certain area in their culture of communication, which they define as personal. This area emphasizes that many factors depend on the interlocutor’s background, culture, beliefs, social status, and personal preferences. In the culture of communication, E. Hall divides the distance between intersubjective communication labels into four groups and distinguishes the distance or proximity of each of them [13.113-131]. Below we analyze this on the example of Uzbek communication culture. Including:

Close distance – it implies the distance of relationships between family members, relatives and people considered close. This distance was covered by anthropologist E. Hall

notes that it will be 15-45 cm. Such a relationship can also be divided into two phases. The first phase involves communication between parents and children, and in the family between the couple. The second implies the introduction of communication with relatives in the long phase, the culture of communication between neighbors, relatives, acquaintances and friends.

In the culture of some peoples, such a distance is considered confidential, i.e., an undisclosed form of communication, and is painfully accepted by society. In particular, the traditional Uzbek dialogue can be observed in the traditions of communication etiquette between couples in public places and on the streets. Field-ethnographic surveys revealed that it was a shame for the couple to talk on the street and walk close to each other, and that they were required to keep their distance. The husband was in front and the woman was allowed to walk behind him at a distance of 3-7 meters [14]. According to E. Hall’s theory, “close distance” is not the same text in the Uzbek way of life, that is, outside the family, in public places, this distance increases and changes.

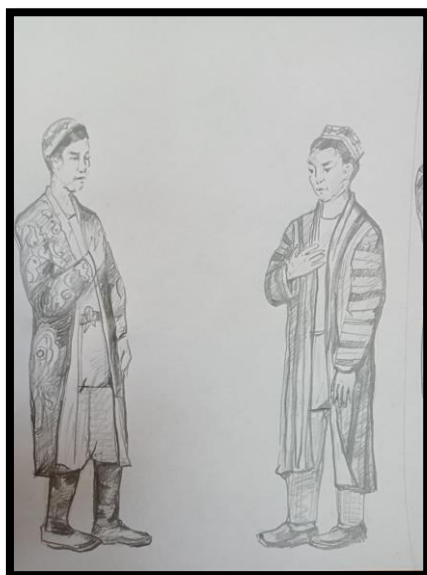
An example of this is the fact that in the culture of dealing with close male relatives of an adult girl, there are rules of conduct related to the requirement to maintain distance [15]. In addition, the above situation is in a sense a combination of Islamic views with national views, which is probably related to the widespread concept of “mahram” in Islam.

It is also possible that this distance can be interpreted as a boundary between different sexes and a symbolic boundary of Uzbek jealousy. In turn, as proof of our opinion, it should be noted that in the Muslim peoples of Dagestan, when a couple is walking on the

street together, the man is usually in front, and the woman is 2-3 steps behind, to the left [12.133]. In the culture of communication, the choice of such situations is accepted correctly because it is formed on the basis of the requirements of Islamic relations. According to his practical character, he demonstrated the skills of maintaining honor, shame, and decency. This distance is sometimes also known as the limit of jealousy. These actions also affected the socialization processes of young people.

In Uzbek families, young couples have labels such as not talking to each other in front of adults, not caressing their child in front of their parents, which reflects the ethnic identity of Uzbeks. When Uzbeks greet and ask each other how they are, they have created their own personal distance, depending on their age, level of kinship, and how well they know their interlocutor. The mutual distance in this area was found to be 15–100 cm between males and 0–50 cm between females [15].

Personal distance – reflects the communication etiquette observed in situations related to a person's various rituals,



professional and work activities. In doing so, people determine the distance of communication and the order of behavior, based on their kinesthetic characteristics (how close they get to themselves). According to E. Hall, the personal distance between the interlocutors is usually 45-120 cm [13.117]. According to Eastern etiquette rules, this distance is relatively wider.

When studying Uzbek greeting habits, when greeting in professional and work-related situations, if an adult does not extend a hand, they try to keep a personal distance for themselves by asking about the situation at a closer distance. Gender differentiation and kinship levels are also important components in personal distance. Accordingly, this distance between strangers is 100–200 cm in females and 200–300 cm in males, and this distance is further reduced by the closeness of each other's level of knowledge. In the case of Uzbeks, this distance was 100-200 cm in males and 50-150 cm in females.

Social distance – distance to formal social interactions, for example, implies communication in business meetings with strangers within the framework of formal behavior. These are actions that are performed in accordance with the norms established in the social relations of society. In general, sincerity plays a leading role in Uzbek social distance. For example, in the Fergana Valley, when someone knocks on the door of an apartment and there is no man in the house, the answer by a woman that “there was no one in the house” is correctly understood in social relations and it is understood that there is no man in the house [16]. According to E. Hall's theory, the social distance between the interlocutors is usually 120-350 cm. Field research has shown that in Uzbeks this distance is 100-250 cm for men and 50-180 cm for women [17].

Team distance – that is, collective relations are distinguished by aspects in which the peoples of the East are strengthened and regulated by customs and traditions. The distance observed in the etiquette of mutual support, sincerity and sympathy in the process of conversation in the relations typical of hashar, wedding and funeral ceremonies is also embodied.



In this regard, there are specific territorial differences between different peoples, and

according to E. Hall, the distance in group communication can be up to 350-750 cm or more [13,121]. In Uzbeks, this distance is short. This can be explained by unity, solidarity, and mutual support in collective relations. Accordingly, this distance was 100-300 cm for men and 50-200 cm for women.

For the opposite sex, wheat distances reach or exceed a maximum, often doubling. This distance can be significantly reduced, for example, when communicating with peers or girls. The minimum distance between women and men is maintained, but it is much greater in situations of communication between women and men.

According to E. Hall's theory, labels related to the proxemics of communication culture can be divided into two groups: positive and negative. These communication etiquettes are mainly observed in child rearing, family relations, neighborly and kinship relations, hospitality traditions, public transport and educational institutions. The communication between the two states reflects the innovations as well as the tradition of proxemic habits.

The following table provides a comparative analysis of distance maintenance in communication culture:

Territory and border protection area in communication culture					
		Close distance	Personal distance	Social distance	Team distance
E. Hall's theory		15-45 cm.	45-120 cm.	120-350 cm.	350-750 cm.
In Uzbeks	Men	50-100 cm.	100-200 cm.	100-250 cm.	100-300 cm.
	Women	0-50 cm.	50-150 cm.	50- 180 cm.	50-200 cm.

Based on the table, it can be concluded that the Uzbek culture of communication is relatively close in keeping distance. Also, in the culture of communication, the area and the area of border protection have been important determinants of age, gender differentiation, order and kinship in Uzbeks. These factors are the high variability in the definition of territory and boundaries in communication, which did not allow to keep a distance.

By the end of the twentieth century, ethnosociology and ethnopsychology will be a scientific study of the behavior observed in human relations. If we look at the history of human evolution, various signals and gestures have played a leading role in human communication. British anthropologist and psychologist Albert Meyerabian points out that 55% of human communication is related to non-verbal, non-verbal and nonverbal actions. People also noted that 7% of the content of conversations during communication consisted only of words, intonation and 38% of tones, 55% of body movements, and 65% of non-verbal actions in general [18]. In this respect, the Uzbek traditional culture of communication is rich in experience.

The criteria of “proxemic behavior” in the culture of communication are dominated by the concepts of “right” and “left”. This aspect is an important phenomenon in the etiquette traditions of Uzbek communication culture. Hand-to-hand handling of the objects involved during communication is more appropriate than the right-hand approach only. Uzbeks still have a two-handed tradition of giving gifts (especially the Koran). In the hospitality tradition, both hands are used in the delivery of food, usually a more right-handed approach, where older people should be asked permission from the people on the right if they are sitting on the left [19].

Actions during communication that are viewed in reverse or observed with left-handed approaches are generally viewed negatively and are generally not prohibited or considered positive. For example, not extending the left hand when greeting, not giving tea or food to the guest with the left hand, and so on.

In the culture of communication, the focus on right- or left-wing movements is also reflected in historical sources that contain pandnoma. An example of this is Hussein Waz Kashifi’s pandnoma “Futuvvatnomai sultoni”. It also focuses on issues of proxemic etiquette observed during communication [20.37]. It also provides information on the integration of young people into adults in the process of socialization in family and community relations, including the etiquette of communication in teacher-student relations.

CONCLUSION

In conclusion, it should be noted that according to E. Hall’s theory, the actions and distances defined in the culture of communication in the Uzbek way of life are not dependent on the will of the individual, but under the influence of society.

In the Uzbek traditional culture of communication, it can be seen that the issues of proxemic behavior are more preserved in collective relations, ceremonies and traditions, and people do not ignore it. The study of the criteria of proxemic behavior provides ample opportunity to study the issues of ethnic identity and stereotypes of the people, as well as systematized moral norms.

A close study of the proxemics of communication culture in anthropology and ethnology is a feature of national etiquette culture, the long history of ethnocultural processes in it, the concept of proxemic

behavior in the knowledge of folk ethnopedagogy and the formation of its national education, allows to determine the historical-ethnological description of the culture of relations.

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