

CULTURAL AND EDUCATIONAL COMPARISON BETWEEN THE UNITED KINGDOM AND UZBEKISTAN.

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Annotation: This article talks about the education system of the developed country the United Kingdom and the developing country of Uzbekistan. Through this article, we will learn about the special features and differences of the education system of both countries.

Key words: communication, "speech", individualistic mindset, verbal and non-verbal features of language, "anti-climax".

Language reflects the essence of culture, and it is crucial to study languages within their cultural context as they are intricately interwoven. Language serves as a product of its culture while functioning as a vital medium for communication across different cultures. Communication primarily occurs through speech and writing. While written forms have been extensively researched, this thesis focuses on "speech" as the lens through which language mirrors culture. The subsequent analysis delves into the diverse speech styles evident in English and Uzbek cultures. English culture emphasizes self-reliance, embedded within the "European Dream" that promotes equality, competition, and material wealth. This individualistic mindset is evident in their language, seen through words prefixed with "self"-implying self-sufficiency and individualism. On the contrary, Uzbek culture is more group-oriented, valuing communal honor and prioritizing the family or nation's interests. Conflict resolution often involves

sacrificing personal desires for the greater good, contrasting the Western idea of individualism. These contrasting cultural characteristics are reflected in the speech styles of both cultures. Verbal and non-verbal features contribute to these distinct speech patterns. Verbal aspects encompass elements such as speech reciprocity, conversation structures, and turn-taking conventions. Non-verbal elements like kinesics, proxemics, paralinguistic elements, and cultural assumptions also play a role in shaping speech styles. Speech reciprocity, as an example, involves the bilateral relationship between conversation elements that connect dialogue. Difference in the activity level of participants, pause durations, responses to each other's words, or topic changes differ not only among individuals but also across cultures. A classroom conversation between an Uzbek student (U) and an English teacher (A) serves as an illustrative example of these cultural variations. "The conversation between an Uzbek student and an American teacher illustrates the challenges posed by cultural differences. The Uzbek student, unaware of the sensitivity surrounding certain topics like the 9/11 attacks in American culture, inadvertently prompts discomfort by discussing it, whereas such matters are openly discussed in Uzbekistan. Divergence in conversation structure is evident between Uzbek and English patterns. The Uzbek approach, termed "cyclist" involves gradually leading to the main point by providing extensive background information and clauses. This method allows for a gradual build-up to the main idea, minimizing abruptness. Conversely, the English style employs an "anti-climax" approach, presenting the key points first followed by explanations, thus maintaining a more linear structure. Turn-taking conventions also vary. Uzbeks tend to nod while listening and leave longer pauses while speaking, emphasizing politeness and tolerance. In contrast, English speakers are more inclined to interrupt for clarification or express curiosity by seeking further understanding. Non-verbal cues, such as body language, play a significant role in communication, often carrying more weight than verbal cues and influencing oral exchanges to a great extent. Kinesics, encompassing various non-verbal cues such as visual, tactile, olfactory behavior, posture, gestures and facial expressions, significantly differs between English and Uzbek cultures due to their

cultural influences. Specific gestures hold different meanings in each culture. For instance, the "tongue out" gesture signifies contempt for English, while Uzbeks use it to convey shock. Similarly, crossed legs, considered comfortable by Englishmen, are viewed as impolite by Uzbeks. Visual behavior, especially eye contact, differs significantly. English culture values direct eye contact as a sign of honesty and interest, while in Uzbek culture, sustained eye contact may cause discomfort and is avoided to prevent offense. Facial expressions, though genetically similar across individuals, vary in response to cultural differences. For instance, encountering the term "running dog" may evoke a smile from English due to their love for pet dogs, whereas Uzbeks might interpret it with contempt or anger. Proxemics, the study of interpersonal distances, reveals distinct comfort zones. Intimate distance, personal distance, and long distance all dictate acceptable interpersonal spaces. Uzbeks tend to be closer physically to show warmth, while English maintain more personal space. Paralinguistic elements like particular types of articulation and pronunciation carry cultural connotations. For instance, clearing one's throat in Uzbek culture serves various purposes, such as signaling attention or softening an embarrassment, while in British culture, it often implies an apology. In conclusion, understanding these speech style differences between Uzbek and English cultures is crucial to avoid misunderstandings or conflicts in intercultural communication. Despite existing studies in this field, intercultural communication deserves more attention and effort for effective exchanges.

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