



## LINGUISTIC AND CULTURAL FEATURES OF CREATING COMMUNICATIVE COMFORT IN DIALOGIC DISCOURSE

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**Abstract.** Creating communicative comfort in the process of speech communication is one of the principles of speech ethics in every country. It is also a sign of respect for the interlocutor that you pay attention to the fact that he does not get bored in the conversation with you. Linguistic features of creating communicative comfort in dialogic discourse are analyzed in the article.

**Key words:** language, speech, dialogic discourse, communicative comfort, speech ethics, addressee, addressee.

There are several types of phatic speech, which belong to individual rather than public communication, and are widespread mainly in the sphere of informal relations between the speaker and the listener (the exception is the polyfunctionality of speech, which is typical of formal situations and uses monotonous synonyms of etiquette). Nevertheless, they all form the opposite of informative formal communication, as well as non-informative informal. Although there is an external similarity of content and content, if the purpose of phatic speech is not to communicate, but to engage in communication, then it differs from the initial intention.

In addition, there is a vital wisdom, according to which, if the conversation does not involve distinguishing the pragmatic results of statements (sentences) being true or false, then the addresser should speak what the addressee expects from him and how the addressee wants to be spoken to him.

The truth or falsity of an expression (sentence) is secondary in phatic speech. Thus, the "deep spiritual-spiritual ambivalence of the speech act" unites different phenomena in phatic speech ethics - dry nonsense accompanying some other act, speech etiquette and spiritual conversation.

The desire to show decency and tenderness in order to create psychological comfort and support it is the basis of phatic intention. In the process of conducting "friendly conversations", the damage that can be caused to the person of the interlocutor is minimized (reduced as much as possible), because it emphasizes the common interests of the addresser and the addressee.

The motives of phatic speech ethics can be called a symbol of social life, requiring communication for communication (contact for contact) and speech communication establishing palliative non-verbal activity.

Therefore, speech communication in phatic communication is, first of all, social-psychological communication, and in this respect it is considered the main goal of phatic communication.

phatic speech (i.e. entering into communication). But the facultative content value of the latter can be minimized, since the main purpose of phatic communication is to speak to pour out what is inside and to achieve the understanding of the other party. The absolutely precise information conveyed in the process of "nonsense" may lose its true intended purpose due to the proximity (or lack of proximity) of the speakers.

In the phatic speech communication behavior of the addressees, the phatic function of the speech consists of speech acts, which consist of communicative actions, the composition of linguistic



communicative units, discrete facts and quanta of discourse. They are characterized by the following features:

a) in phatic speech ethics, personal interests are always subordinated to the initial stage. Here, it is important to distinguish two cases: the speech act itself, which is the place of this event, and the cause. In this context, the desire to enter into communication constitutes the initial psychological impulse for the communication impulse;

b) from the point of view of phatic communication participants, the informative function of the sentence is secondary.

Phatic communication performs associative and communicative tasks (entering into communication, supporting it and checking it). It is this task that is the main one in "weather" duty conversations, communication in city transport, etc. In doing so, the interlocutors feel a certain level of norm and tension that is allowed in such conversations. This is sometimes consciously and sometimes unconsciously aimed at initiating or maintaining communication. In this case, phatic communication appears only to rationalize the discourse. In such a process, the information provided by the communicants is not necessary. In this place, the participants of the conversation are not only expressing their feelings or cooperating with each other, but they are trying to establish a psychological connection in order to prepare for a more meaningful conversation in the future. The content and form of communicative communication varies depending on the relationship, social status and gender of the participants of the communication.

The rules of speech etiquette for phatic communication provide participants with the following:

- 1) to harmonize the logical content of the conversation with phatic communication;
- 2) self-expression and self-affirmation;
- 3) individual-subjective assessment of any communicative situation;
- 4) directing the speech etiquette of the communicator in accordance with his mood;
- 5) choosing an individual speech style;
- 6) establishment of mutual harmony by the speech partner on all parameters of communication.

One of the main tasks of phatic communication in any situation one is to limit verbal aggression and stop it - in this the most important pragmatic function is revealed. Exactly phatic communication is a basic element of communication culture.

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