THE EXPRESSIVE ORDER TO MAINTAIN HARMONIOUS SOCIAL INTERACTIONS

Nurmatova Muniskhon Mashrabovna

PhD, Fergana State University, Foreign Languages Faculty.

E-mail: munnurmatova@gmail.com

Abstract. This article explores Goffman's expressive order, examining its components, significance, and moral implications. By analyzing Goffman's perspective on social interactions, we can better understand the complexities of human behavior and the importance of maintaining social order.

Key words: expressive order, interaction, moral, communication, non-verbal communication, behavior, rituals, positive relationships, self-presentation, challenges.

The expressive order encompasses the rules and conventions governing how individuals express themselves in social situations. It includes facial expressions, gestures, tone of voice, and other forms of non-verbal communication that convey emotions and intentions. Goffman advocates that maintaining this expressive order is essential for social cohesion and mutual understanding.

Goffman argues that individuals have a moral obligation to uphold the expressive order during interactions. This commitment stems from the recognition that our emotional investments in self-presentation and interpersonal relationships are vital for sustaining social bonds. When individuals disrupt this order, either intentionally or unintentionally, it can lead to misunderstandings, conflict and a breakdown in social relations.

Goffman emphasizes the role of interaction rituals in maintaining the expressive order.

These rituals are structured patterns of behavior that guide social interactions, such as greetings, apologies, and expressions of gratitude. They serve to reinforce social norms and expectations, facilitating smoother communication and fostering a sense of belonging within a community.

Interaction rituals also play a crucial role in managing face, an individual's self-esteem or self-worth in a social context. By adhering to these rituals, individuals can protect their own face while also respecting the face of others. This mutual consideration is essential for sustaining positive relationships and preventing social discord.

Goffman's expressive order has significant implications for understanding social identity and group dynamics. Individuals often navigate multiple identities depending on their social context — such as being a student, employee, or family member — and must adjust their self-presentation accordingly. This adaptability highlights the fluidity of identity and the importance of context in shaping how individuals express themselves.

Moreover, group dynamics are influenced by the expressive order, as members must negotiate their roles and positions within a collective. The maintenance of expressive norms fosters cohesion among group members, while violations can lead to exclusion or conflict.

Understanding these dynamics is essential for comprehending group behavior and social hierarchies.

Goffman's theories shed light on the complexities of communication and miscommunication. The expressive order relies heavily on shared understandings and cultural norms; when these are disrupted or misunderstood, it can lead to confusion and conflict.

For instance, differing cultural backgrounds may result in variations in non-verbal communication styles, potentially leading to misinterpretations.

Furthermore, Goffman's emphasis on facework highlights the importance of managing impressions during interactions. Individuals often engage in strategic self-presentation to navigate potential threats to their face or that of others. This strategic behavior underscores the delicate balance required in communication, where individuals must be attuned to both their own needs and those of their interlocutors.

At the heart of Goffman's expressive order is the moral obligation individuals have to maintain harmonious social interactions. This obligation arises from the recognition that our emotional investments in relationships are crucial for social cohesion. When individuals fail to uphold this expressive order, through rudeness, insensitivity, or other disruptive behaviors, they undermine not only their own standing but also the collective well-being of the group.

The moral dimension of Goffman's theories prompts us to consider the ethical implications of our interactions. By acknowledging our responsibilities toward others in maintaining the expressive order, we cultivate a more empathetic and respectful society.

Goffman's insights into the expressive order remain relevant in today's increasingly digital world. As communication increasingly occurs through online platforms, individuals must navigate new challenges related to self-presentation and interaction rituals.

The rise of social media has transformed how individuals present themselves and interact with others. Online platforms often blur the lines between front stage and back stage behavior, as individuals curate their digital personas while simultaneously engaging with others in real-time.

This complexity raises questions about authenticity, privacy and the maintenance of expressive order in virtual spaces.

Moreover, online communication can exacerbate misunderstandings due to the absence of non-verbal cues that are integral to face-to-face interactions. Misinterpretations can lead to conflicts or negative perceptions that would likely be mitigated in person. Thus, Goffman's theories provide valuable insights into navigating these challenges in contemporary communication.

In an increasingly interconnected world, Goffman's theories remain pertinent as we navigate new forms of communication and cultural diversity. Recognizing our moral responsibilities toward one another in upholding the expressive order can foster more empathetic and harmonious social environments.

REFERENCES
1. Goffman, E. (1959). The Presentation of Self in Everyday Life. Edinburgh: University of Edinburgh Press.
2. Goffman, E. (1967). Interaction Ritual: Essays on Face-to-Face Behavior. New York: Pantheon Books.
3. Goffman, E. (1971). Relations in Public: Microstudies of the Public Order. New York: Harper Row.
4. Turner, R. H., Stets, J. E. (2005). The Sociology of Emotions. Cambridge: Cambridge University Press.
5. Collins, R. (2004). Interaction Ritual Chains. Princeton: Princeton University Press.