Publisher: Master Journals

Research Article

LINGUO-CULTURAL CHARACTERISTICS OF SPEECH ETIQUETTE OCCURRING IN DISCOURSE

Shakhnoza Bobojonova Yoldosh Kizi
Teacher, Department Of Uzbek And Foreign Languages, Tashkent Medical Academy, Uzbekistan

ABSTRACT

In this article, various approaches to the issue of speech etiquette and the opinions of scientists about the linguistic and cultural characteristics of speech etiquette are presented with examples.

KEYWORDS

Speech etiquette, speaker (speech owner), universal speech etiquette, negative face.

INTRODUCTION

Although speech etiquette as a phenomenon has existed since ancient times, its scientific and theoretical study began relatively late - in the middle of the 20th century. Eastern, especially Japanese, Chinese linguistics have been paying attention to this issue since the twenties of the last century, and in Western linguistics since the second half of the 20th century.

"Speech etiquette" or "Politeness" as a scientific term came into use in Western linguistics from the 60s of the 20th century and was formed as a separate field. The first studies in this field were carried out by Californian Robin Lakoff, American P. Brown, British S. Levinson and G. Lich . However, Irving Goffman was the first to introduce terms such as "face - losing face", "saving face" and "having a shy/embarrassed

face" into science. The scientist defines "Face" as follows: "Face is a reflection of how we present ourselves to others". Goffman indicates reference words and phrases; treating people according to their position in society and the level of intimacy, using formal or informal speech correctly and appropriately. He emphasizes the correct understanding of language conventions related to certain situations (accepting or rejecting an offer, starting and ending a conversation, etc.) as the rules of speech etiquette and proves his points with examples. According to him, "approved features and their face relationships are to each their own. However, people are forced to obey fundamental social constraints, no matter how much they prefer their individual preferences. One of the theorists of speech etiquette R. Lakoff describes speech etiquette as "a form of good manners developed in society" and considers it "a topic that needs to be studied in order to reduce conflicts in human interaction". In his work "What you can do with words: politeness, pragmatics and performatives" ("What you can do with words: politeness, pragmatics and its performers") he offers the following three principles of speech etiquette:

1) Do not pressurize and keep a distance;

2) Give the interlocutor a choice and show respect;

3) Make your audience feel at ease and create a friendly atmosphere.

R. Lakoff's principles of speech etiquette are called "Pragmatic competence" in science, in which it is important to start a conversation taking into account the following: Who we are talking to (tenor/character); what we are talking about (topic, field), how we are talking (style). Some of the principles put forward by R. Lakoff are of a universal nature and are important not only for Western (European) society, but also for Easterners. In particular, the principle of "Make your listeners feel free and create a friendly atmosphere" is typical of English and Uzbek speech etiquette. Continuing the scientist's opinion, it can be said that this principle is followed in the mentioned nations not only in friendly or informal relations, but also in official relations. For some other cultures, for example, Korean or Japanese culture, R. Lakoff's principle of "Don't pressure and keep distance" is suitable. However, this rule contradicts the goals of "establishing close relations" of the English or Uzbekistan. In a word, when R. Lakoff's three principles are considered separately, different peoples are manifested in speech etiquette to different degrees.

P. Grays approaches the issue of speech etiquette from the point of view of the speaker's rights. He emphasizes that "the goal of the interlocutors is to seek cooperation during the conversation". Cooperation is defined by the speech of each speaker intruding on the personal rights, independent thoughts and wishes of others, and this aspect is specifically expressed by the term "face threatening acts". P. Grays suggests the following four rules for correct conversational form:

1. Quality rule (Be true) - Maxim of Quality (Be true);

2. The rule of quantity (be brief) - Maxim of Quantity (Be brief);

3. The rule of relationship (be relevant) - Maxim of Relation (Be relevant);

4. The rule of manners (be clear) - Maxim of Manner (Be clear).

Although these recommendations were studied within the framework of the topic of "Speech Etiquette Rules", P. Grays did not make it clear that he covered these rules based on the principles of his society, or that he meant universal speech etiquette.

THE MAIN FINDINGS AND RESULTS

J. Thomas in his article "Cross-cultural Pragmatic Failure" talks about pragmatic misunderstandings in communication between people of different cultures, but speaking the same language. In fact, pragmatic differences in people's ways of thinking, rules of speech, social and national values, lexical connotations and a number of other factors can cause mistakes in communication. A cultural mistake is worse and more dangerous than a linguistic mistake, and it creates an unpleasant feeling in the representatives of two languages. The ideas put forward by the scientist were also confirmed by our observations. Here are some of them as an example. "Where are you going? if it is accepted instead of a speech etiquette phrase used in Uzbeks for a short continuation of greeting, it is considered as a violation of personal integrity in the people of Europe or the Far East, including Japan. "Sudah mandi?" – "Did you bathe today?". If the question refers to the type of greeting in the Indonesian people, taking the interlocutor close to him, this question puts many representatives of the foreign people in an awkward situation, and he thinks about himself, "Do I have a problem with expressions?!" " is likely to lead to unpleasant suspicions. Vietnamese people "How are you?" to express the meaning of "Did you eat rice today?" greeting each other will cause foreigners to have a pragmatic misconception. Mainly in South China, Philippines, Thailand, similar "Have you eaten?" We observed from the sources that they ask. The concepts of the specific mentality lie in the content of the above-mentioned expressions. Indonesians start a conversation with this question to express "being bathed" - a good mood, a pleasant state. In China, the Philippines, Thailand and Vietnam, "full stomach" means "good condition" and "How are you?" / How are you? / How about you?" is understood in its meanings.

"How are you?" (How are you?), "Are you married?/Do you have a family?", "How old are you?", "Do you have children?" common questions such as personal questions that express disrespect in other cultures or, on the contrary, the fact that some foreigners deny the praise given by Uzbeks, for example, compliments or compliments such as "You are opening up today", "You speak English very well", "Your clothes are very beautiful" by foreigners "No, what are you talking about!", "That's not the case!") shows national-cultural differences between representatives of different nationalities and Uzbeks.

At this point, Chinese Yongliang Huang's thoughts on this issue once again confirm our hypothesis. In his article "Politeness Principle in Cross-Culture

Communication", the scientist cites the following examples to prove his views on the principles of speech etiquette: "Giving a place to adults in transport is an example of good behavior; interrupting someone while he is speaking is rude; To be the first to greet a familiar person early in the morning is a sign of speech etiquette, and to reach for the food on the table while standing is a sign of disrespect".

We are witnesses that the speech etiquette or rudeness listed above are not the same for every culture. Giving way (in transport), which is a sign of good manners in many nations - for example in Japan - causes misunderstanding. "Do I look that old? Do I look weak?" In order not to give pressure to the pessimistic imagination, it is less common for Japanese people to give seat to their seniors.

CONCLUSION

It should be noted that speech etiquette is a social phenomenon and can be studied and understood on the basis of observation. It follows that knowing speech etiquette is of great importance in knowing the daily life and lifestyle of each nation.

REFERENCES

1. Lakoff R. The logic of politeness: or minding your p's and q's // Papers from the Ninth Regional Meeting of the Chicago Linguistic Society, 1973. – P. 292-305.

2. Brown P., & Levinson S. Universals in Language usage: Politeness phenomena. – London, 1978.

3. Leech G. Principles of Pragmatics. – London: Longman, 1983.

4. Goffman E. International ritual: Essays in face-to-face behavior. – New York: Pantheon Books, 1967. – P. 9-10.

5. Goffman E. On face-work: an. analysis of ritual elements in socialinteraction in Laver and Hutcheson. – New York: Pantheon Books, 1967. – P. 319.

6. Grice P. Logic and Conversation in P Cole & J J Morgan, 1975

7. Thomas J. Cross-cultural Pragmatic Failure. - California: Applied Linguistics, 1983. . – №. 4(2). – P. 112.

8. Yongliang Huang. Politeness Principle in Cross-Culture Comparison. English language teaching journal, Vol.1, No.1. www.ccsenet.org/journal .html

9. Brown P., & Levinson S. Universals in Language usage: Politeness phenomena. – London, 1978

10. Brown P., & Levinson S. Universals in Language usage: Politeness phenomena. – London, 1978.Ide S. Formal forms and discernment: Two neglected aspects of linguistic politeness // Multilingua. – Sydney, 1989.–№ 8(2/3). – P. 223-248.

11. Khursanov, N. I. (2021). Linguocognitive Analysis of the Verbs of Behavior Expressing Human Personality (Behavior) (On the Basis of Uzbek and English Languages Materials). Current Research

Journal of Philological Sciences (2767-3758), 2(05), 85-90.

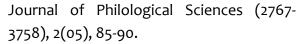12. Niyozova G., & Raupova L. (2021) The Pragmatics Of Intercultural Communication In English Teaching In University // The American Journal of Social Science and Education Innovations. Volume 3, Issue 02, Pages 210-215.

13. Davletnazarova, L. B. (2021). Principles of Language Testing and Assessment with its Appliance in Evaluation of Exam Tasks. In Modern Education: Current Issues, Achievements and Innovations (pp. 26-28).

14. Raupova, L. R., & Kholmurodova, M. I. (2020). Dialogical discourse as an environment in which a poly-predictive unit is implemented. ISJ Theoretical & Applied Science, 03 (83), 451-457. Soi: http://s-o-i.org/1.1/TAS-03-83-85 Doi: https://dx.doi.org/10.15863/TAS.2020.03.83.85 Scopus ASCC: 1203.

15. Khursanov, N. I. (2022). Sociopragmatic Features of Verbal Components in Dramatic Works. ACTA NUUz. Year: 2022, Volume: 1, № 01 (2022). First page: (298). Last page: (300).

16. Raupova L.R., Saifullaeva R.R., Khamraeva H.Kh., Zaripboeva N.M. The use of the linguistic corpus in language teaching. Academy. 2019(8(47)):45-7.

17. Davletnazarova, L. B. (2021). The Notion of Critical Period Hypothesis and its Role in Learning Foreign Languages. International Journal art of the Word, 4(2).