



THE EXPRESSION OF THE CULTURE BY THE MEANS OF SPEECH ETIQUETTE

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Abstract.

This article is devoted to the study of Speech etiquette and its significance in expressing every nation's culture, language and spirit. The author refers to the content of the concept "Politeness" (Speech Etiquette) in different cultures and consider the ways of their representation. The ways of reaching successful communication by following the social norms and principles of Speech etiquette and its place in our national cultural life will be discussed in this article.

Abstrakt.

Ushbu maqola nutq odobi va uning har bir millatning madaniyati, tili va ruhini ifodalashdagi ahamiyatini o'rganishga bag'ishlangan. Muallif turli madaniyatlarda "Xushmuomalalik" (nutq odobi) tushunchasining mazmuniga murojaat qiladi va ularning ifodalanish usullarini ko'rib chiqadi. Shuningdek, ijtimoiy me'yorlar va nutq odobi tamoyillariga amal qilish orqali muvaffaqiyatli muloqotga erishish usullari hamda uning milliy madaniy hayotimizdagi o'rni ushbu maqolada muhokama qilinadi.

Key words: politeness, speech etiquette, *social norms of behaviour*, *attitudes*, *respect*, *honor*, *communication*

Kalit so'zlar: nutqiy etiket, odobning ijtimoiy qonun-qoidalari, munosabat, hurmat, izzat, muloqot.

In everyday life, people constantly communicate with each other. Any communication process consists of certain stages: the beginning of a conversation (greeting/acquaintance); the main part, the conversation; the final part of the conversation. Each stage of communication is accompanied by certain clichés (an expression that has been overused to the extent that it loses its original meaning or novelty), traditional words, and stable expressions which all represent formulas of linguistic etiquette. These formulas exist in all languages and are provided for all occasions. The linguistic etiquette formulas include the words of courtesy: 'sorry', 'thanks', 'please'; greetings and farewells: 'hello', 'good evening', 'good afternoon', 'goodbye', 'farewell', 'bon voyage'; and treatment: 'you', 'ladies and gentlemen'.

Speech etiquette is a universal linguistic phenomenon in all speakers of any linguistic community in the world. However, each language has its own words and expressions that reflect the national specificity of speech politeness and linguistic etiquette. Etiquette is a broad concept that, in a sense, encompasses universally accepted rules of conduct. One of theorists of speech etiquette, R. Lakoff, defines it as "a form of good manners developed in society" and sees it as "a subject that needs to be studied in order to reduce conflicts in human interaction." He presents three rules of speech etiquette in his book "What you can do with words: politeness, pragmatics, and performatives":

1) Do not pressure and keep distance; 2) Give the other person an option and be respectful; 3) put your audience at rest and foster a welcoming environment .

As Mohd Hilmi Bin Hamzah mentions "Linguistic etiquette is seen as a conditional language of politeness and/or a system of specific linguistic signs (words, stable verbal formulas) and the rules for their use, adopted in linguistic societies at a certain time in order to establish a decent speech behaviour in society and a decent speech contact between interlocutors as well as to maintain polite and friendly or official relations in accordance with the speech situation. That is to say, linguistic etiquette is a set of rules that govern how a person talks, what to talk about, where to talk and with whom to talk. The linguistic signs that form the overall system of the linguistic etiquette include, for words and expressions: hello, live well, my respect, welcome, bon appétit, thank you, let me express my heartfelt gratitude to you, be healthy, see you again, bye, etc." It is obviously clear that speech etiquette expresses the person's social status, way of behaving himself due to the peculiar set of social rules and expressions where he or she was brought up. Stroysam-karpinsk (2020) added that the most famous and commonly used rules of linguistic etiquette are the following:

- greetings;
- dating;
- thanks;
- apologies;
- approval / compliment;
- farewell;
- sympathy / condolences;
- wishes;
- invitations;
- requests;

During communication with each other, people try to convey certain information: communicate something, convey the meaning of their words to the interlocutor, prompt something, ask or give advice. To cope with the task, resort to committing speech actions. But before you begin to exchange information, you should make voice contact with a person. This is necessary, guided by certain rules. Many do not notice them, because they have become familiar. But their violation is immediately noticeable. For example, the seller's appeal to the buyer for 'you' is perceived by the latter as the top of tactlessness. One can speak of disrespect if one of the acquaintances did not say hello at the meeting. The person's unwillingness to thank someone for the help, the service provided, etc. is ugly from the outside. And people who systematically do not admit their mistakes or do not apologize seem completely ignorant. There are various features of speech etiquette. It takes its base on generally accepted human principles of morality. The essence of etiquette is identical in many cultures of different countries. This includes literacy, politeness in communication, restraint and the ability to use generally accepted speech formulas that will correspond to a specific situation. But there are still some cultural differences in the linguistic etiquette of countries. In Russia, for example, linguistic etiquette involves maintaining a conversation, even with strangers (unfamiliar) people. A similar situation can occur in a confined space; an elevator, a train compartment, a bus cabin, etc. In other countries, especially Asian countries like Japan, China, South Korea, people try to avoid talking with strangers. They try not to meet their eyes with the interlocutor or pay attention to him. To avoid such behavior, they sometimes look at their phones. However, if conversation cannot be avoided, then they talk on the most abstract and neutral topics (for example, about the weather).

On the other hand, due to our live observations Uzbek people are considered more “positive-politeness-oriented society. Uzbek people try to communicate with courtesy and respect towards other members of the society in spite of their status or gender. Especially they address more respectfully with older people in any cases.

When a questionnaire on Hospitality was conducted among Uzbeks and English, some peculiarities of Uzbek people’s speech etiquette were revealed. According to the results of the survey majority of Uzbek respondents mentioned that they consider the guests as holy and most of them react positively for having uninvited guests. One more notable point was that it is a common case to have guests who stay over nights at their homes and never demand them to leave directly.

Moreover, as Hulkar Turdiyeva mentions some peculiarities of Uzbek politeness in her works:” In our individual interviews with foreigners who were guests in Uzbekistan, comments regarding Uzbek politeness from an objective point of view became one of the sources for studying “polite speech etiquette units in the Uzbek language”. It was found that Uzbek polite speech etiquette units left the following impression on most foreigners: (strategy)

a) On the positive side:

- calling the interlocutor with the contact forms of close relatives (brother, sister, child, sister, brother, brother, uncle, aunt, etc.);

- behaves inferiorly, condescending to the interlocutor/guest (behaves like a host-Uzbek waiter in hospitality; humbly responds to praise (example: - You are a very knowledgeable person! - No, you are exaggerating, we still have a lot to learn);

b) On the negative side:

- putting pressure on the guest (offering a lot of food to the guest saying “do, help yourself, help yourself”);

- asking personal questions (How old are you? Are you married? What do you do? Is the salary good?);

- abstract offer or promise (difficulty determining whether the offer is true or superficial: “Come, be our guest”, “If you need help, feel free to contact us”, etc.)”.

Green says that a language is described as polite if it is socially correct and if it shows a care and understanding of the feelings of the members of the linguistic society. Such a principle is fulfilled based on utilizing a number of means specialized for politeness marking and the level of delicacy encoded in polite forms. On the relevance of linguistic etiquette and the notion of politeness, the concepts ‘linguistic etiquette’ and ‘politeness’ are often used interchangeably as the two concepts have an equal connotation which revolves around the rules of ‘refined’ behavior. politeness manifests itself in the etiquette manuals, i.e., the do's and don'ts in social interaction, and is conditioned by the sociocultural norms dictated by the members of any linguistic society while verbally interacting (Ononye, 2020). Furthermore, there is a relationship between culture, etiquette, linguistic etiquette (also known as language etiquette) and politeness which can be described as follows: politeness is a subset of language etiquette, language etiquette is a subset of etiquette and etiquette is a subset of cultures. Within all cultures, there is not one single set of politeness rules which is uncontested. Without contesting rules, one can easily form simplistic views on politeness.

In conclusion it should be mentioned that all speakers of any linguistic background always need to develop a set of verbal and non-verbal behaviour rules, follow them in certain social

circles and circumstances, and avoid violating them. Certain rules of verbal behaviours that are established and enshrined specifically for a particular society are instilled in members of this society and implemented at different language levels their early childhood, including the basic formulas of linguistic etiquette. This can be seen in the way parents teach their child how to say 'hello', 'thank you', 'I am sorry', etc. It is also concluded that the phenomenon of speech etiquette is considered as a pragmatic and a sociolinguistic routine that must be utilized by the interlocutors in everyday life. Speech etiquette includes speech acts that are meant for the establishment of interpersonal relationship and expressing solidarity and rapport among the members of any linguistic community.

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