



IN THE STRUCTURE OF SPEECH ETIQUETTE IN ENGLISH AND UZBEK

Safarova Saodat Shokir qizi
Kamolova Mokhlaroyim Farkhod qizi
Khushbakova Shakhribonu Shukhrat qizi

Students of Termez state University Faculty of Foreign Philology 3rd year students Termez, Uzbekistan

Abstract: *This article considers national units in the structure of speech etiquette in English and Uzbek. The study also deals with basic formulas of speech etiquette of both languages and their usage.*

Keywords: *speech etiquette, interlocutor, gender, politeness, polite communication, national etiquette.*

English speech etiquette is a set of specific words and expressions that give a polite form to English speech, as well as the rules according to which these words and expressions are used in practice in different communication situations. Verbal etiquette gives politeness to speech, regardless of its content. English speech etiquette has a long and highly authoritative tradition - any deviation from speech etiquette is seen as a sign of bad manners, rudeness or intentional rudeness. In English-speaking society, educated people communicate on three levels of politeness - formal, neutral and familiar. Each level of politeness has its own style of speech. On the formal level of politeness, polite communication takes place in a formal environment, where age, gender or personal value dominate, but the social position and status of the interlocutor. A formal level of politeness is the norm in institutions, organizations, business, education, healthcare, services, etc. areas. The social conditioning of the actions, actions and intentions of the interlocutors is expressed in their style of verbal behavior, which is formed in a different way than verbal behavior in the home environment, in a circle of friends or by chance. communication with a stranger. Deviation from the official level of politeness in a formal setting is seen as a clear disrespect for the interlocutor and can lead interlocutors to conflicts and even termination of employment. It is therefore necessary to strictly adhere to the official standard of courtesy where necessary and to dictate etiquette. At the neutral level of politeness, polite communication occurs between strangers and familiar people who are not in formal or familiar relationships. Acquaintance politeness is typical in communication in family and family circle and between friends and acquaintances. English speech etiquette is one component of the great art of pleasing and winning over people. 4,444 Communication among Britons is centered on words that express prayer, thanks and, most importantly, apologies. Sometimes the English express politeness in ways that are not always understood in other languages. It can be quite difficult for an outsider to immediately acquire the necessary English politeness formulas [2, 320]. The Uzbek language has a clear boundary in the speech of people belonging to different social circles. However, regardless of the situation, communicates with the greatest courtesy and tact. In Uzbekistan, as in most Eastern countries, gender is very important in attractive and attention-grabbing



situations. There is certainly a lot of courtesy shown to men. It is thanks to the centuries-old foundations and traditions that have developed throughout the history of the Uzbek language. And although in our time not all of these traditions are correctly followed, of them there are also those that remain unchanged [5,41]. One of the "features" of Uzbek speech etiquette is that if a man has to address someone in a group of men and women, it is better to address a man. On the other hand, a woman usually has to go to a woman. It should also be noted that the younger generation addresses strangers, adults and relatives exclusively with the message "You-Siz", this is a sign of good manners, while an older participant in the conversation may respond more naturally: "You -this". Let's consider the first topic group "petition" of Uzbek speech etiquette. It can distinguish between common formulas that depend on the proximity and degree of kinship of acquaintances, as well as special ones. Representatives of the Uzbek language are more characteristic of using address formulas with the kinship terms "aka" and "opa", where the word "aka" means "brother", while means sister. , the word "pa" - "nurse" is used. These addresses are also used for blood relatives. The words "aka" and "opa" have several uses: for an old man; considering social status; as neutral to foreigners; as an expression of kinship. More specific forms of address are divided into three main categories: accepting foreigners; contributions to acquaintances friends; call to loved ones. All these groups consider age and gender characteristics when using treatment methods. Let's look at each of them in more detail. The first group means polite treatment between strangers. When a representative of the younger generation talks to an unknown, older person, the following forms of speech etiquette should be used: in addition to the general forms "aka" and "opa", if there is an age difference, but not very big, Uzbek also has the address "biodar" (partner) to a foreigner, but usually only a person can be converted in this way. Elderly people can be addressed as "otakhon" (father), which is also typical when a man addresses a man, while a woman addresses him as "buvajo" (grandfather); old women receive the form "bouvijon" (grandmother). In the opposite situation, ie. when an older person and more often an elderly interlocutor addresses a younger person, he may use forms of speech such as "bolam" (my child), which is also typical when addressing a young person. and a girl; "O'g'lim" (son) referring to a young man or "kizim" (daughter) referring to a girl. When representatives of the younger generation communicate with their peers, the universal forms "aka" and "opa" usually appear in the conversation. . If it is a conversation of elders of approximately the same age, then in this case is not special there form of treatment. In the process of education, a person, developing as a person and becoming more and more perfect in the command of the language, also learns the ethical standards of his human relations, including speech relations, i.e. he rules with the help of communication culture. . of language resources [6, 40]. But for that it is necessary to orient oneself in the communication situation, role characteristics of the partner, respond to one's own social characteristics and satisfy other people's expectations, strive for the model developed in the mind. native speakers, act according to the rules of the communicative roles of the speaker or listener, write a text according to style standards, master oral and written communication, are able to communicate in contact and at a distance and have non-verbal. means of communication characteristic of this nation. In

every national society, etiquette has gradually evolved into a system of rules of conduct, a system of permissions and prohibitions, which organizes overall moral and ethical standards: protect the younger, take care of the family, respect the elderly, be kind to others, do not offend, do not offend people who depend on you, be diligent, conscientious, etc. [4, 34]. Uzbek speech etiquette, like any national etiquette, is one of the parts of ethnic culture, a means to express the internal and external state of the individual and nation, linguistic, speech, moral sign of human behavior and society. altogether. In the process of education, a person also learns the ethical standards of his interpersonal relationships, including speech relationships, i.e. he rules with the help of communication culture. language resources. But for that it is necessary to orient oneself in the communication situation, in the characteristics of the role of the partner, to respond to one's own social characteristics and to satisfy the expectations of other people, to strive for the model developed in the mind. of native speakers, act according to the rules of the communicative roles of the speaker or listener, construct the text according to style standards, master oral and written forms of communication, be able to communicate in contact and at a distance and have non-verbal means of communication characteristic of this a nation In every national society, etiquette gradually developed into a system of behavioral rules, a system of permissions and prohibitions, which organizes overall moral and ethical standards: protect the younger, take care of the family, respect the elderly, be kind to others, do not offend, offend people who depend on you, be diligent, conscientious etc. Uzbek speech etiquette, like any other national etiquette, is one of the parts of ethnic culture, a means of internal and internal expression. the external state of the individual and the nation, linguistic, speech, moral sign of human behavior and society as a whole.

REFERENCE:

1. Bach, K. Linguistic Communication and Speech Acts Текст. K. Bach, R. Harnish. — Cambridge: MIT Press, 1979. — 217 p.
2. Formanovskaya N.I. Shevtsova S.V., Rechevoy S.V. Angliyskiy rechevoy etiket. M., 1993.-320s. 3. Abdullaev R.F. features of the implementation of modal meanings in the communication strategy (gender aspect) Philological sciences in Russia these and abroad: materials of the III international. scientific. conf. (St. Petersburg, July 2015). SPb.: own publishing house, 2015. 56-59.
4. Abdullaev R.F. Explicators of situational modality as a means of expressing the gender specificity of characters // Philologia nova: linguistics and literary criticism collection of articles. Art. pier researchers. Kirov: Publishing house of VyatGGU, 2013. 6-10.
5. Vasilyeva I.B. Gender Similarities in Language: A New Aspect of Gender Studies Philological Sciences. questions of theory and practice. 2014. No. 11 (41). Part 1. with. 43-48.
6. vaulinas.s. modality as a communicative category: some controversial aspects of research Bulletin of the Baltic Federal University named after I. Kant. 2013. 8. c. 7-12.



- 7 v.v. grapes on the category of modality and modal words in Russian Selected Works. Studies in Russian grammar. Moscow: Nauka, 1975. P. 53–83.
8. Zemskaya E.A., Kitaygorodskaya M.A., Rozanova N.N. features of male and female speech in modern Russian language in its functioning: communicative and pragmatic aspect ed. E.A. Zemskoy and D. Shmeleva. Moscow: nauka, 1993. 90-136.
9. M. Kamalova "Problems of teaching the speech etiquette of the Uzbek language to Russian-speaking students of academic lyceums". [Electronic resource] Tashkent State Economic University.
10. Mukhammadieva Nigina Mahmudovna, & Sharopova Feruza. (2021). LINGUISTIC MEANS OF EXPRESSING EMOTIONS IN ENGLISH. Euro-Asia Conferences, 34–36. Retrieved from <http://papers.euroasiaconference.com/index.php/eac/article/view/527>
11. Solieva Munavvar Ahmadovna. (2021). LINGUOPRAGMATIC FEATURES OF SPEECH ACTS. Euro-Asia Conferences, 41–44. Retrieved from <http://papers.euroasiaconference.com/index.php/eac/article/view/529>
12. Yuldasheva Feruza Erkinovna. (2021). POLITENESS MARKERS IN SPOKENLANGUAGE. Euro-Asia Conferences, 37–40. Retrieved from <http://papers.euroasiaconference.com/index.php/eac/article/view/528>
13. Saidova, Mukhayyo Umedilloevna (2020) "LEXICOGRAPHIC AND ETHYMOLOGICAL ANALYSIS OF THE CONCISE OXFORD DICTIONARY OF LITERARY TERMS BY Ch. BALDICK," Scientific Bulletin of Namangan State University: Vol. 2: Iss. 9 , Article 45. Available at: <https://uzjournals.edu.uz/namdu/vol2/iss9/45>
14. Umedilloevna, S. M. (2020). The problem of classification of literary terms in “the concise oxford dictionary of literary terms” by chris baldick. ACADEMICIA: An International Multidisciplinary Research Journal, 10(6), 527-531. <https://www.indianjournals.com/ijor.aspx?target=ijor:aca&volume=10&issue=6&article=0>