



ANALYSIS OF THE USE OF FOREIGN EXPERIENCES IN THE STUDY OF SPEECH ETIQUETTE.

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Annotation: *This article provides a detailed analysis of the views of scholars from foreign countries and their use of experience in the study of speech etiquette.*

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Studies on the speech etiquette of the English people put forward various conceptual theories. For example, Sifianu conducted a study with 27 British representatives in England and, instead of summarizing the results obtained, used the definition of English speech etiquette as “taking into account the feelings of others while adhering to the rules of society.” Japanese scholars Obana and Tomoda, having conducted interviews and research with Australian English people, emphasize that speech etiquette is a concept that embodies concepts such as kindness, friendliness, intelligence, modesty, and respect[1]. It becomes clear that these aspects are another aspect that provides the similarity of English speech etiquette with Uzbek speech etiquette.

Apology speech etiquette units in English speech are expressed in several ways.

1. “Excuse me” - is said to start a conversation, to attract the attention of another person.
2. “Pardon” - is used when you do not hear or understand something during a conversation, when you ask the interlocutor to repeat it again, and for clarification.
3. “I am sorry” - is said when you do something wrong, or when the situation is unpleasant. The second meaning of “I am sorry” is sympathy and pity, and is translated into Uzbek as “apsusdaman”, “hamdardman”. (I am sorry you didn’t pass the exam- Apsus, izmandan ot’te olamidiz.).

Speech etiquette units can also be expressed by changing the components or structure of the sentence or by enriching the lexicon.

In the dictionary, they can be interpreted in two ways:

Simple explanation

He is hard to deal with ... U bilan kelishish qiyin...

We must stop working together. Birga ishlashni to’xtatishimiz kerak.

There has been a mistake. Bu erda xato bo’libdi.

Respectful comment

He is a bit hard to deal with... U bilan kelishish biroz qiyin.

I am afraid we will have to stop working together. Qo’rqamanki, biz birga ishlashni to’xtatishimizga to’g’ri keladi.

It looks like there has been some mistake. Bu erda biroz xato bo’lganga o’xshayapti[2].

Typical British etiquette is considered to be “very formal, but far from genuine emotion, more of a fake character”. “Being polite” is more of a decoration of English business

communication and an important part of British culture. In English speech etiquette “Iltimos” (Please), “Rahmat” (Thank you) and “Uzr” (Sorry) words are used regularly.

American scholar M. Juss, studying American speech etiquette, analyzes communication situations into 5 types.

1. Frozen communication - Frozen (formal style, no response is required from the listener, the speaker uses beautiful words and fluent grammar, and speaks in long sentences. Used in ceremonies, weddings, speeches at official events, oaths, etc.);

2. Formal communication - Formal (This style is used to address people with high positions and older people. Used in court, interviews, speeches at meetings);

3. Consultative - Consultative (semi-formal, two-way conversation, discussion, debate);

4. Casual - Casual (informal, free. Used in live or virtual conversations with friends, family members, acquaintances);

5. Intimate - Intimate (people in very close relationships communicate using language codes)[3].

This theory of Jos Martin is based on English speech, and studying communication situations in these groups helps not only native speakers, but also foreign language learners to acquire the skills of using speech etiquette units in place.

However, it is noticeable that this does not apply to every language and is somewhat limited. In the last decade of the 20th century and the beginning of the 21st century, scientists paid more attention to the issue of “disrespect and rudeness” within the framework of speech etiquette.

They theoretically study the linguistic aspects of human communication and analyze the behavior of “face-maintaining”, “face-enhancing” and “face-damaging”.

Paul Grays approaches the issue of speech etiquette from the point of view of the rights of the speaker (speaker). He argues that “the goal of interlocutors in a conversation is to strive for cooperation.

” Cooperation is defined by the fact that each speaker’s speech infringes on the personal rights, independent opinions and desires of others, and this is expressed by the special term “face threatening acts”. P. Grays proposes four rules for establishing the correct form of speech:

1. The maxim of quality (Be true);
2. The maxim of quantity (Be brief);
3. The maxim of relation (Be relevant);
4. The maxim of manners (Be clear)[4].

Although these recommendations were studied within the framework of the topic “Rules of speech etiquette”, P. Grays did not clearly state whether he based these rules on the principles of his society or whether he intended universal speech etiquette.

J. Thomas, in his article “Cross-cultural Pragmatic Failure”, discusses pragmatic misunderstandings in the communication of people from different cultures who speak the same language[5].



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