



## THE ROLE AND IMPORTANCE OF ETIQUETTE IN LEARNING FOREIGN LANGUAGES.

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**Abstract:** *This article provides a comprehensive discussion of the use of speech etiquette in the study of foreign languages and its importance in language learning.*

**Keywords:** *national culture, etiquette, semantic interpretation, ideals, moral norms, customs, traditions, linguistic error.*

When a student begins to learn a foreign language, he begins in the first lessons by studying the etiquette of this language, because each lesson and conversation begins with greetings, introductions, etc. All these are elements of cultural etiquette and may differ in the languages being studied and the languages being learned. Each word or phrase used in the process of communication is a mirror that reflects the culture of the nation. Therefore, speech etiquette is a part of society, and in particular, of the nation, and at the same time is changeable. Their semantic interpretation in dictionaries is somewhat difficult.

The literary language is conservative in comparison with the modern language. This is a long process associated with the selection and careful verification of language tools[1].

The formation of the national characteristics of the people, the mentality of the people, is determined by its psychological characteristics, habits, customs and traditions and is manifested in various forms of culture. National culture includes regulatory elements: ideals, moral standards, customs, traditions, which together constitute the social norms of human behavior.

Pragmatic differences in people's ways of thinking, speech rules, social and national values, lexical connotations and a number of other factors can cause errors in communication. A cultural error is worse and more dangerous than a linguistic error, causing unpleasant feelings in representatives of two different languages. The ideas put forward by the scientist were also confirmed by our observations.

Here are some examples. Asking an acquaintance "Where are you going?" is considered a short greeting phrase in Uzbeks, but it is considered an invasion of personal privacy in European or Far Eastern people, including Japanese people. The Indonesian question "Sudah mandi?" – "Have you bathed today?" is a type of greeting among Indonesian people, and is intended to bring the interlocutor closer to them. This question is likely to embarrass many foreign people and lead to unpleasant doubts about oneself, such as "Do I have a problem with my speech?!" Vietnamese people greet each other with "Have you eaten rice today?" to express the meaning "Are you okay?" This leads to a pragmatic misunderstanding among foreigners. In southern China, the Philippines, and Thailand, a similar phrase is used, "Have you eaten?" We have observed from sources that they ask [2].

In this context, the above-mentioned expressions contain specific concepts of mentality. For Indonesians, "being bathed" means a good mood, a pleasant state of mind, so



they start a conversation with this question. In Chinese, Filipinos, Thais and Vietnamese, "being full" means a good state of mind, so it is understood in the meaning of "How are you? / How are you? / How are you?". The usual questions that Uzbeks use in their daily communication, such as "How are you? (How are you?)", "Are you married? / Are you married?", "How old are you?", "Do you have children?", are personal questions that express disrespect in other cultures, or, conversely, the way some foreigners deny the compliments given by Uzbeks, for example, "Interviews with representatives of different nationalities and Uzbeks have revealed that when foreigners respond to flattery or compliments such as "Oh, what are you talking about!" or "That's not the case," they always respond with thoughts such as "He's so humble..." or "He's getting my point across!" (Extreme humility is arrogance).

In his article "Politeness Principle in Cross-Culture Communication," Chinese scholar Yongliang Huang cites the following examples to prove his views on the principles of speech etiquette: "Giving up your seat to an elder in public transportation is a good example; interrupting someone while they are speaking is rude; being the first to greet someone you meet early in the morning is a sign of speech etiquette, while reaching for food on the table while standing is disrespectful"[3].

We can see that the above-mentioned speech etiquette or rudeness is not the same for every culture. In many nations, giving up your seat (in transport), which is considered a sign of good manners, for example, in Japan, causes misunderstanding. In order not to put pressure on the pessimistic imagination of "Do I look that old? Do I look weak?", The Japanese also give up their seat to people older than themselves. We conducted interviews with a total of 100 Iranians and 100 Uzbek citizens, as well as 12 Japanese, 10 Indonesians, and 2 Germans for additional sources. The interviews with Iranians were conducted through social websites and written publications on the Internet. It is worth noting that speech etiquette is a social phenomenon and can be studied and understood on the basis of observation. It follows that knowledge of speech etiquette is of great importance in understanding the daily life and lifestyle of each nation. P. Brown and S. Levinson, developing the concept of "face" in E. Goffman's theory, first introduced the terms "positive and negative face" into science[4]. In their opinion, speech etiquette (politeness) includes two needs.

Negative self-respect needs are the need to avoid pressure. Positive self-respect needs are the need to be approved. In their research on American culture, P. Brown and S. Levinson found that the results for negative face are much more significant than for positive face. Because in American culture, negative face - that is, the principle of not applying pressure - was found to express respect for the interlocutor. Positive face - means the desire to make a good impression on the interlocutor, the desire to be approved, and showing that the interlocutor is also approved. For example:

Complimenting the other person ("What a lovely dress!");

Inquiring about the other person's well-being ("How are you?");

Showing that you are enjoying the time you are spending with the other person ("This is nice!");



Making friendly gestures (nonverbal);  
Showing interest in the other person (interest, sympathy, like-mindedness);  
Seeking agreement on common topics (choosing a safe topic of conversation that is acceptable to both parties);  
Avoiding disagreements (pretending to agree, using lies to reach an agreement);  
Making jokes;  
Using simple verbal communication so that both parties feel equal;  
Negative face – the desire not to be under pressure and not to put others under pressure, not to interfere in the lives of others and not to allow them to interfere, to feel freedom in relationships. In this case, the language is expressed indirectly, using apologetic terms and with respect. For example: Apologizing before asking for something; Showing a pessimistic attitude: (“I know this is a stupid idea....”); Glorifying: (“Yes Sir!”); Starting a conversation with an apology: (“sorry to bother you, but...”); Speaking indirectly, not expressing an idea directly: (“I don’t seem to have a pen with me.”).

Below are examples of tags used in programs on the TV channels “Uzbekistan” and “Yoshlar”: Farewell of the presenters: Stay safe. Goodbye! (Talk show “Oydin Hayot”. Uzbekiston TV, 22.03.14. 20.10).

The farewell of the presenter is meaningful: Our creative team says goodbye to you. May the spring mood never leave you!

A.N. Schukin's textbook “Methodology of teaching speech communication in a foreign language”[5].

(Methodology of teaching speech communication in a foreign language) states that while questions like “How is mom? How is your wife?” in Russian are a sign of speech etiquette when greeting, in some Muslim nations, including Iran (except for southern Iran), this is considered disrespectful.

After all, they consider it inappropriate to ask about women by anyone other than their relatives.

If speech etiquette (insincere or sincere) is directed at the object in representatives of languages that play a large role in speech, in Russian culture it is a concept directed at the subject and must be sincere.

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