

Comparative Study of Uzbek and English Speech Etiquette

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Annotation: Today, linguistics pays great attention to the differences between Uzbek and English etiquette. The method of comparative research is especially important. This article provides an overview of etiquette and introduction to the research of Uzbek and English speech etiquettes.

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Language as means of communication, conception and thinking also depicts how we perceive the world, showing the relationship between the past, present and future ... native languages are solitary as they allow us to see things in a unique way that is not lost. Learning a foreign language is a way to see the world from another perspective, to get acquainted with different approaches.

In addition to the points made in the text, it can be said that learning another language becomes tool of literally “seeing the world differently” only when it is done not only through a dictionary, but also through live interaction. Speech etiquette through linguistic and non-linguistic units plays an exceptionally significant role in distinctive features of culture.

Speech etiquette is a special subsystem of a national character of adjusted communication patterns approved by society and the requirement to apply it to the level of demand for interaction and determined communication by the interlocutors.

As Ehrenburg states to some features of the speech of the French and the French language: " In speeches, speakers love to flaunt turns taken from the authors of the 18th century, and the broker ends the letter concerning his next exchange transaction, like his grandfather, with the obligatory formula: " Thank you, gracious sovereign, to accept the assurances of my deepest respect to you. "... The French love concreteness, accuracy, clarity. The language testifies to this best of all ... You can't say in French " she smiled back " or " he waved his hand ": need to explain how she grinned — angrily, sadly, mockingly, or perhaps good-naturedly; why did he wave his hand — from frustration, chagrin, and indifference? The French language was long called diplomatic, and its use probably complicated the work of diplomats: it's difficult to mask the idea in French It's hard to talk without negotiating. " (I. Ehrenburg, India. Japan. Greece). So, speech etiquette is a system of specific national patterns and fixed forms of communication.

Conversation assembles sentences in a complete system in relation to certain patterns of life. They will be applicable to life situations and conversation topics. It is well known that all types of such sentences have a certain difference from one another, otherwise their types do not differ.

But speech culture also serves for the communication-intervention process, such as speech etiquette, the correspondence of which is that both are targeted at conducting communication in a defined manner, without disagreement and resistance, in a purposeful manner. It is significant to differentiate the concept of speech etiquette from speech culture. There is a particular necessity in

speech culture. That is, in order to have a high speech culture, the speaker must have sufficient knowledge and skills, as well as the ability to convey their ideas accurately, clearly and expressively using language units.

Speech culture entails the actual implementation of the rules of language use, awareness of the normative possibilities and limits of composing a phrase, a sentence or sentences, in accordance with the requirements of pronunciation and stress. In speech culture, the foremost focus will be on the accuracy, purity, logicity, meaningfulness, expressiveness of speech. Although these qualities are also important for speech etiquette, its components are distinguished by reproducibility, uniformity, and permanence.

While speech culture is a collection of linguistic knowledge and skills, speech etiquette consists of forms of expression that occur in the speech of a particular nation under the influence of the environment, certain conditions, and different customs.

Furthermore, while having a culture of speech implies the ability to communicate one's thoughts accurately, expressively and effectively, the general rule requirements are more taken into account than the specific skill of the interaction participants to use speech etiquette units appropriately.

Today in linguistics there is a growing interest in pragmatics, which is one of the areas of language related to the process of activity. The main task of pragmatics is to determine the content of the components of speech. It studies the attitudes of characters to users from this character system. Pragmatics brought very important facts into scientific life that were overlooked by linguists and gave them theoretical status 1. According to pragmatic analysis, the content of the parts of speech is divided into affirmation, denial, please, objection, conjecture, response, and so on.

Linguistic pragmatics is related to the phenomenon of presupposition, and presupposition is “a general fund of knowledge. For the correct and realistic implementation of verbal communication, communicators must be familiar with certain facts before the moment of speech, have a certain knowledge - awareness of the general situation. These facts and knowledge are generalized in linguistics under the name of presupposition”².

The parts of speech that form the basis of verbal communication are examined in a pragmatic direction not on the basis of words, phrases, sentences, but on the basis of their content in the course of activity - please, command, question, answer, apologize, and so on.

In order to fully understand the functions and importance of units of speech etiquette, their place of use - it is necessary to use the theoretical conclusions related to speech etiquette, such as sociolinguistics, paralinguistics, linguopragmatics.

It is well known that every nation has its own culture, customs, as well as certain etiquette norms when engaging in communication between the public.

Word etiquette French by origin (etiquette); initially it denoted a commodity tag, a label, and then they began to call it the court ceremonial. It is in this meaning, especially after the adoption of the French ceremonial at the Vienna court, that the word etiquette gained distribution in German, Polish, Russian and other languages. Along with this word, the word is used to denote the totality of the adopted rules that determine the order of any activity. regulation and the phrase diplomatic protocol.

Apparently, initially the rules of etiquette had to be followed only in public places and official circles. Later, attitudes toward etiquette change. Nowadays, these rules have become important not only in public life, but also in private life.

Etiquette is one of the most visible forms of attitude in ethical culture. It is more a person's external culture that governs the observance of the rules of behavior in relationships with others. If in the process of treatment a person takes a creative approach to his actions, that is, is able to behave in several ways in one situation, etiquette requires a regulated behavior for a particular situation. Etiquette is a broad concept that, in a sense, encompasses universally accepted rules of conduct².

Views on the reflection of the national symbol in language in world linguistics are based on the ideas of Wilhelm von Humboldt. The great German thinker said, "Language is the outward manifestation of the spirit of nations: the language of the people is its spirit, and the spirit of the people is its language,

The idea that the character of a nation can be easily identified by its language rather than by its morals, customs, or behavior"¹ is the basis of linguoculturology, pointing out that the symbols of a nation are always present in a language. serves. In this case, speech etiquette is at the heart of the issue.

When one of the Uzbek enlighteners, Abdullah Avloni, stated that "the loss of the language of the nation is the loss of the spirit of the nation"², his views on the commonality of language and the spirit of the nation are in direct harmony with Humboldt's ideas.

When we use the term intercultural speech competence, we mean cultures, that is, speech labels between cultures of two or more peoples. It can be said that this is a combination of different speech habits of members of different cultures. It is not possible to predict exactly what will happen when representatives of different social environments meet, on the contrary, an intermediate speech etiquette will emerge in their speech activities that differs from both cultural forms. There are some very interesting facts for pragmatism.

One of the greatest means of expressing the inner culture of man and the culture of a particular people in his example is language. For this reason, forms of speech etiquette can also be the object of study of linguistics, which is rich in interesting issues. The nature of the work becomes even more relevant, especially when the analyzes are carried out comparatively.

As people speak each language, labels are formed in a way that is unique to their nature, and specific speech etiquette patterns become a tradition. However, since their formation took place on the basis of highly socialized phenomena, their observations within a single language were their own signs of presence are difficult to detect. When other languages are studied, especially when comparing the speech activities of peoples who have come a long way in history and culture, their features become more pronounced. For this purpose, the study aims to compare Uzbek and German speech etiquette. Let us now consider the general features peculiar to German etiquette. Achieving the main goal of the topic by showing them - prepares the ground for scientific and theoretical substantiation of the features of Uzbek and German speech etiquette.

Problems with the culture of speech go back to the linguistics of antiquity in the history of our science. In Uzbek linguistics, the means of expressing speech etiquette, as in the history of linguistics of many other nations, were first studied, along with the norms of cultural studies and ethics. Speech etiquette, including forms of communication studied in the literature of this period, was analyzed not as a linguistic unit, but as an expression of upbringing, a conceptual representation of human personality. Such works are, by their nature, more didactic than scientific.

Units representing speech etiquette were later studied in the context of science. Representatives of Russian linguistics played an important role in the study of these units in the field of Uzbek linguistics, which were initially studied in the field of oratory, speech culture and speech ethics.

Depending on the nature of the work done, speech culture, the secrets of communication, methods, as well as style, ethics, etc.

It can be seen that the units were studied with reference, and, more importantly, separated as an object of study. In particular, a number of researches have been conducted in Russian linguistics¹ and in Uzbek linguistics².

It seems that although research on human communicative speech has been carried out under different names in one direction or another, linguists have always looked at these issues with great interest.

However, “the task is to describe and study the relationship between language and culture, language and ethnos, language and mentality.

Comparative research in Uzbek linguistics is just beginning”.

We hope that this research will be conducted in a comparative aspect and will contribute to the linking of languages, peoples, and ultimately to the development of the field of comparative linguoculturology in science.

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