

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.

“Speech etiquette” or “Politeness” as a scientific term began to be used in Western linguistics in the 1960s and was formed as a separate field. The first studies in this field belong to the Californian Robin Lakoff, the American P. Brown and the British S. Levinson and G. Leach. However, Irving Goffman (1967) was the first to introduce such expressions as “face” - losing face, “saving face” and “having a shy/embarassed face” into science. The scientist defines “Face” as follows: “Face” is a reflection of how we present ourselves to others.

In science, there is the term “pragmatic competence”, which includes the principles of speech etiquette put forward by the English linguist R. Lakoff, who conducted research on cognitive linguistics. Address units are an integral and decisive part of speech etiquette, the speech process, which not only attract the attention of the listener, but also have the property of evaluating and characterizing it, that is, expressing the personal attitude of the speaker. They are considered to be the values, traditions, national identity of the Uzbek people, as well as the subtleties of the Uzbek speech culture.

The theories of the first researchers of this topic in Western linguistics, Californian Lakoff, American Brown and British Levinson, as well as British Leach, were studied in detail, and the attitude of the next generation of researchers to them was also considered. The relevance of speech etiquette issues on a global scale, the practical effectiveness of the research results were substantiated.

American, European and Russian scientific sources in Western linguistics were analyzed. According to the conclusion, it is revealed that in Western culture (in countries such as the USA, Italy, Spain, France, etc.), the principles of speech etiquette are negative (no pressure) and direct expression of thought without embellishment, in Russia the use of insincere speech etiquette units contradicts the rules of speech etiquette and expresses positive respect (face), while in Britain the principles of speech refinement, lack of clear expression of thought (abstraction), and no pressure are dominant, and the expression of negative respect (face) is significant.

I. Goffman includes the following in the rules of speech etiquette:

- 1) correct use of address words and phrases;
- 2) treatment of individuals according to their position in society and degree of closeness;
- 3) correct and appropriate use of formal or informal speech;



4) the correct understanding of linguistic conventions associated with specific situations (accepting or refusing an offer, starting and ending a conversation, etc.). In his opinion, the approved features and their relationship to the face are the prisoners of each person. However, no matter how much people love their cameras, they are forced to obey fundamental social restrictions.

In his study "Perspective on Politeness", Fraser critically approached the principles of speech etiquette put forward by P. Brown and S. Levinson. In his opinion, in order to understand speech etiquette, one must be able to answer the following questions: "How is speech etiquette used? What factors affect the speaker's choice of words to be heard as polite? Which rule has the maximum effectiveness?" The scientist states in his research paper that "being polite does not mean making the listener feel good or ensuring that he does not feel embarrassed." However, he does not substantiate his opinion with evidence or sources.

In Russian culture, such speech etiquette is viewed negatively, understood as "hypocrisy." In countries where speech etiquette has risen to the level of strict rules or censorship, it expresses "formality and ritual character," while among the Russian people, "sincerity, directness, honesty, sincerity of attitude are more appreciated."

R. Lakoff (1973), one of the theorists of speech etiquette, defines speech etiquette as "a form of good behavior developed in society" and considers it "a subject that needs to be studied in order to reduce conflicts in human communication." In his work "What you can do with words: politeness, pragmatics and performatives," he proposes three principles of speech etiquette[7]. These principles are:

- 1) Do not exert pressure and keep distance;
- 2) Give the interlocutor a choice and show respect;

3) Make your listeners feel free and create a friendly atmosphere. R. Lakoff defines speech etiquette as "a form of good behavior developed in society" and considers it "a subject that needs to be studied in order to reduce conflicts in human communication." Lakoff's principles of speech etiquette are called "Pragmatic competence" in science, and it is important to enter into a conversation taking into account the following: Who are we talking to (tenor/character); what are we talking about (topic, field), how are we talking (style). Some of the principles put forward by Lakoff are universal and are important not only for Western and European society, but also for Easterners[6]. In particular, the principle of "Make your listeners feel free and create a friendly atmosphere" is also characteristic of the speech etiquette of Iranians and Uzbeks. Continuing the scientist's idea, it can be said that this principle is applied not only in friendly or informal relations in the mentioned nations, but also in official relations. In some other cultures, for example, for Korean or Japanese culture, Lakoff's principle of "Do not exert pressure and keep distance" is suitable. However, this rule contradicts the goals of "establishing close relations" of Iran or Uzbekistan. In a word, when considering the three principles of Lakoff separately, different nations are manifested to different degrees in the 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'alamidiz.).



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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