

Scientific-Theoretical Bases and Principles of Speech Etiquette Units in World Linguistics (“Étiquette De La Parole”)

Dehqonov Islom Teshaeovich

Fergana State University, Faculty of Foreign Languages, Department of "German and French languages, Teacher of French language

ABSTRACT

The article discusses the specific the forms of speech etiquette. Speech etiquette in the cultures of different peoples, having their own national identity, different means of using speech forms are revealed in the article.

Keywords: speech etiquette, reasoning, speech etiquette, speech situation, speech communication, speech forms.

Language and its derivative speech are one of the most important means of communication in human society. Speech reflects a person's culture, manners, knowledge, and behavior. This perception is expressed in linguistics through the concept of "speech etiquette" ("Étiquette de la parole"). In French “Étiquette” (Ordre de présance, cérémonial et usage dans une cour, dans une réception officielle) .derived from the verb to describe (separate) someone more or less voluntarily, meaning “politesse (politeness, gentleness),” and became widespread within the French official (officials) in the late seventeenth and early eighteenth centuries.

Speech etiquette is a concept that can be understood in terms of individual culture, values. In humans, speech etiquette is formed from childhood under the influence of the environment, the situation in the family and society, as well as other factors. It is natural that speech etiquette varies in different nations depending on the specifics of that nation. Different aspects of speech etiquette have been studied not only by linguists but also by sociologists and culturologists, and colorful concepts have been put forward. Especially in recent years, interest in this issue has been grown. Because speech etiquette is becoming one of the decisive factors in the interaction between states, peoples. Although speech etiquette has existed since ancient times as a phenomenon, its scientific-theoretical study began relatively late - in the mid-twentieth century. Eastern, especially Japanese, Chinese linguistics has focused on this issue since the 1920s, and Western linguistics since the second half of the 20th century. Speech etiquette" as "Politesse (French), Politeness (English)" as a scientific term began to be used in Western linguistics in the 60s of the twentieth century and formed as a separate field. The first studies in this area were conducted by Robin Lakoff¹ of California, P. Brown of the United States, S. Levinson of the United Kingdom, and G.S. Lich. However, Irving Goffman was the first to introduce terms such as "face", "save the face" and "be ashamed / embarrassed". The scholar defines "Face" as follows: "Face" is a reflection of how we present ourselves to others. "

From Uzbek linguists A. Gulomov, Sh. Rahmatullaev, K. Nazarov, A. Hojiev, S. Usmonov, R. Call, Yo. Tojiev, R. Ikromova, G. Zikrillaev, B. Yusupov, S. Muminov, E. Begmatov, T. Qudratov, N. Mahmudov, B. Urinbaev, A. Aripova, R. Rasulov, Q. Moydinov, X. Hojieva,

Sh. Sodikova, B.Kh. Rakhmatillaeva MM Saidkhonov and others' researches focus on the topics of speech etiquette.

I. Goffman “correct use of reference words and phrases; treat individuals according to their status and level of intimacy in society, use formal or informal speech correctly and appropriately; correct understanding of language traditions related to specific situations (accepting or rejecting an offer, starting a conversation, and finish as the rules of speech etiquette and substantiate their ideas with examples⁴.”

In his view, “approved traits and their relationship to face are everyone’s own prisoner. However, no matter how much people prefer their individual desires, they are obliged to submit to fundamental social constraints”.

One of the etiquette theorists, R. Lakoff describes speech etiquette as “a well-developed pattern of behavior in society”⁵ and “a topic that needs to be studied in order to reduce conflicts in human interactions”⁵. “What you can do with words: politeness, pragmatics and performatives” “Quest-ce que vous pourriez faire avec ces mots: politesse, pragmatique et representation” (“What can you do with these words: speech etiquette, pragmatics and its presentation”) the following three of the speech etiquette in the work offers the principle: 1) Do not apply pressure and keep distance.

Lakoff's principles of speech etiquette are called "Pragmatic competence" in science, in which it is important to enter into a conversation with the following in mind: Who we are talking to (tenor / character); what we are talking about (topic, field), how we are talking (style)⁵. Some of the principles put forward by R. Layoff are of a universal nature and are important not only for Western (European) society, but also for Easterners. In particular, the principle of "make your listeners feel free and give a friendly mood" is also characteristic of the speech etiquette of Orient lists, including Uzbeks. Continuing the scholar's opinion, it can be said that this principle applies not only in friendly or informal relations but also in formal relations in the nations whose names are mentioned. For some other cultures, such as Korean or Japanese, Layoff's “Don't Press and Keep Distance” principle is appropriate. However, this rule contradicts the goals of the Orientals, including Uzbekistan, to "establish close relations." in a word, when the three principles of R. Lakoff are considered separately, different people appear at different levels in the etiquette of speech.

Here are some of them as an example. "Where are you going?" In Europe, including the French people, it is considered a violation of personal inviolability if the question of acquaintance is accepted instead of a verbal etiquette sentence for a short continuation of greetings in Uzbeks. “How are you? (How are you?)”, “Are you married? / Are you married?”, “How old are you?”, “Do you have children?” Ordinary questions such as personal questions are disrespectful in other cultures or, conversely, the refusal of some foreigners to be praised by Uzbeks, such as “You look beautiful today,” “You speak French very well,” “Your clothes are so beautiful”. The negative response from foreigners, such as "No, what do you say!", "It's not like that at all!" (Extreme humility is arrogance) can be. In both countries, speech etiquette is expressed in terms of people's social status, age, distance of relationships, and so on. In these countries, there are commonalities, similarities, interesting and different aspects of the rules of application of oriental values, cultural traditions, family, nationality, respect for human communication in society, age and status, are typical of Asian countries. At the same time, the views of the Chinese Yongliang Huang on this subject once again

confirm our hypotheses. In his article "Politeness Principle in Cross-Culture Communication", the scholar gives the following examples to prove his views on the principles of speech etiquette: "Giving adults a seat in transport is an example of good behavior; to be what he says when someone is speaking is an example of rudeness, an acquaintance I met early in the morning to greet someone first is a sign of verbal etiquette, it is impolite to reach for the food on the table standing. We will see that the verbal etiquette or rudeness appearances listed above are not equally appropriate for the culture of every nation.

According to Alain Berra done, "Modern semantics is part of the disclosure of pragmatic signs, not only the analysis of the sign system of language, but also their social, interpersonal, gestures, etc., with the conditions of use of this system" 6

Giving a place (in transport) that is considered a sign of good behavior in many nations - for example, causes misunderstanding in Japan. "Do I look so old? Do I look weak? " It is also less common in Japan for adults to give away to adults in order not to miss the pessimistic imaginary pressure of It should be noted that speech etiquette is a social phenomenon and can be studied and understood on the basis of observation.

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