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Language Expression of the Courtesy Category

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Abstract: The article identifies the parameters that allow us to present a model of this speech genre in Russian and Uzbek. It is characterized by language learning in connection with the speaker's communicative intentions and in connection with the strategies that the speaker chooses to achieve his goals. At the same time, the language is considered as a means of communication, inextricably linked with the culture of the people who speak this language.

Keywords: etiquette, politeness, communication, fatika, linguoculturology, norm.

Politeness as a subject of scientific research is traditionally associated with the culture of speech, speech etiquette, which is given great attention. Since the emergence of human society, people have begun to develop rules and principles of behavior and communication in society, which determine the relationship of people in a variety of everyday situations. These rules are called etiquette (from the French word for "label, label"). Compliance with the rules of etiquette, as it were, "sticks" a label on a person about belonging to the category of educated, cultured people; on the contrary, non-compliance with the norms of etiquette allows you to "stick" a label on a person as a rude, uncultured person who does not respect other people.

Etiquette includes appearance etiquette, speech etiquette and behavior etiquette.

Speech etiquette is defined as "a system of stable communication formulas prescribed by society to establish speech contact between interlocutors, maintain communication in the chosen key according to their social roles and role positions relative to each other, mutual relations in an official and informal setting"¹ (BES, p. 413- 414).

Speech etiquette in general is a part of etiquette associated with the communication of people. It, of course, is closely related to the etiquette of behavior, since, in essence, it is a special kind of human behavior - communicative behavior. There are some signs of speech etiquette that distinguish it from other types of communication. The combination of these features allows us to say that this type of communication refers to speech etiquette. These signs are:

1. Situation. Speech etiquette expresses a certain attitude of the speaker to his interlocutor only in a specific situation, only in relation to a specific interlocutor, at the moment of communication, in a given place of communication. Changing any of the named parameters also requires changing the used etiquette formulas. We can say that for each situation of communication there is a speech etiquette.

The peculiarity of speech etiquette situations is that if any speech situation can be represented by a pragmatic scheme "who - to whom - about what - where - when - why - why", then any etiquette situation can be set with the coordinates "I - you - here - now", which are explicitly or implicitly projected onto all etiquette units² [Formanovskaya, 1998].

2. Regulativeness. Speech etiquette regulates the relationship between people involved in communication. He distributes communicative roles, establishes the status of interlocutors and



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determines the tone of communication.

3. Consistency. Speech etiquette assumes that etiquette norms are carried out in concert by all participants in communication; in an etiquette situation, an exchange of etiquette information should take place, at least within the framework of “noted”.

4. The presence of a communicative framework. A well-known follower of speech etiquette, V. E. Goldin, points to the presence of mandatory elements that organize the act of etiquette communication in certain situations. For example, a greeting upon arrival and farewell upon leaving, during a telephone conversation, etc. Etiquette speech acts, as a rule, assume a standard beginning and a standard end. V. E. Goldin also notes that etiquette information is unevenly distributed in the process of communication: the main moments of the exchange of etiquette information are the beginning and end of the conversation, and the beginning of the conversation is more saturated with etiquette information³ (Goldin, 1987, p. 76).

Politeness as a category of etiquette, according to the point of view of V. E. Goldin, is defined through the concept of “assigning a role to the addressee of speech”: “It is usually impolite in relation to the addressee that etiquette action that assigns the role to the addressee lower than it should be in accordance with accepted given society with notions of primacy (=degrees of importance of roles). Then an etiquette act polite to the addressee is one that

assigns a place (= role) to the addressee no lower than it is due to him in accordance with the ideas of primacy accepted in this society”³ (Gol'din, 1978, p. 28).

Compliance with etiquette rules, as a sign of respectful attention to the interlocutor, combines speech etiquette and politeness.

The definition of speech etiquette indicates that the etiquette means of the language are closely related to certain communicative situations. E.M. Vereshchagin and V.G. Kostomarov distinguish two types of speech situations - standard (stable) and variable (variables). In variable situations, the parameters of the conversation can change, while in standard situations of communication, human behavior is strictly regulated, it looks like a script, with strictly regulated actions and words. [Vereshchagin, Kostomarov, 1973] Etiquette situations undoubtedly belong to the standard type.

N. I. Formanovskaya refers to the main etiquette situations as an appeal, acquaintance, greeting, farewell, apology, gratitude, congratulations and wishes, compliments, sympathy, condolences² [Formanovskaya, 1998].

In etiquette and speech etiquette, there are moments that are associated with ethical issues, since good tone, politeness, tact, respect for to the interlocutor, which are the basis of etiquette, are of an ethical nature, i.e. are rated by society as "good", "moral". In this regard, we can talk about communicative ethics, that is, the ethics of communication. Communicative ethics - the rules of communication, recognized by the public consciousness at this stage of its development as moral, "good", worthy of imitation, corresponding to the moral ideal of society.

Ethics is based on some moral axioms that the individual and society accept without proof. For example, it is impossible to prove why it is necessary to be honest, why it is necessary to lead a moral lifestyle, why it is impossible to steal, etc. The same applies to communicative ethics, based on a number of axioms that simply need to be recognized; in this case, we can talk about the possibility of the existence of communication etiquette: otherwise, it is impossible to explain the



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existence of communication rules and speech etiquette. Let's consider these axioms.

Law-abiding axiom: "Social laws must be observed." This axiom determines the observance by all members of society of the laws in force in society, both legal and moral. Recognition of this axiom, adherence to it in everyday behavior and communication is a characteristic feature of a civilized society.

Axiom of role behavior: "In the performance of a particular role in society, it is necessary to justify role expectations." This axiom indicates the need to follow in behavior and communication those norms that are prescribed for the behavior and communication of people in a particular situation. If a person participates in communication as an equal with an equal, he must behave as an equal - these are the role expectations of the interlocutors; at the same time, he should not command (play the role of a superior), teach (play the role of an older, more experienced, etc.) - this is not expected of him in this situation, and inadequate performance of the role can lead to conflict.

The two axioms above are social; they determine the behavior of people in society as a whole. But there is also a communicative axiom that applies only to communication: the axiom of communicative balance.

The axiom of communicative balance: "It is necessary to maintain a communicative balance with each member of society." This means that, entering into communication with any person, the speaker must establish communicative contact with him on the basis of mutual respect, mutual courtesy. In other words, it is necessary to establish and maintain polite relations with everyone with whom a person is in communication, has been in communication or is about to enter into communication.

These three axioms form the basis of communicative ethics. If the speaker recognizes these axioms and acts in accordance with their "requirements", then he behaves etiquette and his communication is etiquette in nature, he observes communicative ethics.

As already noted, the ethics of verbal communication begins with the observance of the conditions for successful verbal communication: with a benevolent attitude towards the addressee, demonstrating interest in the conversation, "understanding mood" - attunement to the interlocutor, sincere expression of one's opinion, sympathetic attention. This prescribes to express one's thoughts in a clear form, focusing on the amount of knowledge of the addressee. Of particular importance is the choice of topic and tone of conversation. Signals of attention, participation, correct interpretation and sympathy are not only regulatory cues, but also paralinguistic means - facial expressions, smile, gaze, gestures, posture. A special role in the conduct of a conversation belongs to the look.

Thus, speech etiquette is the rules of proper speech behavior based on moral standards, national and cultural traditions.

Politeness is imperative ("what should I say?" "what should I do?"). On the one hand, it requires its symbolic expression in standard communication situations (for example, getting up when an elder appears, saying hello - when meeting, thank you - in response to a service, signs of attention, goodbye - when parting, etc.); on the other hand, it prohibits certain actions, the use of certain words and expressions that can lead to discomfort in communication.

Ethical norms are embodied in special etiquette speech formulas and are expressed in



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statements by a whole ensemble of multi-level means: both full-significant word forms and words of non-full-significant parts of speech (particles, interjections).

The main ethical principle of speech communication - the observance of parity - finds its expression, starting with a greeting and ending with a farewell, throughout the conversation.

Speech etiquette prescribes the use of formulas in speech that demonstrate a polite, highly polite, respectful, affectionate and friendly attitude of the speaker to the listener; all formulas that reflect an ultra-high level of politeness are appropriate only in a limited number of special situations of communication; formulas reflecting a low level of politeness are non-etiquette in nature and are also appropriate only in a limited number of situations with certain relations between the speakers and the special composition of the communication group I. The speaker can treat the interlocutor as he sees fit, in accordance with the attitude that the interlocutor deserves, but it is only necessary to demonstrate in communication a good attitude in the form of moderate politeness - this is the requirement of speech etiquette.

In oral contact direct communication, the text is born spontaneously, i.e. unprepared, it cannot be returned to, it cannot be corrected, so one must be especially attentive to compliance with such requirements. Compliance with speech etiquette by all participants in communication is an important etiquette norm. This is what D.S. wisely advises to those who speak and listen. Likhachev: "In order to be heard, kindness is needed. The right to judge must be used carefully, very carefully. Therefore, let's gradually get used to another word - not only glasnost, but also democracy, "letting off steam." And democracy is the norm of life, the natural and permanent state of society, its breath. We need to learn democracy, learn tolerance for other people's opinions, the ability to listen and object. Learn equality in a dispute ... "

Speech etiquette in human communication performs a number of important functions. It allows you to attract the attention of the interlocutor, encourage him to make contact, make acquaintance with the interlocutor and maintain contact between people. This function of speech etiquette is carried out in the form of secular (phatic) communication. With the help of the means of speech etiquette, the interlocutors, without delving into the topic of conversation, can spend a certain time during the conversation, which is necessary in order to maintain relationships, make or renew impressions about each other, and learn some information about each other.

The phatic side of communication is designed to seek solidarity, sympathy, empathy, thus. Fatika contains a deep meaning: "I notice you, I recognize you, I want to maintain contact, I wish you well."

Such communication for the sake of communication, which does not carry important information for the addressee, is an important regulator of the life of the community, bringing others closer to the speaker, introducing them into the circle of "friends".

The phatic function of speech etiquette is found in a wide network of addresses, greetings, information about life, affairs, health - in all the variety of initial phatic remarks regarding the text of communication and all possible options for maintaining contact in a way accepted in a given society.

Maintaining contact is a necessary part of human communication in modern society, and it is speech etiquette that makes this possible.

Demonstration of a polite, respectful attitude towards the interlocutor is a universal feature of



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speech etiquette. A significant part of the means of speech etiquette serves this particular function - forms of address, apologies, gratitude, expressions of sympathy, requests, greetings, etc.

Compliance with the norms and rules of speech etiquette makes people's behavior in the process of communication predictable, understandable to others; compliance with the rules of speech etiquette clarifies the social role of one or another participant in communication.

However, the very concrete speech embodiment of these and other principles in each individual linguistic and cultural community has its own specifics, its own specific speech and behavioral expression. The standard communicative situations themselves differ, or rather, their set. If communicative situations coincide in different cultures, their different etiquette content is possible: in one people, a communicative situation, for example, greetings or acquaintances, can be very ritualized; the forms of greeting and acquaintance with the most different categories of people can be differentiated, while for another people a standard greeting or presentation may prevail in communication.

Politeness - the central category of speech etiquette - is expressed in different languages by different systems of means. In Russian and Turkish, "you" and "you" are distinguished in communication. In English, there is only "you" ("you" fell out of use in English back in the 16th century; as the British joke, now in England the owner even refers to his dog as "you"), and in Japanese, Vietnamese, Malay and other languages of Southeast Asia have dozens of pronouns that differentiate between the speaker and the listener, depending on his age, gender, official position, etc.

The underlying cause of differences in communicative behavior is the type of culture to which the interlocutors belong. Many difficulties in intercultural communication are caused by the inability of interlocutors to interact, i.e. demonstrate their attitude towards each other in accordance with the norms of this society and the specific expectations of the partner. National and cultural features of the behavior of communicants in this type of communication are related to the fact that different cultures have their own understanding of politeness.

Speech communication is considered one of the most important types of human activity. As W. von Humboldt wrote, "the study of a language opens for us, in addition to its own use, also an analogy between a person and the world in general and every nation that expresses itself in language."

The national specificity of speech etiquette is determined by many factors, the main one being cultural. IN AND. Karasik writes: "Etiquette is nationally specific. Etiquette communication supports traditional forms of interpersonal relationships, i.e. is one of the foundations of the cultural tradition of the speech community. Etiquette is a refraction of the cultural values of society in the rules of good manners.

Any national speech etiquette imposes certain requirements on representatives of its culture, and has its own characteristics, but speech etiquette of different peoples is also characterized by some common features: for example, most peoples have stable greeting and farewell formulas, forms of respectful appeal to elders, etc. However, these features are realized in each culture in its own way.

As a rule, the most detailed system of requirements exists in traditional cultures. At the same time, with a certain degree of conventionality, we can say that the understanding of speech



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etiquette by its carriers goes through several stages, as it were. A closed traditional culture is characterized by the absolutization of etiquette requirements for behavior in general and for speech behavior in particular. The bearer of another speech etiquette is perceived here as a poorly educated or immoral person. In societies that are more open to external contacts, the idea of the difference in speech etiquette among different peoples is usually more developed, and the skills of imitating someone else's speech behavior can even be a source of pride for a member of society.

The rules of conduct adopted in society, speech and non-verbal stereotypes of communication reflect the uniqueness of the customs, lifestyle, living conditions of the people. That is why etiquette is an essential part of the national culture.

In connection with the foregoing, speech etiquette can be defined as a system of linguistic means that materially express communicative ethics in communication, embodying it in a linguistic form. This is a system of means that establishes and maintains a communicative balance in society, that is, polite relations between participants in communication. Communicative ethics in people's behavior is formed in the course of their life, learning, and acquiring life experience.

Possession of the norms of speech etiquette is, firstly, knowledge of the norms corresponding to a certain situation; secondly, the adequate use of these norms; thirdly, the ability to change one's communicative behavior, to switch to other norms of speech etiquette in connection with a change in the communicative situation.

As already noted, situationality is the most important feature of speech etiquette. The choice of etiquette forms, the communicative behavior of a person should change with a change in the communicative situation, the composition of those communicating, with a changed goal and problems of communication, and other situational changes in communication.

In a communicative situation, a number of factors are distinguished that are taken into account by speaking people in etiquette communication. These factors are:

a) The type of situation. In an official situation (boss - subordinate, client - employee, teacher - children, stranger - stranger, etc.), the most clear norms of speech etiquette apply. This area of communication is most strictly regulated by etiquette, and it is here that violations of speech etiquette are most noticeable, it is here that these violations can have the most serious consequences for those who communicate.

In an informal situation (acquaintances, friends, lovers, etc.), the norms of speech etiquette are the most free; in some cases, one can even talk about the absence of norms of speech etiquette for such situations. In communication in informal situations, it is allowed to say everything or almost everything; however, it must be borne in mind that if an outsider is present in an informal situation, then the current rules of etiquette immediately apply to the entire situation.

In a semi-official situation (communication of colleagues, communication in the family), when both official norms and the absence of norms inherent in informal relations are combined, the norms of speech etiquette are vague, they exist, but it is difficult to formulate them, and, in addition, group etiquette norms adopted in a team, family, community of people close by any sign. In these cases, it is important to follow the norms of speech etiquette of a particular family, team.

b) The degree of acquaintance of the interlocutors. The norms of speech etiquette change depending on the extent to which the interlocutors are familiar with each other.

The most stringent norms of speech etiquette exist for the communication of strangers. The



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etiquette of communication of unfamiliar people is somewhat less strictly regulated, the sphere of communication of colleagues, good acquaintances is even less regulated by etiquette; finally, speech etiquette is the least typical for proactive communication in a friendly circle.

c) The distance of the communicants, which has a psychological orientation. Psychological distance is understood as the relationship of people along the line of “equal to equal” and along the line of “unequal relations”. When communicating with people who are equal to each other on some sign that is essential for a given situation - by age, degree of acquaintance, official position, gender, profession, level of intelligence, place of residence, etc., ethics certain rules are observed less strictly than when communicating with unequal people - a boss with a subordinate, a senior with a junior, etc. A shorter psychological distance, established when the interlocutors are equal on an essential basis, implies greater etiquette freedom, in contrast to the more significant psychological distance established between people, which are unequal in some essential feature for the situation. Which feature turns out to be significant depends on the situation itself; this sign can change in the course of communication. For example, one interlocutor starts a conversation easily, because he is guided by the fact that the other interlocutor is a countryman, but he turns out to be the boss, and you have to move from a simplified communication style to a more etiquette one.

In different types of cultures, these factors may have different significance.

As N.M. Firsov, the formulas of speech etiquette, which literally permeate our speech, are elements of culture. They are used in a number of the most diverse standard speech situations of communication, in which the originality of the national culture and other components of the corresponding civilization is directly reflected.

2.2 Formulas of speech etiquette in Russian linguistic culture

One of the most important forms of the politeness model is the personal and possessive pronouns (you, yours). The choice between you and you is especially important. The named pronouns express a certain tone of communication, making it polite, neutral, businesslike, friendly, intimate. In a formal setting, teachers of educational institutions address students only to you, as well as to “You + last name”, “You + first name and patronymic”. The form you is also used in relation to close, older people, for example, relatives.

The appeal you indicates greater politeness and is used when referring to an unfamiliar and unfamiliar addressee; in a formal setting; with an emphatically polite attitude towards the addressee; when addressing an addressee who is older in age and position.

The appeal to You is used when referring to a well-known addressee; in an informal setting of communication; with a friendly, familiar attitude towards the addressee; when addressing an addressee of equal and younger age and position, etc.

Various shades of attitude towards the interlocutor are demonstrated, for example, by the following units of Russian speech etiquette:

- polite: “Dear”, appeal to “you”, “Please”, “Thank you”;
- increased politeness: “Dear”, “Let me”, “Let me”;
- courtly (exquisitely polite): “Your obedient servant”, “I humbly ask”;
- grandiloquent: “Words cannot express my gratitude”;
- sublime: “My friends!”;
- pathetic: “Brothers and sisters!”, “Compatriots!”;



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- respectful: "Please, could you...", "Please...";
- respectful: "I am sincerely grateful to you", "I am deeply sorry";
- courteous: "Be so kind", "Do not refuse courtesy";

2.4. Formulas of speech etiquette in Uzbek linguistic culture

The behavior of each nation reflects its culture, worldview, its understanding of politeness. The culture of Uzbekistan was composed bit by bit, which was obtained from the fusion of Central Asian, Middle Eastern, Asian and European traditions, thanks to this combination, the culture of Uzbekistan is unique and multifaceted.

The Uzbek national features are that the linguistic behavior of the Uzbeks is characterized by high etiquette, while for the majority of Russians, rigid etiquette communication almost always causes a certain constraint in the choice of language means and, as a result, some psychological constraint in communication. At the same time, it should be noted that stable etiquette expressions, as a rule, are perceived by Uzbeks not as carriers of specific semantic and semantic information, but rather as a formal and mandatory accompaniment of a certain communicative situation. For example, the Uzbek Qandaysiz? (lit. 'How are you?') when meeting familiar people no longer carries a direct semantic load How are you?, but performs the function of a simple greeting and does not require a detailed report on the state of affairs of the interlocutor.

Greetings. The communicative situation of the Uzbek greeting is very ritualized and cumbersome. This phenomenon can be explained by the fact that in the culture of the East, the duration of a speech addressed to an interlocutor or interlocutors is usually considered as an important indicator of politeness. The duration of the greeting ritual depends on the degree of closeness of people to each other and, accordingly, the degree of respect that they must demonstrate to each other in a conversation. The Turkish greeting ritual can be described as follows:

- Assalamu alaikum!
- Wa alaikum salam!
- Good afternoon!
- Good afternoon!
- How are you?
- Thank you, OK. How about yours?
- Thank you, OK. Is everyone in the family healthy?
- Thanks, yes. And in your family?
- Thank you, everything is OK. Is your wife healthy?
- Thanks. And yours?
- Thank you, OK. Are the children healthy?
- Yes, and yours?
- Everything is good. How are things at work?
- It's all right, thanks. And you?
- Thank you, OK.

Two respectful se For Uzbeks, even if they have an impartial conversation, they will not start it until they perform this ritual.



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In Russian speech etiquette, such a detailed discussion of the state of affairs is not accepted.

Appeal. Forms you/you

Uzbek forms of address are culturally specific and carry a significant amount of information about the participants in the communication act, which is automatically “read” by native speakers, but remains hidden from foreigners, and is also an important characteristic of cultural features and social relations.

The position of the Uzbek speaker in relation to older and younger relatives, immediate and distant environment finds an unambiguous expression in the choice of address, strictly associated with the choice of the pronoun you / sen or you / siz.

One of the features of Uzbek speech etiquette is the restriction on the use of personal names as addresses. It is important to note that the use of a personal name as a title virtually eliminates the possibility of referring to you.

In an informal setting, as an address to close people, affectionate words are preferred - appeals: hayotim 'my life', jonim 'my soul', qo'zim 'my lamb' (cf. Russian kitten, bunny, kitty), shakarim 'sugar my, my candy', shirinim 'my sweet/my sweet', etc. These appeals can be addressed to both a woman and a man. Some addresses are used in relation to friends in both male and female social circles: o'rtog'im 'my friend', do'stim 'sidekick, close friend, close friend'.

Among the most common appeals, it is necessary to mention appeals to teachers: at school - o'qituvchim 'my teacher', and in relation to teachers of any level - domlam 'my teacher'. However, in recent years in Uzbekistan, in everyday speech of representatives of social strata with a low educational level, addressing teachers to teachers is often accompanied by the form you / siz.

Within the family, by name, it is customary to address only younger relatives. Daughter and son, as well as all younger relatives, can be addressed in the form of a kinship term: o'glim 'my son', qizim 'my daughter', farzandim 'my child'. Elders are addressed either using a kinship term: opa 'older sister', aka 'older brother', hola 'maternal aunt', amaki 'paternal uncle'; or using the person's own name + kinship term: Soliha hola 'aunt Soliha', Ahmad amaki 'uncle Ahmad'.

An appeal to unfamiliar and even unfamiliar persons can completely repeat the form of an appeal to relatives, while the “degree of relationship” in this case is set arbitrarily, based on the ratio of ages: qizim 'my daughter' – an appeal to women younger in age; o'glim 'my son'

- appeal to younger men; o'g'lim "my child" - the appeal of people of mature age to persons much younger than the speaker; opa 'older sister' – an appeal to women somewhat older than the speaker, but also possible in relation to middle-aged women, regardless of the speaker's age; amaki 'uncle' - addressing men of about the same age as the speaker's father; hola 'aunt' – addressing women of approximately the same age as the speaker's mother; onaginam 'my mother'

- appeal to older women; ota 'father' is an address to older men; tog'a "uncle" - an appeal to almost any man; yanga, hola 'aunt' and opa 'sister' are an appeal to almost any woman.

However, modern city dwellers, i.e. the educated avoid kinship terms by choosing neutral forms of attracting attention: Qarab qo'ysangiz (lit. 'Do you look? / Won't you look?', Bir narsani so'rasam maylimi? 'May I ask one thing?').

Uzbek etiquette has a very long tradition, where any deviation from the norm of behavior is perceived as a manifestation of bad manners or as deliberate rudeness. So, for example, when Turks greet each other, they shake hands if they just know each other, or embrace with kisses on



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both cheeks if they are close friends or relatives.

Priority positions in Uzbek society are the positions of the highest state person and the oldest (by a generation).

Features of speech etiquette often reflect the presence or absence of certain habits and traditions of the people. For example, Uzbeks, like Russians, congratulate friends and relatives on their birthdays, but much more often - on holidays of a religious nature.

Before events such as passing an exam, Russians say: "No fluff, no feather!". Response: "To hell!" The mention of evil spirits before such a responsible matter as passing an exam will be difficult for an Uzbek to understand.

Etiquette means of Uzbek communication are divided into two groups depending on the situation: the first group includes formulas used only under certain circumstances, i.e. entirely dependent on the external context. They, in turn, are divided into 3 subgroups:

1) formulas that are pronounced in a situation that entailed and a sadness or grief (health problems, loss of a loved one, parting with a loved one for a while): Sog'ayib keting 'Get well'; Ta'ziyamizni qabul eting 'Condolences';

2) formulas that are pronounced at the happy moments of the interlocutor's life: Ko'zlaringiz omon bo'lsin (lit. 'Let your eyes be bright'); Do'stim tug'ilgan kuning bilan 'Happy birthday to you friend';

3) formulas that are pronounced with the aim of establishing friendly relations between the participants in communication: Astagfirullah, 'May it be to you / Yes, what are you'; Sizdan boshqasi yahshi bo'lmas 'You are full / It will not be better than you'.

The second group includes means of communication that do not have a rigid attachment to a particular situation. They, as a rule, carry a positive connotation, wishing well to a communication partner: Alloh asrasin 'Save Allah'; Alloh muhtoj etmasin 'May Allah not let you feel needy'; Mashallah 'Glory to the Almighty'.

Uzbek stable formulas of communication, depending on the situation, one way or another express the emotional attitude of one or two participants in communication to each other.

The dialogue between the seller and the buyer when making a purchase in a private store:

- Do'koninggizga baraka! 'Let not the hand of the giver be empty!'

- Sizga ham bo'sin! (lit. 'And I want you to see it!')

2) Uzur so'rayman 'I beg your pardon'; Kechirasiz 'Sorry / Excuse me'; Kamchiliklarimga qaramang (lit. 'Pay no attention to my mistakes') / Don't blame me; Kechirasiz bezovta qilganimga / Sorry to bother you; Ovoragarchiligi yo'q / Not worth it / Not at all; Astagfirullah (lit. 'God be with you'); Ovoragarchiligi bormidi / It was not worth the trouble'. - feeling of shyness, embarrassment.

In the Uzbek language, the verbal means of ethical communication are strictly determined by the situation in which the participants of the speech act find themselves. The recipient, having perceived some information under certain conditions of communication, responds with an appropriate remark, observing the rules of decency adopted in Uzbek society. The second participant supports the first, bringing the speech act to its logical end.

The Uzbek style of communication is characterized by an asymmetry of social and cultural relations, which is reflected not only in the use of positive and negative politeness strategies, but



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also in speech formulas and their lexical and grammatical structure, the choice of which depends on many communicative factors: situational, psychological, social, cultural.

findings

1. Speech etiquette is a system of linguistic means that materially expresses communicative ethics in communication, embodying it in linguistic form.

2. The main feature of Russian speech etiquette can be called its heterogeneous development throughout the existence of the Russian

statehood, which was reflected in the change of forms of address to a stranger: sir - sir - comrade - citizen - man.

3. In Russian culture, the choice between YOU and YOU is very important. The named pronouns can express a different tone of communication, making it polite, neutral, businesslike, friendly, intimate.

4. In the traditions of Russian speech etiquette, it is forbidden to speak of those present in the third person he, she, they.

5. In the East, where the art of the word has always been valued, speech must have an elegant form and a harmonious organizational structure. This is especially true for different cultural traditions in the field of communication, because what is considered essential politeness in Turkish linguistic culture is regarded by the broad circles of the Russian-speaking population as insincerity and excessive politeness.

6. In Turkish linguistic culture, the duration of a speech addressed to an interlocutor or interlocutors is considered to be an important indicator of politeness.

7. One of the features of Turkish speech etiquette is the restriction on the use of personal names as addresses. It is important to note that the use of a personal name as a title virtually eliminates the possibility of referring to you.

8. Uzbek national features are that the linguistic behavior of Uzbeks is characterized by high etiquette, while for most Russians, rigid etiquette communication almost always causes a certain constraint in the choice of language means and, as a result, some psychological constraint in communication.

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