



## THE STUDY OF SPEECH ETIQUETTE AS A SUBJECT OF LINGUISTIC AND CULTURAL ANALYSIS

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### Abstract:

The ecology of linguistics reveals one of the most important problems of modern language and speech, the lack of etiquette, which significantly increases the status of such a concept as speech culture, because the rules of etiquette are its mandatory component.

**Keywords:** Etiquette, Communicative Stereotype, Manners, Rules, Democratization, Culture, Speech

Speech etiquette is primarily related to the concept of etiquette, the attitude towards another person in the process of communication (verbal and non-verbal), the interlocutor's assessment of him and thus his own is a complex system of symbols that indicate a feature.

For example, when a person meets another person, such signs as raising his hat or shaking his head do not exist by themselves, but only exist in relation to the other person and have nothing to do with the meaning of the greeting. On the one hand, this sign speaks of a polite and friendly attitude towards the person who is sending it, and on the other hand, the receiver himself, for example, his age and greeting gestures are not typical for young people, general rules of etiquette, membership in society and his position in society - in different communities (pedestrian or (students, relatives, friends, colleagues) use, more precisely, communication means that it is a sign of everyday and universal achievements. Speech etiquette ensures the etiquette of verbal behavior and organizes broad communicative stereotypes used in verbal situations and narrow stereotypes in the boundaries of attention and attraction. For example: greetings, introductions, apologies, congratulations, thanks, apologies, suggestions, and requests for advice fall into this category. [Formanovskaya 1982: 190]

Ethics is a field of philosophical knowledge that studies the general conditions and forms of moral relations in the system of historical mental and practical activity of people. The subject of ethics is the expression of historically defined norms and rules of behavior that are implemented in the moral behavior and behavior of people.

The French word "etiquette" entered all languages of the world and was accepted without translation for a

long time. Literally translated from French, "etiquette" means a ceremonial label. In addition, the Greek words "ethics" and "ethos" mean habit, inclination, and both refer to a certain stability and internal order in the course of the spiritual and cultural development of mankind. From the time of Aristotle, the concept of "ethics" began to denote the field of philosophical knowledge that studies human qualities. [Rosonenko 1998: 26]

"Etiquette is what you are doing and saying when people are looking and listening. What you are thinking is your own business. Etiquette is what you do when people see and hear you doing what you think is your business. [The International thesaurus of quotations 1974: 382]. This example shows how important it is to follow the norms of behavior established in society without showing humanity. At the same time, such a unanimous and unified understanding of the rules of etiquette, perhaps, will soon enter the history of mankind to strictly regulate the behavior and communication of people. And this arrangement has a deep meaning. Otherwise, it cannot always accompany humanity throughout its life activity.

Etiquette is a set of rules of behavior that regulate the external manifestations of human relations (how to treat others, how to address and greet others, manners of behavior in public places, clothing). Moral knowledge cannot be established by anyone trying to determine the standards of human worth without coming into contact with other people and recognizing that their evaluations are full of subjective meaning.

Etiquette is an important part of the external culture of individuals and societies. It has a more or less strictly regulated ritual character and contains



particularly important requirements for compliance with certain forms of behavior.

In modern society, the rules of etiquette reflect the process of democratization and humanization of social life, which becomes much simpler, freer, and has the meaning of daily benevolence and respect for all people, regardless of their position and social status.

Modern etiquette inherits the customs and traditions of almost all countries from ancient times to the present day. Basically, these rules of behavior are universal, because they are observed not only by certain societies, but also by representatives of the most diverse socio-political systems that exist in the modern world. Moral standards differ from other means of social regulation, law and custom traditions in that they assume freedom of choice and are primarily based on secondary punishment measures such as shame, remorse, awareness of one's obligations. Speech etiquette is also related to other aspects of science, that is, stylistic aspects of text production; [Formanovskaya 1984: 3-14]

Speech etiquette is understood as a system of language signs and rules of use accepted at a certain time in a certain society for establishing voice communication between interlocutors. There are several rules of etiquette, among which the basic rules of etiquette are used in most cases: judicial, diplomatic, civil service, business, military and ordinary citizens Official, military General civil etiquette. The difference between them is that diplomats attach great importance to following the rules of speech and behavior, because breaking the rules can damage the reputation of the country or its official representatives and cause complications in the relations between the countries.

Since each level of politeness has its own speech etiquette, all polite words and phrases can be classified according to stylistic criteria and accordingly divided into formal neutral and friendly speech styles. [Formanovskaya 2002: 234]

In public office, rather than age, gender or individual qualities, social status and position, that is, lower and higher leaders, are more important, and they communicate politely in public places. The official level of politeness is expressed in the social conditions of the interlocutor's behavior and intentions in educational, health and service institutions, organizations, and business circles. words and actions are formed differently. In official situations, deviating from the official level of politeness is perceived as open rudeness towards the interlocutor and may lead to conflict and even break the official relationship.

Therefore, it is necessary to strictly observe the level of official politeness provided by the rules of etiquette.

At the average level of politeness, polite communication occurs not only between strangers, but also between familiar people who are not in a formal or friendly relationship. Finally, the level of friendly politeness describes communication between family and related groups, friends and acquaintances. I will explain with an example whether there are levels of politeness and tone of voice.

Where is the shop of clothing? "Where is the clothing store?" This is possible at the level of familiarity, but not at the level of moderate politeness, where you should politely ask a stranger. Excuse me, could you tell me please? Where is the shop of clothing? "Excuse me, can you tell me where the clothing store is?"

### **References in dating situations**

How to call a person depends on the type of acquaintance, we call him by his first name, patronymic, nickname or in some other way, and if we call the listener-addressee, we also call that person, and in this case. language gives us a lot [Formanovskaya 1989: 159]

Dating is done directly or with the help of intermediaries. The more formal the situation, the more important is the presence of an intermediary to perform the act of dating. National cultural characteristics of communication play an important role in the English communicative culture, in which mediators appear more often than in the Uzbek culture. In the past, it was not customary for the British to talk to people and answer questions from people they did not know. Although the obligation to introduce people has weakened in modern Britain, the importance of the ceremony of introduction remains very high.

There are a number of stereotypical expressions that are used in certain situations at work, whether it's at college or at a conference, and choosing them helps to establish certain relationships.

Let's look at some examples of dating in English without an intermediary

Hello, my name is Mr. Smith.

I have been looking forward to meeting you."

I am Brian Evans. I have always wanted to meet you.

Just saying "I want to meet you" makes a good impression on the person you are talking to.

In informal situations, you can use the following phrases: Hello, my name is Peter Hopkins. "Hello, I'm Peter Hopkins", which means "Let's get to know each other!"



Hello, my name is Ann. "Hello there! "My name is Anna" has the same meaning as "Let's meet" for the English.

I am Ann. How do you do? "I'm Anna. How are you doing?". This phrase is used in the sense of "Let's get to know each other!".

The last used phrase expresses not only the desire to get acquainted, but also the fact of getting acquainted. The influence of national culture on the nature of normative stylistic structures is profound, but somewhat indirect in comparison with its reflection on vocabulary.

Speech etiquette is a set of socially determined and culturally specific rules for the speech behavior of people in communicative situations, according to their social and psychological roles, roles and personal relationships in formal and informal communication situations. According to E. Bern, speech etiquette is the sphere of "social caress", which is a national cultural component of communication. Etiquette is universal, but its expression is specific to the country, so it should be studied through linguistic and cultural expressions.

Ethical behavior seems to be a standard, stereotypically closed system, and according to N.I. Formanovskaya, truth in communication is of higher importance than sincerity for the cultural community of people. Therefore, linguistics and cultural studies also study the processes of living communication, that is, the relationship between linguistic expressions and culture, people's way of thinking, social ceremonies, traditions and customs.

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