

SPEECH ETIQUETTE AS A PART OF THE ETHNIC MINIMUM

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Annotation. In this article, speaking manners are discussed as a part of the cultural minimum. In particular, the choice of speech etiquette rules has an impact on learning a foreign language. The history of language can be traced back to the prehistoric era when speech etiquette first emerged. According to the members of the ancient civilization, human speaking activity can directly affect people, animals, and the environment; controlling this activity is primarily related to the desire to produce certain events or, on the other hand, to avoid them.

Keywords: speech etiquette, formulas of speech etiquette, act of communication, requirements of speech etiquette, archaic society.

Introduction. The linguistic and cultural map of the world includes rules of speech. Possession, comprehension, and free will Speech etiquette is a part of the linguistic and cultural picture of formulae, and it depends on how people behave. In particular, the choice of speech etiquette rules has an impact on learning a foreign language. It is impossible to initiate conversation, continue contact, or finish communication without proper speech manners. Speech etiquette refers to a set of guidelines that this culture has established for the form, substance, order, personality, and situational significance of statements.

Particularly, speech etiquette refers to the phrases needed to bid someone adieu, make requests, apologize, be welcomed in a variety of settings, give different kinds of treatment, etc¹. At the intersection of linguistics, theory, and history of culture, ethnography, country studies, psychology, and other humanities, the study of speech etiquette holds a unique place. Speech etiquette broadly speaking describes practically any effective act of communication. Speech etiquette is thus linked to the so-called postulates of speech communication, which enable and facilitate communication partners' successful engagement. These are the precepts put forth by G.P. Grice and derived from the cooperative principle that underlies all communication. The postulates of speech communication include those of quality (the message shouldn't be false or without proper justification), quantity (the message shouldn't be too short or too long),

¹ *Formanovskaya N. I. The use of Russian speech etiquette. — M., 1982. 4–5 p.*



relationship (the message should be relevant to the addressee), and method (the message shouldn't contain words and expressions that the addressee won't understand)².

A communication failure results from the violation of one or more of these postulates to variable degrees. Since the purpose of communication is thought to be the efficient delivery of information, other significant needs, such as the postulates of civility (every message should be polite, tactful, etc.), are not included in the Grice number of fundamentals. It is noteworthy that even with such a utilitarian articulation of the issue, the criteria of speech etiquette must be taken into account as the prerequisites for effective communication. Additionally, these specifications are crucial for messages that serve additional purposes, such as creating personal connections or winning over listeners³. The rules of civility invariably come into play in these situations. Others are pushed to the side, like the relationship's postulates. As a result, it is advised to avoid making statements that could provide the recipient unpleasant connotations as well as those that may annoy or outrage the addressee. For instance, the phrase "Our beer — a beer that does not get fat" was deemed ineffective since it calls attention to the reality that beer does indeed get fat. As a result, in this instance, the standards of relevance and accuracy are not as important.

Expressions of sympathy, complaints, guilt, grief, etc. in the context of speech etiquette are specifically permitted in this culture. For instance, while complaining about difficulties and issues is common in some cultures, it is not in others. The tale of their accomplishment is acceptable in some societies but not at all in others. This may also cover particular speech etiquette guidelines, such as when and how to bring up certain topics in conversation. On the other hand, speaking manners can be viewed from the perspective of linguistic convention. As a result, the notion of appropriate, culturally acceptable speech encompasses some notions of the standard in the area of speech etiquette. Additionally, breaking literary language standards and rules, particularly if it appears careless, might be considered a violation of speech etiquette in and of itself⁴.

As a result, there is a hierarchy of the speech etiquette rules. They are a significant component of each native speaker's active and passive language use, but on the other hand, these needs are connected to a more or less high level of speech culture. The line between common speaking practices from the accepted standards of speech etiquette is unavoidably porous. Speech etiquette is always applied in a way that

² Shkatova L. A. *The dictionary of business man.* — M., 1994. — 7 p.

³ Lakoff R. *Language in Woman's Place // Language in Society.* — 1993. — № 2. — 32 p.

⁴ Ushakov D. N. *Explanatory dictionary of the Russian language.* — M., 2000. — 214 p.



deviates from normative models, and this is true even when participants are unaware of the rules' requirements. The desire of the speaker to express his or her attitude to the listener or to stress his or her interpretation of the circumstance may be the cause of deviation from the standard or overly meticulous adherence to it⁵.

Conclusion. One cannot think of a language culture that does not include etiquette guidelines for speech behavior. The history of language can be traced back to the prehistoric era when speech etiquette first emerged. Speech etiquette, like general etiquette, has a ritualistic history in ancient culture. The word is given extra significance concerning magical and ritualistic concepts as well as the interaction between humans and cosmic forces. Therefore, from the perspective of the members of the archaic society, human speaking activity can directly affect people, animals, and the environment; regulation of this activity is associated, first and foremost, with the desire to bring about certain events or, on the other hand, to prevent them.

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⁵ Formanovskaya N. I. *Speech communication: communicative and pragmatic approach. M., 2002. — 177 p.*

