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### **Annotation**

This article is devoted to the solution of an important problem of the language - the study of the functions of speech etiquette in the Russian and Chinese linguistic world-images. Language is a part of culture. Culture includes the regulatory elements such as ideals, moral norms, traditions, customs, etc. Together they constitute social norms of behavior, compliance with which is an essential condition for saving the society as an integrated whole. The purpose of the study is to reveal the linguistic peculiarities of speech etiquette in the Russian and Chinese linguistic world-images. The speech etiquette in different communicative cultures is a subject of the study. In accordance with the purpose and subject of the study, we set the following tasks: • To define the content of speech etiquette in linguistic world-images. • To identify the national and cultural identity of speech etiquette in the Russian and Chinese communication cultures. In the course of the study, we used both empirical and theoretical methods of research. The first group included primarily the methods of the source and text studying, classification and the results analysis. The second group included the analysis method, aimed at investigating the overall dynamics of the subject, the system analysis method, enabling to consider the development and structure of the subject in their relationship by the results of the questioning.

**Key words:** speech etiquette, speech activity, relationship between speech etiquette and activity, communication of speech etiquette, language, communicative culture

In the process of socialization, the person, becoming a personality and mastering the language more and more thoroughly, knows the ethical rules of relationships with other people, including the speech relationship, in other words, masters the communication culture. For this, it is necessary to be guided in the situation of communication. Everyone tries to fit not only in the role attributes of the partner, but also in own social attributes. At the same time, everyone strives to meet the expectations of other people, to approach the "pattern", developed in the minds of the native speakers, to act according to the rules of communicative roles of speaker and hearer.

When talking, everyone tries to build the text in accordance with the stylistic norms, to possess oral and written forms of communication, to be able to communicate closely. Specificity of speech etiquette is that it describes both the daily practice and linguistic norm. The elements of speech etiquette are present in the everyday practice of any native speaker, which easily recognizes these expressions in speech and expects their use in certain situations from the interlocutor. On the other hand, speech etiquette can be viewed from the perspective of the linguistic norm. The concept of proper, cultural, normalized speech includes certain representations of the norm in the area of speech etiquette. Since the main purpose of verbal communication is the exchange of information, that is, the transmission and perception of a certain sense in the form of one or another speech etiquette, it is necessary to identify the factors that should be considered in the course of this exchange. Some of these factors are defined as the principles of verbal communication, which are mandatory for participants of speech interaction. These include communication maxims presented by Paul Grice as a basic principle of cooperation with the following moments: the Maxim of Quantity, that is, the requirement of sufficient informativity of a statement; the Maxim of Quality, that is, the requirement of truth; the Maxim of Relation, the requirement of compliance of a statement with the topic of communication; the Maxim of Manner, the requirement of clarity, that is, the uniqueness, orderliness, brevity. These maxims reveal the connection of the speakers' purpose with their interests, their assessment of the situation of communication and some other extralinguistic factors. Speech actions must meet a number of socially accepted rules of behavior, correlating the hearer's expectations and certain speaker's obligations – the rules of politeness. Some of these rules were characterized by Geoffrey Leech. He proceeds from the fact that the rules or principles of politeness are more important for communication. Speech etiquette of the modern Chinese is an integral part of their traditional spiritual culture. The Chinese speech etiquette stipulates the respect for the people who are elder by age and superior by status, the friendly attitude to the people who are younger by age and status. Moreover, the choice of etiquette expressions is subject to the objective of the role exaltation and the status of the addressee and the detraction of the role and status of the addresser. Violation of this rule indicates the addresser's arrogance and bad manners. The most approximate Chinese equivalent of the Russian word for politeness is translated as "polite behavior". Politeness in modern China has got a new look and new content. Among the etiquette requirements for oral speech, the intonation of statement occupies an important place. When expressing gratitude, the Russians often do not dam up their feelings. The Chinese, on the contrary, avoid straightness and do not show their

emotions, they usually prefer not to express gratitude directly and often use indirect gratitude. However, in comparison with the Chinese, the Russians more often express gratitude. The Chinese, stranded in Russia, are surprised that the Russians say thank you in cases, where gratitude is unnecessary in their view. This applies to both the service sector and other sectors and situations of communication: at work, in the family, in communication with friends, etc. In the Russian community, the role of indirect gratitude is mostly expressed in praise, compliments and wishes. The Chinese use a combination of direct and indirect gratitude more often than the Russians. This allows emphasizing the degree of gratitude and showing the respect for the addressee. For example, in a restaurant the waiter says to the visitor: It's your tea! Ivan: Thank you. The student pays for his schooling in the bank, the operator says: Well, that's all. Student: Thank you. The father and son are talking at home. Father: Tima, we have a little bread, go to the store. Son: Well, Dad, just a moment. Father: Thank you, son. Friends are communicating on the phone. In the Chinese culture, helping and caring are considered so natural for people, staying in close relationships, especially family members, that in such situations it is not accepted to express gratitude, otherwise you may be perceived as a stranger. But in recent years, under the influence of other cultures, family members and familiar people sometimes thank each other, although it is not necessary. In the restaurant and the shop, as already noted, people do not thank because of duties, officially. The Chinese proceed from the fact that gratitude may be no less important than the direct one expressed by words based on the expression of solidarity with the interlocutor. A Chinese proverb, which is literally translated as "kindness without saying thanks", shows exactly this feature of the Chinese speech and behavior. In the Russian speech etiquette, formulas of gratitude are used as an expression of attention. Their main pragmatic purpose is in maintaining relations between the interlocutors. The words "thank you" and "I'm grateful" are partially symbolic in such situations. For example: In the store, the buyer, returning unnecessary things to buy, says: I take just that. The seller says: Thank you. The daughter is going to meet with her friend and her mother gives her advice: Do not forget to take the money for the bus ticket. Daughter: I've taken, thank you. Thus, the gratitude may be either formal or sincere. It is important not to confuse the automatic "thank you" in the fairly formal situations with that one which expresses sincere gratitude, although this distinction is not always easily to establish. In the store One can draw attention to the fact that the main Chinese unit, marking gratitude, has also the meaning to admit mistakes, apologize, which gives reason to believe that the Chinese gratitude is semantically closely linked with the idea of admission of guilt. It is also significant

that the Chinese expressions, which are transmitted by the Russian sentences “I am ashamed, I’m embarrassed”, are used by the Chinese to express gratitude in certain situations.

**Conclusion**, this article our analysis of the speech etiquette formulas in the Russian and Chinese communicative cultures showed that they are characterized by both universal traits and national and cultural peculiarities. As noted by our respondents, such a strategy in the Russian society is possible, but in general it is not characteristic of it. In the Russian language, the strategy of approbations of the addressee’s actions, which is expressed by means of compliments and praise, is often used. Although the compliment is an indirect expression of gratitude, it is the second additional speech means, a kind of repetition. Sometimes it can be the main and first speech act, expressing the emphatic attention to the interlocutor. The Russians often express the wish after gratitude and the Chinese speak out their care about the partner or willingness to repay for the received kindness. The article has reviewed how conditions of the communication situation (for example, the designation of the characteristics of the addressee’s statement) affect the shift in the use of the formulas of speech etiquette. Using the experimental data, we have not attempted to give the assessment in the manner like “right/wrong

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