
THE IMPORTANCE OF SPEECH ETIQUETTE IN LANGUAGE COMMUNICATION

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Abstract:

the article analyzes the scientific-theoretical foundations of speech etiquette, its practical aspect, and the quality of its relevance to ethical standards in language communication. The study of language not only in relation to communication, but also in its integral connection with ethics, education and upbringing, and the issues of interrelationship between its linguistic and cultural aspects have been studied.

Keywords

Language, speech, ethics, linguistic culture, speech etiquette.

Introduction

The fact that today's educational process is being harmonized on the basis of national values, it is of great importance to educate the younger generation in the spirit of love for the Motherland and respect for the heritage of their ancestors. In textbooks and manuals created on the basis of modern and national requirements, topics aimed at teaching the Uzbek language as the state language are an important factor in the students' mastery of the laws and regulations of our cultural language, which is considered our rich spiritual heritage. Based on this, attention is paid to developing the scientific and intellectual thinking of students and young people using the rich and unique capabilities of our native language in the educational process. The inclusion of subjects such as "Uzbek language use in the field", "Rules of business and spelling in the state language" designed to teach the Uzbek language as the state language in all types of education in the educational process accelerates the methods of students' mastery of the essence of the content of terms and concepts focused on the field. Secondly, by mastering the science of the use of the Uzbek language in the field, studying oral and written communication in the state language, orthoepic and spelling rules of the language, industry terminology, specialized language, speech skills, filling out and formalizing industry documents, students form their scientific worldview, skills in the targeted use of the language features of specialist speech. In the implementation of such features, text didactic games play an important role in developing the skills of systematic, industry-specific teaching of the language. Strengthening the knowledge and skills acquired by students in the Uzbek language on the basis of teaching the state language expands their opportunities for perfect mastery of the language within the framework of their chosen specialty. Based on this, the correct use of the possibilities of the Uzbek language in the speech process by establishing the issues of systematic

teaching of the state language to students of non-philological education is one of the practical and theoretical issues in improving professional communication skills.

In the process of teaching the state language, taking into account the latest achievements of science, developing tools to increase students' scientific creativity in the field, and on this basis, the productive and effective use of text tasks, tests and crossword puzzles that encourage them to think about the problem is one of the main factors in the formation of students' creative abilities. In particular, when organizing classes based on various educational technologies and methods, it should be taken into account based on language capabilities. It is advisable to organize classes using work in small groups, game technologies, presentations, syncwine, clusters, debates and other interactive and innovative methods. Also, considering that research on the issues of work in the educational process, formalization of documents in an official style, and the creation of software applications aimed at improving the skills of using modern electronic forms of documentation, and the development of instructions are the responsibilities of teachers, improving the skills of teachers in work is also an urgent problem.

The granting of state status to the Uzbek language has given rise to the ability to express many practical and theoretical problems in the field of language in various aspects. After all, the multi-layered nature of the communication system existing in our language, its formation on the basis of certain norms, is carried out directly through the process of everyday speech. The speech process, in turn, forms various communications of words in the language, expressing the nuances of meaning, the process of emotionalization of feelings. For this reason, since ancient times, special attention has been paid to speech etiquette and its semantic nuances. In particular, issues such as the value of words, the ability to use them wisely, the ability to express a lot with little, and the ability to speak beautifully and politely have attracted the interest of many scholars. In his work "Mahbubul-qulub", Alisher Navoi talks about the etiquette of speaking with a soft, pleasant and melodious voice, and shows that speaking without thinking about the language is impolite, and speaking rudely is harmful. "The tongue is an instrument of speech with such dignity and is also speech, if impoliteness appears, it is a disaster for the head." Therefore, it is not without reason that the language is compared to a nightingale as a moral criterion.

Gulshane keldi jismi insoniy,

Nutq oning bulbuli xush ilhoni.

Boʻlmasa soʻz, ajab balo boʻlgay,

Bulbuli nutq benavo boʻlgay (Alisher Navoiy).

The process of speech communication is not only the correct, appropriate and purposeful use of words in the language, but also one of the main factors determining the expression of each action, the criteria of general morality, which we can also call the expression of speech etiquette. After all, the lexical meaning of the concept of "etiquette" is taken from the French language and represents "label". In the conceptual sense, there is a habit of relating to the collective body of morality, customs. Because it expresses the content of the vocabulary of morality formed in the Greek "ethos" - "custom", "character". Speech

etiquette is one of the main factors of human culture. Etiquette is a broad expression and aims to systematically study the laws and rules of behavior accepted on a universal scale. From the point of view of linguistics, it is the ability to correctly, clearly, logically and effectively use the words of the language in the process of communication, adhering to the norms of the literary language, as well as to convey them based on the requirements of moral criteria. Therefore, in language communication, that is, in the process of cultural speech, speech etiquette is the ability to apply moral criteria along with the requirements of the culture of literary speech, understanding the essence of their content.

In world linguistics, since the beginning of the 20th century, in order to prevent cultural and cognitive misunderstandings in communication, and to scientifically and practically observe the fact that the principles of the language and culture of each nation are subject not to a certain standard pattern, but to their own, individual laws and rules, the concepts of Politeness (speech etiquette) and Face (expression of respect) have entered science in Far Eastern and Western linguistics since the beginning of the last century. The study of speech etiquette units reflecting the cultural state of the language in the system of linguistic and non-linguistic factors expands the possibilities of theoretical study of linguocultural issues of linguistics [1,5].

The theory of speech etiquette within a particular culture assumes that social actions use linguistic devices depending on the situation, territory, and by whom the communication is carried out. In Uzbek, as in other languages, the analysis of the structure, function, semantic properties, and application aspects of speech etiquette formulas, that is, the means of expressing the meaning of respect, is considered from the point of view of the fact that not only a socio-positive subjective meaning has linguistic and speech means, but also the cultural content of the environment of speech. After all, “just as cultures differ in standards for the appropriate amount of interpersonal space (“territoriality”), so politeness corresponds to the “psychological space”, and cultures also have differential norms here”. Of course, this meaning of respect constitutes the main category of speech etiquette formulas. As we noted above, the speech etiquette formula in languages is considered a sociolinguistic phenomenon and has its own lexical grammatical means and methods of expression. In the application of speech etiquette formulas, along with the social factor, linguocultural factors play an important role[2,23].

N.G. Komlev noted that “Lexical meaning is accompanied by a cultural component. Along with recognizing the existence of some internal structure of the word, that is, the word-sign denotes some concept beyond itself, we must also recognize that the cultural component in the word structure depends on the cultural environment of the individual” [3,116]. It is clear that when we talk about the national-cultural and cultural-historical structural unity of meaning in a language, about the lexicon without alternatives and about the connotative lexicon, we primarily mean the common units of national-cultural semantics. S.V. Ivanova notes that the linguistic and cultural sign inherent in lexical units is understood as the expression of the life of the people, their traditions, customs, and history in the language [4,6]. As the scientist noted, the life of the people and their religious views are directly

related to the factors expressed by the national language. Failure to understand its meaning and content also indicates that the essence of certain concepts is different from the etiquette of speech communication. These situations are also directly visible in the text of folk epics. For example, in the epic "Alpomish", which is considered the heroic epic of our people, there are such poetic lines, and failure to understand its essence in the meaning of the concept indicates a state of corruption of the text.

Tog'lar aziz bo'lar tuman bo'lmasa,
Yo'llar aziz bo'lar karvon yurmasa,
Bog'lar aziz bo'lar bog'bon bo'lmasa,
Mulki xarob bo'lar sulton bo'lmasa[5,342].

Although the word "Aziz" means "great", "valuable" in Arabic, this word does not have this meaning in the epic. Because the spiritual situation presented in the epic is expressed in the language of the epic hero. The word "aziz" in this text is an ancient Turkic word, which is used here in the meanings of "abandoned", "ruined", "unseen". It is clear that the word not only shows the manifestation of one meaning in the process of communication, but also has a special meaning with its subtleties.

In conclusion, the issue of speech etiquette in language communication should be studied as an object of research not only within the framework of linguistics, but also within the framework of educational, moral criteria on a broad and systematic basis. This also indicates that the science of linguistics is studied in a generalized system of linguocultural and ethnocultural aspects.

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