



## National components in the structure of speech etiquette in english and uzbek languages

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**Abstract:** *The article discusses national components in the structure of speech etiquette in English and Uzbek languages. It also deals with basic formulas of speech etiquette of the English and Uzbek language and their use. Establishing a speech contact between an interlocutor of a different nationality.*

**Key words:** *speech etiquette, interlocutor, politeness, polite communication, national etiquette.*

English speech etiquette is a set of special words and expressions that give a polite form to English speech, as well as the rules according to which these words and expressions are used in practice in various communication situations. Speech etiquette imparts politeness to speech, regardless of its content.

English speech etiquette has a long and very authoritative tradition - any deviation from speech etiquette is perceived as a manifestation of bad manners, impoliteness, or as deliberate rudeness.

In an English-speaking society, cultural people communicate at three levels of politeness - formal, neutral and familiar. Each level of politeness has its own style of speech.

At the official level of politeness, polite communication is conducted in an official setting, when age, gender or personal dignity is of predominant importance, but the social status of the interlocutors and their positions. The official level of politeness is the norm in institutions, organizations, business circles, in the field of education, health care, services, etc. The social conditioning of the actions, deeds and intentions of the interlocutors is expressed in the style of their verbal behavior, which is formed differently than verbal behavior in a home environment, a friend's circle or in casual communication with a stranger. Deviation from the official level of politeness in an official setting is perceived as a clear disrespect for the interlocutor and can lead the interlocutors to conflict and even rupture of their official relations. Therefore, it is necessary to strictly adhere to the official level of politeness where it is necessary and provided for by etiquette.

At a neutral level of politeness, polite communication is carried out between strangers, as well as between those familiar people who are not in formal or familiar relations.

A familiar level of politeness is typical for communication in the family and family circle, as well as between friends and acquaintances.

English speech etiquette is one of the components of the forces of the great art to please and win over people. Words expressing a request, gratitude and, most importantly, an apology, are central to the communication of the British with each other. Sometimes English people express politeness in ways that are not always understandable in other languages. It can be quite difficult for an outsider to immediately master the necessary set of English courtesy formulas [2, 320].

As far as in the Uzbek language, there is a clear border in addressing people belonging to different circles of communication. Nevertheless, regardless of the situation, the utmost politeness and tact is maintained when communicating.



For Uzbekistan, as for most eastern countries, in situations of appeal and attracting attention, gender is of great importance. Certainly a great deal of politeness is addressed to males. This is due to the centuries-old foundations and traditions that have developed throughout the history of the Uzbek language. And, although, in our time, not all of these traditions are properly observed, among them there are those that remain unchanged [5,41].

One of these "features" of Uzbek speech etiquette is that if a man needs to turn to someone from a company of men and women, it is preferable for him to turn to a man. Conversely, a woman usually has to go to a woman.

It should also be noted that the younger generation addresses strangers, adults and relatives exclusively on "You-Siz", this is a sign of good manners, while the older participant in the conversation may well respond more naturally, to "You-Sen".

Let's consider the first thematic group of the speech etiquette of the Uzbek language, "appeal". In it, one can single out both the most universal formulas, independent of the closeness of acquaintance and the degree of kinship, and specific ones.

For the representatives of the Uzbek language, the most typical is the use of address formulas using the terms of kinship "aka" and "opa", where the word "aka" means "brother", while when referring to a sister, the word "opa" - "sister" is used.

These appeals are also used for blood non-relatives. There are several uses of the words "aka" and "opa":

- when referring to an older person;
- taking into account social status;
- as neutral to the unfamiliar;
- as an expression of kinship.

As for the more specific forms of address, they can be divided into three main categories:

- addressing strangers;
- appeal to acquaintances / friends;
- appeal to relatives.

All these groups take into account the age and gender characteristics of the use of forms of treatment. Let's consider each of them in more detail.

The first group denotes polite treatment between strangers.

When a representative of the younger generation addresses a stranger, an older person, the following forms of speech etiquette should be used: in addition to the universal forms "aka" and "opa", if there is a difference in age, but not very large, in the Uzbek language there is also an address "biodar" (comrade) to a stranger, but as a rule, only a man can turn to this way.

Elderly strangers can be addressed with the words "otakhon" (father), which is also typical when a man addresses a man, while a woman can refer to him as "buvajon" (grandfather); to address an elderly woman, the form "buvijon" (grandmother) is used.

In the opposite situation, that is, when an older person, and more often an elderly interlocutor, turns to a younger one, he can use such forms of address as "bolam" (my child), which is also typical when addressing a young man and a girl; "O`g`lim" (son), when referring to a young man or "kizim" (daughter), when referring to a girl.



When communicating with peers, representatives of the younger generation, in the conversation, as a rule, appear the universal forms "aka" and "opa".

If this is a conversation between elderly people, approximately equal in age, then for this case there is no specific form of treatment.

In the process of upbringing, a person, becoming a person and more and more completely mastering the language, also learns the ethical norms of relationships with others, including speech relationships, in other words, masters the culture of communication with the help of linguistic means [6, 40]. But for this it is necessary to navigate in the communication situation, in the role characteristics of the partner, to correspond to one's own social characteristics and to satisfy the expectations of other people, to strive for the model that has developed in the minds of native speakers, to act according to the rules of the communicative roles of the speaker or listener, to build the text in accordance with stylistic norms, possess oral and written forms of communication, be able to communicate in contact and distant, as well as possess non-verbal means of communication inherent in this nation.

In every national society, etiquette has gradually developed as a system of rules of conduct, a system of permissions and prohibitions that organize moral and ethical norms as a whole: protect the younger, take care of the family, respect the elders, be kind to others, do not offend, do not offend people who depend on you, be hardworking, conscientious, etc [4, 34].

Uzbek speech etiquette, like any other national etiquette, is one of the components of ethnic culture, a means of expressing the internal and external state of an individual and a people, a linguistic, speech, moral marker of human behavior and society as a whole.

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