

ANTHROPOCENTRIC STUDY OF SPEECH ETIQUETTE IN INTERCULTURAL COMMUNICATION

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Abstract

This article focuses on the importance of speech etiquette in intercultural communication. An analysis was carried out regarding the development of speech etiquette of representatives of different cultures during the communication process, the changes that occur as a result of the interaction of speakers of different nationalities. During the conversation, the importance of culture, the factors influencing the formation of English and Uzbek speech ethics were discussed. Also, the concepts of culture, speech, ethics and anthropocentric research were defined, and their role in revealing the essence of the subject was emphasized. This analysis shows that language and culture are the main factors in communication. The quality of speech etiquette as an anthropocentric factor shaping communication through language and culture took an important place.

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INTRODUCTION. The linguacultural map of the world includes speech etiquette. It depends on the behavior of people whether they own, understand and use the formulas of speech etiquette. When learning a foreign language, the choice of rules of conversational etiquette is especially important. Without the right manner of speech, it is impossible to start, maintain or end a conversation. Speech etiquette [1] refers to a set of rules established by that culture regarding the form, content, order, nature, and situational relevance of comments. In particular, speech etiquette includes phrases used for farewell, requests and apologies, as well as types of address and intonation signals that determine polite speech. The study of speech etiquette occupies a unique place at the intersection of linguistics, theory and history of culture, ethnography, local history, psychology and other humanities. In a broad sense, good speech manners determine almost any effective act of communication. As a result, speech manners are linked with the so-called postulates of speech communication, which provide and contribute to the effective involvement of communication participants.

We define speech etiquette as a set of socially conditioned norms for establishing a dialogue between interlocutors, for communication between people of different social status in a formal and informal setting. As a result, speech etiquette plays a regulatory role in choosing the appropriate register of communication, which takes the form of specific speech acts [2], and is not just a functional and semantic field of communicative units used in polite communication situations. [3]. Because of this, humans have developed a unique set of rituals and formulas that allow us to maintain a heart tone in our verbal exchanges.

Etiquette, described as a set of norms of behavior relating to the attitude towards others (manners, forms of address and greetings, behavior in public places and even the manner of dressing), is associated with speech etiquette.

An important aspect of culture is etiquette, which determines how people should behave in normal circumstances. Misunderstanding and culture shock are the result of non-observance of decorum in communication.

Since the standards of etiquette are associated with the traditions and customs of individuals, their comparison can be very useful in studying the communicative features that are characteristic only for a given nation. Speech etiquette occurs in the form of clichéd phrases, which are stable units of communication that are repeated in direct communication in order to imitate ordinary scenarios. In addition, speech etiquette is considered as "micro-national-specific sustainable communication formulas adopted and prescribed by society to establish contact between interlocutors and maintain communication" [4].

An important facet of the country's culture is speech etiquette. In order for representatives of different cultures to communicate normally, it is important to learn the system of national features of speech etiquette, since it symbolizes the background knowledge of people who speak the language.

From a theoretical point of view, the theory of speech communication served as the basis for the development of the idea of politeness in modern pragmatics. One of the guiding principles is the principle of politeness, the operation of which often has a fundamental effect on how something is said. Politeness is the basis of social influence, built on respect for another person. This broad idea is reflected in both verbal and non-verbal human correlations. The concept of politeness, which governs a person's interaction with society, relates to the practice of good manners. "The socially determined norms of behavior in the society" is how etiquette is defined. Depending on the social attribute, any member of the community is assigned a particular mode of behavior. The manner in which people speak in public is governed by speech etiquette. In various social contexts of the intercourse, people can participate in communication as either a speaker or a listener. The standards of speaking etiquette differ depending on the context of the interaction, the intercourse scenario, and extra linguistic elements such as the role and interpersonal relationships of the communicants. The level of standardization of a speech act or a particular interaction circumstance determines how predictable a speaker's speech behavior is. Two categories of circumstances can be distinguished. Situations where a speaker's speech behavior is ritualized fall under the first category. This indicates that these situations can take a variety of forms. And the speaker makes automatic use of them. Speech acts that convey a response to the behavior of others are known as etiquette (ritualized) speech circumstances. Examples include expressing thanks, condolences, congratulations, wishes, and declarations of war. The second sort of speech circumstance comprises those where a speaker has a variety of options to express his or her communicative aim.

The speech act of language must first be considered in relation to culture. Then it is necessary to study the individual language of the author, because the cultural concept is perceived as information that is manifested in the specific characteristics of the national culture. Conceptual analysis allows to reveal the essence of cultural understanding. Its main purpose is to define the symbols of national culture and explain the essence of general cultural concepts that summarize the knowledge of the linguistic picture of the world.

Assessment of the effect and role of language modification, i.e., editing tools, as a result of examination of the speech occurrence of the language in the context of accompanying speech [5] paradigms: physiological, mental, moral, aesthetic, cultural, speech situation - speech conditions and speech style, depends on the social value of speech and the importance of expressiveness and creativity.

The research of speech communication related to the personality factor in the process of language and speech acts is a source of study of the lingo-pragmatic and psycholinguistic direction. It was determined

that the process of speech communication is a dynamic system consisting of a combination of many national, ethnographic, social, philosophical-cultural, moral-aesthetic, historical, domestic and spiritual factors. After all, subjectivity and objectivity in speech cannot be researched separately from each other, systematicity is characterized by the property of integrity. Only when speech activity is studied in connection with the mental, physiological, social, spiritual, and cultural systems that are related to it, the true essence of speech communication will be revealed and the speech process as an individual phenomenon will be objectively evaluated.

The interaction of speech by its participants, during the implementation of specific goals and tasks, it is considered desirable to consider the strategic principle of using interactive practice of small forms of speech [6].

Building a typology of interactive practices of the regulatory plan in the structure of dialogic interaction, the framework organization of the emotional speech of small forms in the interpersonal and national-cultural communication space, and determining the existence and nature of the relationship between structural factors is of great importance for speech communication. is enough.

For the purposes of this analysis, the manifestation of desire is a communicative unit of a small form of interactive emotional discursive space built according to the monad principle of a typical frame model of a typical act of interaction with the environment - the will of the speaking subject is a minimal speech of learning as a unit.

Despite the fact that there are many works with different characteristics of emotional units, we cannot say with confidence that this part of the language system has been fully studied to date. Taking into account social, psychological and extra linguistic factors that affect the formation of personal relations of the speaking subject, the state of communication also changes.

Communication has always been a necessity in human life. Exchange of ideas [7] between people can be done through communication. Perceptual ability can determine the actions performed by communicative utterances. Communication is conveyed through both verbal and non-verbal communication. Buck [8] states that there are two types of communication, verbal and non-verbal communication. Verbal communication is a method of conveying messages using words as elements. Non-verbal communication is a way of communicating using gestures, body movements, eye contact, facial expressions or general expressions as elements. In communication, the meaning is deeper than the actual meaning of the words or phrases that the speakers utter.

Words are used to express the attitude and feelings of people towards a certain event or person, and with their help phrases and speech are created. Through speech, people convey their thoughts, and this is considered the main function of speech, and it becomes an event of information transmission. A speech act is a purposeful communicative action performed in accordance with the rules of language. [9] In pragmatics, any speech act can be considered, such as advice, thanks, threats, requests, excuses, etc. A speech act is a two-way process that involves speaking, as well as hearing and understanding what is heard.

If the basis for speech acts is the pronunciation of certain words and phrases by the speaker using grammatical rules, providing the pronounced expression with a certain content and reference based on these grammatical rules and its correct understanding by the listener is a rhetorical act. The first part of this complex process is called the act of expression or pronunciation. Through the act of expression, the speaker pronounces certain sounds with the help of speech organs and uses certain grammatical rules to form words and sentences during this pronunciation process. As a result of speech participants using words and sentences with a clear referential meaning, the basis for a propositional act is prepared in the structure of the expression.

V. Hak divides speech acts according to their general meaning. He divides them into informative and

non-informative. Related to the transmission or request of informative information. These include statements, promises, incentives. Non-informative include various "social" acts: greetings, greetings, etc. K. Bjuler identifies three components of speech act: addresser, addressee, subject and situation. He connected them with some functions of the language.

The expression of speech etiquette finds its expression in the delivery of motivation in everyday life. When a person implements his motivation in compliance with the norms of etiquette, he should convey his speech to the addressee fluently, clearly and intelligibly, and pay special attention to the complete acceptance of his appeal by the addressee. Therefore, the motivational etiquette of each person is a component of his culture; it shows the behavior and culture of people, manners and morals and serves for effective and successful communication. [10]

In the process of social interaction, the genre organization of speech plays an important role: it supports the social orientation of communicators, without which the success of their actions would be almost impossible. Orientation to the goals and forms of communication, to the distribution of social and communicative roles accepted by speech organized by genre, to foresee communication, to plan it correctly, to adequately respond to the communicative actions of partners and, as a result, to achieve the intended goals allows to achieve. The growing interest of modern linguistics in the study of speech led to the popularization of such concepts as "speech genre" or "communication genre", which began to be found more and more often on the pages of linguistic publications. Considering the organization of speech genres together with the processes of social interaction is a relevant direction: it supports the social orientation of communicators, which ensures the effectiveness of communication. One of the important aspects of the problem of studying the speech genre is that we consider the degree of freedom of the linguistic person within the communicative situation, the ratio of the person's speech behavior in the genre and its acceptance in general. With all repetitions of the types of social interaction, each specific communication situation is unique. Its uniqueness comes from a unique combination of socio-psychological elements that determine the nature of relationships in this specific situation. Linguistic consciousness of a speaking person reflects socio-psychological impressions accumulated throughout his life.

CONCLUSION. Through speech, people convey their thoughts, and this is considered the main function of speech, and it becomes an event of information transmission. In communication, the delivery of speech by the speaker to the listener, its impact and importance is realized as a result of the influence of the anthropocentric framework of the culture of each person. For example, among Uzbeks, the order of communication is often determined according to the age and the status (position) she holds in society (mother-in-law, daughter-in-law, mother, sister, prosecutor, teacher, etc.). During the study and teaching of the English language, its culture is studied. English and Uzbeks communicate based on their cultural ethics. It can be seen that the anthropocentric importance of speech etiquette occupies a special place in intercultural communication.

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