



**USE OF WORDS AND PHRASES RELATED TO THE NORMS OF ETIQUETTE IN THE
STUDIED FOREIGN LANGUAGE
(on the example of Uzbek and English languages)**

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Annotation

Speech (or language) etiquette is an accepted set of forms, commands, signs, and situational requirements for the expression of words. This article seeks to provide information on the importance of developing socio-cultural competencies in foreign language and mother tongue teaching and evaluates language etiquette in language teaching and learning. A comparative analysis of the use of speech etiquette in the process of language teaching on the example of English and Uzbek languages is given.

Keywords: language etiquette, foreign languages, language teaching, culture, politeness.

Most people learn foreign languages to communicate - to be able to speak and understand. In the early stages of teaching any foreign language, teachers introduce the language etiquette of the language being studied in order to better understand and appreciate aspects of the culture. This is because in many cases language learning begins with "Hello" or "My name is ..." and so on, and there are also big differences between the languages being studied and the native languages that describe these languages and their speakers. This suggests that language etiquette should be part of the process of teaching and learning any language. Learning foreign languages at any level is characterized by the interaction of many factors such as mother tongue, culture, level of education, psychological factors, and so on. The difficult task facing a teacher is to develop socio-cultural competencies in foreign language teaching. The American Council on Foreign Language Teaching noted in its standards that communication for learning a foreign language is the foundation of learning a second language, which today is the basis for teaching and learning a foreign language. Many methods and conditions are available, among others individual or group teaching with or without a teacher. Regardless of the method used in the teaching and learning process, a second language should be included, the cultural aspect of the language and the study of the cultures that use the language should be introduced so that students can understand that there are different people, languages and cultures in the world.

Etiquette, as one of the most visible manifestations of moral culture, governs the external culture of the individual, and the observance of the rules of behavior in relationships. In fact, the concept of "label" originated in ancient Egypt in the 2.5-3 thousand years BC. The term etiquette originated in the late seventeenth century. However, ancient sources suggest that the rules of etiquette in the form of taboos, rituals and customs have existed in tribes since ancient times. Failure to follow such rules was tantamount to betraying the community or tribe in which one lived. Initially, such rules covered not



only moral, but also legal, economic, religious and blood relations. Every member of the team obeyed him unconditionally. Thus the rules of etiquette in this period are independent.

Later, these rules were separated independently and began to be considered only at the level of ethical norms. In the ancient East, including in the Samaritans, written monuments regulating human behavior were reflected on the scrolls. In ancient Egypt, however, these rules were expressed not through a set of laws, but through fiction. Such rules were especially divine in Samir. It is said that failure to do so will be repaid in the wrath of God. The ancient Scandinavian literary monument "Edda" contained not only the rules of sitting at the table, but also the rules of wishing honor to the host. Such norms of behavior determined the direction of development of society, lifestyle, people's worldview, society. This led to the emergence of the etiquette of life, the political etiquette, which, along with society as a whole, also marked the external relations of states, accepting without norms and concepts, and applying it directly to social life, does not give the expected result, because modern etiquette criteria, rules and requirements cover all spheres of social life.

Today's etiquette protects human moral relations. However, the moral requirement of etiquette. the delicacy, the sincerity, the sincerity in the compliment, that is, the absence or weakness of the inner morality, does not justify the actions taken. In this sense, it is difficult to achieve the expected result on this path without high moral knowledge and worldview. For, as the ancients said, "When it became clear that everyone should know that knowledge, in practice, he would need it. So know that the they are always in danger, if they want to do something, they do not know the science of action ... "

The rules of etiquette lead to etiquette, etiquette - to kindness, kindness - to morality. sometimes a universal, positive behavior that can serve as a model for human history - a set of actions, as a spiritual phenomenon that determines the level of human maturity, is important not only for the development of the individual, but for society as a whole. a culture that meets the requirements of the time new branch of science that serves to beautify the way of life and to cultivate a system of relationships. Speech etiquette refers to the linguistic symbols and rules of use that are currently accepted in this society in order to establish a communication between the interlocutors and to provide communication in an emotionally positive tone according to the state of speech. For example, phrases on speech labels in Uzbek and English: *mening hurmatim bilan* - with my respect, *marhamat* - here you are, *yoqimli ishtaha* / *bon appetite*, *choy va shakar* - tea and sugar, *sog '* - *salomat bo'ling* - stay healthy and etc.

Speech etiquette is a universal linguistic phenomenon, the morals of which are characteristic of the Uzbek and English languages. At the same time, each language has its own dictionary of words and phrases that reflect the national identity of speech.

When communicating with each other, people transmit this or that information, this or that meaning, convey something, ask something and perform certain speech actions. However, before you can start sharing information, you need to access voice communication, and this is done according to certain rules. We hardly notice them because they are familiar. The rules of etiquette are governed by the rules of etiquette - a system of stable expressions developed in the spoken language and used in the establishment and maintenance of communication. This address: Dear Sir or Madame/ Hurmatli,



Good morning / hayrli tong and so on, accept my condolences- hamdardligimni qabul qiling, you are absolutely right/ siz yuz foiz haqsiz , I would like to invite you/ Sizni taklif qilmoqchiman...

Speech etiquette includes everything that expresses a friendly attitude to the interlocutor, creating a comfortable environment for communication. A rich set of language tools allows you to choose something that suits the speech situation and is convenient for the addressee, whether you set the tone of the conversation, sincere, simple or, conversely, formal.

As shown, the culture of teaching as part of foreign language teaching is very important and the dynamic nature of the culture should not be lost in the process. The natural culture of students in the classrooms and their cultural differences should be recognized and respected by teachers. This will help all participants learn a foreign language and its culture. If the socio-cultural competence of the learner is well formed and developed in the process of language teaching, it can be almost equated with native speakers in terms of culture. At the same time, it should be noted that even if the rules of cultural etiquette are strict, the norms are constantly changing. Finally, the main purpose of teaching and learning foreign languages is to communicate, understand and comprehend. Teaching the rules of culture and language etiquette plays a big role in achieving these goals.

In general, the comparative study of some lexical semantic groups of Uzbek and English speech etiquette is of great importance for reflecting the rules of etiquette and culture in these languages.

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