

# COMPARATIVE ANALYSES OF NATIONAL CULTURAL SPECIFICS OF SPEECH ETIQUETTE OF UZBEK AND ENGLISH LANGUAGE

**Sattorova Fazilat Ermamatovna,**

DSc student of Tashkent State pedagogical

University named after Nizami

E-mail: [fazilat\\_sattorova@mail.ru](mailto:fazilat_sattorova@mail.ru)

**Abstract:** The article deals with the comparative analysis of the national cultural differences in Uzbek and English speaking etiquette. Learning foreign language analysis requires an understanding of culture. Because cultural background perception, including art, literature, and lifestyle, aids in language proficiency allows us to vividly live the language while learning. Knowing lifestyle is similar to having a background that enables you to give each new term you learn its appropriate meaning. It becomes easier to examine new words, expressions, and speech patterns the more you understand the social context. The study examines the commonalities and unique characteristics of the subject of greeting expressions, addressing, and discourse. Examples were outlined in both languages, as Uzbek and English language. By highlighting variations in politeness indicators, address forms, and nonverbal clues, as well as demonstrating strategies in various cultural situations, it examines the significance of cultural values, social conventions, and historical contexts in forming speech norms.

**Key words:** Greeting, speech etiquette, national-cultural specifics, responsibilities, cultural background, linguistic features, politeness strategies, cultural norms and diversity, speech behavior, linguocultural, communicative space, social attributes varieties of thinking and culture of different groups of people.

**Introduction.** Language is the primary tool for absorption of new information and knowledge as the most significant way of communication between individuals. The speaker needs to be well-versed in it and possess a speech culture in order to effectively affect the thoughts and feelings of others. Depending on the social, cultural, and living circumstances, each language may have distinct groups and linguistic systems. Every language conveys a distinct viewpoint. The worldview will be more varied the more languages there are. The primary sign of a nation's existence and togetherness is its language, which is the foundation of its unity and will disappear if it is lost.

A crucial component of communication, speech etiquette reflects social conventions, cultural beliefs, and expectations. The subtleties of speech etiquette range greatly throughout cultures, influencing how people communicate, address one another, and handle social situations. We may learn more about how communication standards vary and overlap in these two different cultural contexts by looking at linguistic traits, politeness techniques, and cultural situations. Furthermore, in his writings, Uzbekistan's first president made similar remarks regarding morals. Human morality is actually the essence of morality. First and foremost, morality is a sense of justice and fairness. The three categories of ethical theories that philosophers currently distinguish are applied ethics, normative ethics, and meta ethics. Applied ethics examines contentious issues such as the death penalty, animal rights, and war.

Thus, ethics spread throughout the world. However, speaking etiquette varies greatly across nations. Every state has its own etiquette regulations. Each state has its own set of regulations. Even their speech etiquette differs from their culture. It is important to remember that speech etiquette plays a big part in how we communicate in many areas of life and in both formal and informal settings.

## **I. Cultural Context: Uzbek and English**

**English Culture:** A combination of linguistic, social, and historical elements shape English speech etiquette. Indirectness, politeness indicators like "please" (iltimos) and "thank you," (raxmat) and consideration for others' personal space are frequently associated with being courteous in English. Language use discreetly reflects hierarchical patterns, with formal and informal registers governing interactions according to social rank and familiarity<sup>1</sup>.

**Uzbek Culture:** Islamic precepts, traditional values, and family hierarchy are the main sources of Uzbek speech etiquette. Collective cohesion, obedience to authoritative figures, and respect for elders are crucial. In contrast to English, communication is typically more straightforward and emphasizes sincerity and clarity in speech as the honorifics and terms of respect are also widely utilized.

## **II. Linguistic Features: English vs. Uzbek**

**Politeness Markers:** English employs a range of politeness markers, including modal verbs ("could," "would"), indirect requests, and euphemisms to mitigate directness. In contrast, Uzbek relies heavily on honorifics ("bibi," "ota," "uka") and deferential speech forms ("rahmat," "katta rahmat") to convey respect and maintain social harmony.

**Addressing Others:** The English language features a range of address forms, from informal ("hey," "you guys") to formal ("sir," "madam"). In Uzbek, kinship terms ("ota," "ona," "aka") and honorific titles ("ustoz," "doktor") are used to address individuals respectfully, reflecting hierarchical relationships and cultural values.

**Nonverbal Cues:** To enhance spoken communication, both cultures rely on nonverbal indicators including gestures, eye contact, and facial expressions. However, how these cues are interpreted can differ; for example, direct eye contact is interpreted differently in Uzbek (respectful attentiveness) and English (assertiveness)<sup>2</sup>.

## **III. Techniques for Being Polite: Face, Positive, and Negative**

**Face:** Face-saving techniques are valued in both Uzbek and English cultures as a way to maintain one's social standing and dignity. Uzbek politeness stresses both positive and negative face (respecting others' autonomy and avoiding imposition), but English politeness frequently involves positive face (maintaining one's autonomy and good self-image). **Good manners:** Using inclusive pronouns ("we," "us") and expressions of gratitude ("I appreciate it"), English positive etiquette tactics emphasize friendliness, empathy, and solidarity. Expressions of honor ("bahonalar," "tinchlik") and recognition of social hierarchy are examples of positive politeness in Uzbek.

**Negative Politeness:** To reduce imposition and preserve rapport, both cultures use negative politeness. Uzbek negative politeness stresses reverence ("Uzr, lekin...") and politeness

<sup>1</sup>Anna Trosborg "Cross-Cultural Pragmatics", De Gruyter Mouton, 2010

<sup>2</sup>Christina Bratt Paulston, Scott F. Kiesling, and Elizabeth S. Rangel "The Handbook of Intercultural Discourse and Communication", Blackwell Publishing Ltd, 2012



markers ("iltimos"), whereas English negative politeness incorporates hedging ("I'm sorry, but...") and indirect inquiries ("Could you possibly...")<sup>3</sup>.

#### IV. Cultural Contexts and Communication Styles.

**Cultural Contexts:** Western individualism, egalitarianism, and diversity have influenced English speech etiquette, resulting in a variety of communication styles depending on the situation (formal vs. informal, professional vs. personal). Uzbek speaking etiquette, on the other hand, shapes communication in hierarchical organizations and communal contexts by reflecting collectivism, familial values, and respect for authority.

**Styles of Communication:** English communication is typically more practical, emphasizing effectiveness, lucidity, and flexibility in a variety of settings<sup>4</sup>. Uzbek communication emphasizes warmth and intimate ties in exchanges and values truthfulness, emotional expressiveness, and relational harmony.

#### V. Challenges and Cross-Cultural Communication

**Challenges:** Distinct speech norms, etiquette customs, and cultural expectations can make cross-cultural communication between English and Uzbek speakers difficult. Communication styles that are hierarchical versus egalitarian, formal versus casual, or direct versus indirect can all result in misconceptions and misinterpretations. **Techniques for Clear Communication:** Understanding cultural variations, being sensitive to speech etiquette conventions, and being flexible are essential for successfully navigating cross-cultural communication. Respectful relationships and mutual understanding can be facilitated by employing techniques like active listening, communicating objectives clearly, and using language that is appropriate for the culture.<sup>5</sup>

**Literature review.** Observing its current lows, a single literary language serves as the primary channel for direct information sharing across nations. The terms "ethics" and "morality" were used in Uzbek and foreign literature that focused on the study of ethics. The ancient Greek Homer coined the term "ethics" from the word "ethos" (ethos) to refer to "peace of residence, house, cave and nest in place" among Greek philosophers of the fourth century BC. Aristotle examines two ideas derived from the term "ethos": "Ethics" (morality) and "Ethics" (ethics). The long-standing issue of analyzing literary language in style has its origins in classical philosophy. For instance, according to Aristotle, human language is varied and social<sup>6</sup>. What does "speech culture" mean, then? Despite numerous definitions in linguistics, this idea still lacks a comprehensive explanation. Since there are numerous definitions, we can generalize them all to the speech situation of existing language units. This means that they can choose the most essential, expressive style of speech, be clear, concise, and understandable, and repeat ideas without relating them to the reader's or listener's opinions or evoking particular feelings-the idea of speech culture.

Linguist L. I. Skvorsov has written about it this way: "The culture of speech, on the one hand, refers to the degree of speech compliance with the norms of the literary language, and on the other hand, this concept refers to the field of linguistics, which deals with the standardization of literary languages."

<sup>3</sup> Claire J. Kramsch "Language and Culture", Oxford University Press, 1998

<sup>4</sup> Farzad Sharifian "Culture and Language Use", Routledge, 2009

<sup>5</sup> Geoffrey Leech "The Pragmatics of Politeness, Understanding Politeness", Oxford University Press, 1983

<sup>6</sup> <http://www.academicresearchjournals.org/IJELC/Index.htm>



Ancient Indian scholars used the coloring properties of language as a basis for categorizing styles since they were aware that some styles were those that proposed the concept<sup>7</sup>. According to the sensitivity and genre characteristics of the language of the century, the French Academy of Methodology XVIII divided styles into the following types: folklore style, simple style comedy, fars and parables, novel, story style, oratorical style, or classical tragedies<sup>8</sup>.

M.V. Lomonosov's name is linked to the theory of techniques in Russian linguistics. He introduced his three styles (high, middle, and lower) and styles genres for the first time in Russian linguistics. The following styles were thought to have been followed in the writing of the room, the heroic poems and songs, the high-style tragedy and prose speech, the comedy, the hilarious songs, the prose description of the everyday job, and the prose friendship letters<sup>9</sup>.

Linguist A. Rustamov acknowledged that linguistic purity is a crucial need for national independence. The most significant tool for interpersonal communication, thought and emotion expression, and a gift acknowledged by scientists as the foundation for knowledge acquisition is language. The speaker needs to be aware of the speech culture in order to effectively affect the thoughts and feelings of others.

## Research Methodology

The linguistic dictionary states that speech etiquette is the set of sustainable speech formulas that society has imposed in order to maintain communication in a chosen tone based on social roles and role positions in relation to one another. Speech etiquette is used in a variety of contexts, including greetings, getting to know someone, saying goodbye, expressing gratitude, offering condolences, apologizing, and more. Both Uzbek and English have unique national and cultural speaking etiquette. The people's national customs and way of life are linked to the etiquette rules.

English is the collection of customary guidelines for appropriate personal conduct in polite society. These guidelines typically take the kind of an ethical code that outlines the anticipated and acceptable social behaviors that are in keeping with the norms and conventions that a society, social class, or social group observes. Etiquette is used in current contexts. First of all, the topic of the conversation and speech etiquette are strongly intertwined. It is commonly noted that Uzbeks are adept at striking up conversations. To put it another way, when they speak with strangers, they attempt to steer clear of contentious or critical conversations. Family life is the most frequently discussed issue. For a very long time, people can talk about things like friends and family, marriages, childbirth, promotions, graduations, health problems, and more. Finding common ground with friends, family, and other people is something that Uzbeks love to do. The tendency of English speakers to begin conversations with state and non-intrusive personal issues, like the weather, is one of the peculiarities of English speech etiquette. It is considered that English speakers discuss the weather because they find it interesting. On the other hand, late Fox has a different stance on this subject.

Reading a book, viewing English according to her, English-language discussions on the weather are more form-coded and intended to assist people get over their innate reserve than they are about the actual weather. Expressions used in greetings are known. *"Isn't it a nice day?"... Isn't it chilly?* Requests for weather information include "still raining" and other

<sup>7</sup> Barannikov A.P. The visual means of Indian poetry, Leningrad, 1947, pp. 14- 15.

<sup>8</sup> Pototskaya N.P. The stylistics of the modern French language. M., 1975.

<sup>9</sup> Lomonosov M.V. Full, Obb. Composed. Vol. 7, Moscow, 1952, p. 467.

variations on the subject. In daily social contacts around the world, greetings are both significant and common. The development and upkeep of interpersonal relationships depend heavily on appropriate greeting behavior. Greetings are regarded as the "basic oil of social relations," according to Polosky. In Uzbek tradition, greetings are frequently quite long and include inquiries about one's health, disposition, all of one's relatives, children, and grandkids. The dialogues that follow can serve as striking examples.

1.-*Assalomu alaykum! Qalay bardamisiz?*

2.-*Xudoga shukr!-Nevaralar yaxshimi? Xayrinisobonu eson omonmi? Kelin yaxshi yuriptimi? (Oybek)*

Conversely, greetings are brief in English. They differ depending on the interlocutors' socioeconomic standing and distance from one another. How are you feeling when someone who speaks English asks you? or "How is your job going?" He is being courteous, but he doesn't care much about your physical state or your job. Depending on the participants' standing and the social context, English pleasantries like "Hello," "How are you?" and "I'm glad to meet you" must be used to keep the hearer's face positive. The following exchanges can serve as examples of informal English greetings and shirts.

-*Morning Boardman- "How are you today?"*

-*Oh, middlin, just middlen (J.Harriot)*

Although the way words are addressed in the English and Uzbek languages is comparable in many situations, there are a number of cultural quirks that make them very different from one another. The terms "aka," "xola," and "otaxon" are frequently used when speaking to strangers in Uzbek society. They use terms like otaxon (father for older males), amaki, and aka (uncle, brother, for middle-aged people) to address even strangers as family members. This kind of addressing is primarily justified by the fact that "family" embodies Uzbek cultural values. Words like "Miss," "Sir," and "Madam" are used in English culture to show respect for the person speaking. "Sir" is especially important to me as an adult.

Forexample:

-*Can I help you, Sir-addressed the shop keeper to Thane (J Oke)*

-*Otaxon sizning gapingizni qaytara olmayapman. (Father I can't reject your opinion) (X.To'xtaboyev)*

### **Results and Discussions.**

Brown and Levinson are the scientists who first presented the theory of politeness to the scientific community. Furthermore, their hypothesis is still relevant today. There are many courteous terms and expressions in both Uzbek and English. There are particular ways to address friends and family, just like in Uzbek and English-speaking societies. Nana, grammy or grandma-buvi, papa or granddad-buva, dad-daddy, dada-dadajon, mummy-mom, and oyi-oyijon are the typical ways that children address their parents. During talks, people also use phrases like "husband like hubby," "sonny-bolajonim," and "sis-singiljon yoki singilginam." But keep in mind that when an Englishman asks this question to a complete stranger rather than a friend, it is not sufficiently courteous and occasionally comes across as quite unpleasant or rude. In this instance, it would be courteous to ask people to: Formal request: *Could you please inform me the time?*

At a familiar level of politeness, in the circle of friends or family, this request looks strange, but we must remember that it corresponds to a level of neutral politeness and an impartial manner of speech.



There are several polite phrases in the English language, such as welcome, thank you, please, and sorry. These expressions can be used in both official and informal settings. For instance, we frequently use the word "please" in courteous inquiries and requests.

✓ *Please close the window?*

✓ *Would you please turn off the TV?*

✓ *Could you open the door, please?*

"Thank You" is a well-mannered expression which often used to well-known compliment. There are several ways to say thank you in English.

### Conclusion/Recommendations.

**In conclusion**, it is important to remember that different countries' speech etiquette varies depending on their cultural heritage. As a result, Uzbek and English speech etiquette have distinct national and cultural norms. These consist of the social norms and accepted standards of politeness in various social groups. History and culture helps us to choose the words and phrases that fits the situation and makes the communication easier. It also helps to increase young learners' vocabulary and teach them to speak like native speakers.

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