

Etiquette Units and Specific Features of Communication Style in Uzbekistan and German Culture

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Abstract. *This article discusses on the features of speech etiquette units and communication style in Uzbek and German culture.*

Key words: *language, politeness, communication style, speech culture, comparative aspect, behavior.*

The fact that Uzbekistan has been cooperating with a number of countries on all fronts to date necessitates the in-depth study of the national characteristics of the Uzbek people and their promotion. Therefore, the separate study of Uzbek speech etiquette is one of the urgent problems of Uzbek linguistics today.

The reforms being carried out in our country are also significantly affecting the development of linguistics. Extensive opportunities have emerged for studying the speech of different peoples in a comparative and comparative aspect, and on their basis for scientifically studying the development of interethnic relations and aspects of interaction. The fundamental reforms being carried out in the Republic of Uzbekistan have created opportunities to further expand the scope of scientific research in the field of linguistics. From this point of view, a comparative study of speech etiquette units in the German and Uzbek languages sheds light on necessary and urgent issues not only in social communication, but also in political and diplomatic relations.

Today, when the Uzbek language has received the status of the State language, and in the period of increasing political, economic and cultural ties with many other countries, it is important for representatives of the nation living in the republic and in different parts of the world who are interested in the Uzbek language to study the internal side of the language - lexical, phonetic, grammatical features, as well as its practical side, how to use language units.

There are language units that are often repeated and often heard in social communication. Although these language units may seem simple and insignificant when taken separately, when used together, in a generalized manner, they form the basis of communication between peoples of a certain nationality. They are mastered and known by each representative of a nationality from a young age, and arise in various conversations, conversations, in various situations and conditions, becoming the basis for restoring communication and maintaining it in the norm.

Thus, when we say speech etiquette, we mean “special national subsystems of stable communication formulas accepted by society and used to establish contact between interlocutors and conduct it in the desired tone / tone /, which are necessary or required to be used.” Russian linguist N.I. Farmanovskaya defines speech etiquette as follows: Speech etiquette is the concept of a system of rules regulating speech behavior, nationally specific patterns of communication and stable formulas adopted by society to establish contact between interlocutors, maintain and terminate contact in a selected tone.

Communication in each language is distinguished by its own national characteristics. Therefore, in order to speak perfectly in another language, a person must not only be limited to the correct interpretation of its linguistic features - grammatical, lexical, phonetic aspects - in speech, but also know the speech etiquette characteristic of this people.

Like every nation, the Germans have their own forms of communication, and the scientific study of their language-related aspects dates back to much earlier times.

The issue of speech culture and speech etiquette has interested not only linguists, but also representatives of many other fields. For example, in Germany in 1788, the book “Ueber den Umgang mit Menschen” (On Communication with People) by the German cultural historian Adolf Freyer von Knigge was published. In this work, the scientist develops rules for how a person should behave in all areas of human society, in formal or informal communication. This brings the author great fame. Nowadays, concepts of etiquette in Germany are also associated with the name of Knigge. They are even called Knigge's rules.

The following thoughts of the German linguist M. Birwisch on the concept of language and its use are significant: “The specific formal features of clothing provide certain information about the person wearing it. Just like linguistic ideas, different types and styles of clothing indicate differences in social relations.” Agreeing with the scientist's thoughts, we would like to add that clothing is similar to linguistic means in terms of its presentation and selection. However, in terms of their specificity, it can be said that linguistic means are much more complex and perfect than clothing.

There are some studies conducted in a comparative aspect with German speech etiquette. For example, the Russian linguist V.V. Kolesov in his book “Язык города” (The Language of the City) studies the influence of the speech habits of the people of St. Petersburg on the French, Finnish and German languages. However, by the nature of this work, he studied not comparative analyses, but the influence of languages on each other. This study mainly analyzes the adaptation and moderation of pronunciation habits in speech processes. For example, it describes the difficulties of people of German nationality in pronouncing verbs in Russian.

It is known that representatives of the German people occupy a rather high place among the peoples of the world in terms of culture. It can be said that German culture was formed under the influence of Western culture. In German linguistics, the issue of the close connection of language with the spirit of the people is strengthened by the ideas of Wilhelm von Humboldt.

The specific features of etiquette are the object of research not only in linguistics, but also in a number of other disciplines, including cultural studies. In the textbook “Culture of Communication” on this subject, “etiquette as a modern form of communication culture” is studied and its types are analyzed, while in the book “Criteria of Communication” communication behavior is studied in detail for the first time from a sociolinguistic aspect.

Turning to the issues of intercultural speech etiquette in Germany, in 2010, Tilo Sarazin in his book “Deutschland schafft sich ab. Wie wir unser Leben aufs Spiel setzen.” “Germany is abolishing. How we turned our country into a game” talks about the observance of the rules of speech etiquette by the German population.

When analyzing speech etiquette, the question arises about the rules and norms of interaction between interlocutors. The definition of a norm is based on various criteria - linguistic and extra-linguistic criteria. The latter should include morality, education, literacy level and political literacy. Deviation from established social ideas on the listed concepts indicates a violation of the norm. The communicator must know the norms and rules of communication in order to increase the effectiveness of illocutionary influence on the interlocutor in various situations.

In Uzbek linguistics, issues of speech etiquette have been studied as a special object of research since the end of the 20th century, studies have shown that morphological and syntactic units serve as means of the field of respect, a certain level of study of the gender, age, and territorial differentiation of speech, a structural-semantic analysis of forms of address, and at the same time, non-verbal speech etiquette units are classified.

Studies have confirmed that speech etiquette is a concept that is understood according to the individual culture, values, and mentality of each people. According to research, in German, English, Japanese, Persian, and Uzbek, the role of speech etiquette units in social life is special, and their use, regardless of whether they are sincere or insincere, has reached the level of an important social rule. At the same time, in Russian speech etiquette, the principle of expressing units as sincerely as possible is characteristic of the people, and in informal conversations, excessive gloss and politeness are avoided.

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