

UZBEK AND FRENCH SPEECH ETIQUETTE UNITS

Dehqonov Islom Teshaeovich
Fergana State University, Faculty of Foreign Languages
Department of "German and French Languages, Teacher of French Language
dehqonov@mail.ru

ABSTRACT

This article reveals the important aspects of the speech etiquette units of the French and Uzbek peoples and the specific features of the use of these speech etiquette units in different life situations.

Keywords: units of speech, important feature, friendly attitude, showing respect, attracting attention, politeness, communication decorum

Some aspects of the use of speech etiquette units in the French nation are similar to the Uzbek people. The rules of French etiquette state: If you are polite, people will listen to you in any situation and take your opinion serious.

Gentleness and meekness are one of the most important characteristics of the Uzbek people, and this aspect is also reflected in the religious values of our people. As a proof of our opinion, we consider it permissible to cite the Holy Qur'an, Surah Isra, verse 53:

Tell my servants, let them say what is most beautiful. Verily, Satan destroys them. Indeed, Satan is a clear enemy for mankind. 54 Muhammad (s.a.w.) commanded to guard the tongue from inappropriate words and to keep silence as much as possible: Whoever believes in Allah and the Last Day, let him speak only good things or keep silent.

The Prophet (peace and blessings of Allah be upon him) said the following about the connection between the tongue and the heart: The faith of a slave will not be strong until his heart is strong, and his heart will not be strong until his tongue is appropriate.

In the French nation, it is important to strictly adhere to the three golden rules of speech etiquette:

1) Don't put pressure: People have their own personal space. They do not want their personal space to be compromised. They don't want to be forced to do what they refuse to do under pressure from another person. People expect to be treated as individuals. This rule also condemns giving orders.

2) Give an opportunity: When you give advice or ask someone to do something, give them the option to agree or disagree.

3) Give freedom: This does not mean that you have to please people.

But giving other people a positive mood and making them feel free are important rules. People expect their opinions to be respected and given special treatment.

The speech etiquette units of the French people put forward different conceptual theories. For example, French speech etiquette includes taking other's feelings into consideration while following the rules of social attitudes.

It is emphasized that French speech etiquette is a concept that combines the concepts of kindness, friendliness, intelligence, modesty, and respect. It turns out that these aspects are other factors that show the similarity of French speech etiquette with Uzbek speech etiquette. We turn to examples as a proof of our point. In French speech, the speech etiquette units of apology are expressed in several ways.

1. Excusez-moi is used to start a conversation, to attract another person's attention.
2. Pardon is appropriate to ask the interlocutor to repeat and clarify something when he does not hear or understand something during the conversation.
3. (Je suis) désolé is common when something is wrong or when the situation is unpleasant. The second meaning of (Je suis) désolé is sympathy and pity, and in Uzbek it is translated as "I am sorry", "I feel pity". (je suis désolé à propos de ton insuccès de lexamin- I'm sorry you failed the exam.) It is possible to express speech etiquette units by changing the components or structure of the sentence or by lexical enrichment. Ordinary speech, Respectful speech: Il est difficile de s'accorder avec lui It is difficult to agree with him.

Il est un peu difficile de s'accorder avec luiUIt is somewhat difficult to agree with.

Il faut que nous arrêtons de travailler ensemble..... We must stop working together.

J'ai peur, on arrête de travailler ensemble. ... I'm afraid we'll have to stop working together.

Il y a une erreur ici. There is an error here.

il semble qu'il y a eu une erreur ici.... There seems to be a bit of a mistake here

Although French speech etiquette seems to be very sophisticated, it is considered to be far from real emotions and has a fake character more. Politeness is an important part of the communication etiquette and culture of most French people. In French speech etiquette, the words Please (Je vous prie), Thank you (Merci) and Excuse (Désolé) are regularly used.

1. Etiquette of polishing: In French, there is a concept of softening, polishing (amoindrissement).

Although the culture of communication has changed a bit in the last 50 years, the French still follow a relaxed style. Even when some tragic, catastrophic situations happen in the French, there is a case of reacting to it calmly. For example, when a hurricane occurs, which is considered a natural disaster, and houses, buildings, and trees are seriously damaged, they explain that il a fait un peu du vent, "there was a little wind." It takes a lot of tact to communicate with the French. To express our opinion in the words of J. Mikes 64, the Frenchman Aujourd'hui il pleut, je passerai un peu tard chez vous

It is raining today, and if he says that he will visit you later, in fact Il verse, aujourd'hui on ne peut pas absolument sortir de la maison, on peut sortir à moins qu'il ait un incendie! It's raining heavily, I don't want to leave the house anywhere today, I can go out, as soon as a fire breaks out in my house

Votre français est un peu extraordinaire- (Your French is a bit unusual) actually means that your level in French is very low.

2. The etiquette of not blaming:

The essence of this etiquette can be explained by the following life situation: If you push someone while you are in a hurry, when you apologize, ce n'est pas grave! (No harm), désolé, c'est ma faute (Sorry, it's my fault) they answer. The original connotative meaning of this courteous answer is as follows:

C'est votre faute, tous les deux la savons.

3. Safety label:

This etiquette is a very popular phenomenon among the French, as well as among European nations. Underlying this is the concept of Ne pas s'ingérer (s'immiscer) dans les affaires d'autrui there is a concept of not interfering one another's life/choices.

In our opinion, the state of not interfering in someone's personal life is characteristic of most Europeans, and the Uzbek people, on the contrary, have a strong principle of not being indifferent to someone's life, not allowing ignorance, but to support neighbors in good and bad times. We prove our point with a situation that occurs in everyday life. For example, if a Frenchman's neighbor plays the

piano loudly in the middle of the night, he will not object to it. Because this is the neighbor's personal choice and desire. But in the Uzbek people, such kind of situation is considered to disturb the neighbor's well-being, and when it is necessary, they are reprimanded.

4. Etiquette to hide inner feeling. Native French people never reveal their true feelings. For example, How are things going? to the question *Moi, je suis un peu dans un vinaigre* - The situation is a little serious. In fact, it is understood that the situation is difficult and serious.

In most cases, it is observed that people go to temples and adjust their real situation to the monks. In Uzbek people, the answer to this question is based on the level of closeness of the listener and the tuner.

5. Insincere (unintended, unexpected) hospitality etiquette. The tradition of hospitality has its own characteristics in the culture of the French, Italians, Spaniards and some other nations, and it is fundamentally different from the culture of the Uzbek people. 68. In particular, the offer "*Venez chez nous pour dinner*" - "Come to ours for dinner" is accepted as a real offer (that is, superficially, not for the heart) in these nations.

Since speech etiquette units are directly related to people's culture, mentality, religious values, and people's feelings, they require deep organization in terms of linguo-pragmatics. Lingvopragmatics first appeared in Western linguistics.

Lingvopragmatics is located between pragmalinguistics and sociopragmatics. Here, linguo-pragmatics plays an extremely important role as a link (chain) between the two main components of verbal communication. Linguopragmatics refers to the correspondence between both the language system and the cognitive environment of the speaker. It does not correspond to any other part of general pragmatics. For example, pragmalinguistics tends to check more grammatical errors, and it can be an example that leaving out incorrect grammar can lead to misunderstanding.

The relationship between social norms and language within the framework of linguopragmatics.

As S. Levinson emphasized, it is not enough to know sociopragmatics, i.e. values such as social consciousness, behavior, and mentality only theoretically, in order to successfully communicate with the representatives of the society and comply with the rules of the social law. At the same time, it is not appropriate to limit oneself to pragmalinguistics, i.e. knowledge of linguistic rules related to the language of society.

In this case, linguo-pragmatics, which connects linguistic and social norms, is considered an acceptable approach. Lingvopragmatics are the rules of human abilities that ensure the use of linguistic means to achieve the intended goal. Lingvopragmatics is a strictly defined form of language in active speech communication and defined socio-pragmatic principles.

REFERENCES

1. Lakoff R. The logic of politeness: or minding your p's and q's // Papers from the Ninth Regional Meeting of the Chicago Linguistic Society, 1973. - P. 292-305.
2. Brown P., & Levinson S. Universals in Language usage: Politeness phenomena. - London, 1978.
3. Goffman E. international ritual: Essays in face-to-face behavior. - New York: Pantheon Books, 1967. - P. 9-10.
4. Goffman E. On face-work: an. analysis of ritual elements in socialinteraction in Laver and Hutcheson. - New York: Pantheon Books, 1967. - P. 319.
5. Lakoff R. the logic of politeness: or minding your p's and q's // Papers from the Ninth Regional Meeting of the Chicago Linguistic Society, 1973. - P. 292-305.

6. Alain Berrendonner. Pragmatic linguistic elements (Minuit, 1982).
7. Thomas J. cross-cultural Pragmatic Failure. - California: Applied Linguistics, 1983.. - №. 4 (2). - P. 112.
8. Ahrorova, R. U. (2021). SEMANTIC ANALYSIS OF PHRASEOLOGICAL UNITS REPRESENTING "YOUTH" IN FRENCH AND UZBEK LANGUAGES. Theoretical & Applied Science, (7), 122-126.
9. AKHROROVA, R. U. (2021). THE LINGUISTIC IMAGE OF THE WORLD AND THE GENDER ASPECT OF THE CONCEPT OF "AGE" IN FRENCH AND UZBEK. THEORETICAL & APPLIED SCIENCE Учредители: Теоретическая и прикладная наука, (9), 585-589.
10. Mukhtorovna, Y. S. (2021). Regularly used phrasal verbs German language. ACADEMICIA: An International Multidisciplinary Research Journal, 11(3), 673-680.
11. Yusufjonova, S. (2021). Certain linguistic peculiarities of phraseological units. Scientific Bulletin of Namangan State University, 2(2), 289-293.
12. Mukhtorovna, Y. S. (2022). Historical Development of Translation of Phraseological units. International Journal of Culture and Modernity, 14, 20-29.
13. Yusufjonova, S. (2020). COMPARATIVE ANALYSIS OF PHRASES IN UZBEK AND GERMAN. Theoretical & Applied Science, (2), 590-592.
14. Yusufjanova, S. M. (2022). GENERAL PROBLEMS OF TRANSLATION OF PHRASEOLOGICAL UNITS. CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES (2767-3758), 3(02), 30-35.
15. Yusufjonova, S. M. (2019). Set phrases in German language. International Journal of Student Research, (3), 80-83.
16. Dehqonov Islom Teshaeovich. (2022) Scientific-Theoretical Bases and Principles of Speech Etiquette Units in World Linguistics ("Etiquette De La Parole"). Volume 14. 39-42.
17. Dehqonov Islom Teshaeovich. (2022) FRANSUZ NUTQIY ETIKETIDA PRAGMATIKA VA INTONATSIYA. GOSPODARKA I INNOWACJE. Volume: 24. 975-978.
18. I.T. Dehqonov. Tarjimashunoslikda ekzotizm tushunchasi va uning tafsifi haqida. (2020) Namangan davlat universiteti ilmiy axborotnomasi 12 (12), 250-253
19. I.T. Dehqonov. Les competences interculturelles, un avantage aupres des recruteurs en etrenger. (2022) Международная научно-практическая конференция 3 (3), 137-139
20. Dehqonov, I.T. (2022). NUTQIY ETIKET BIRLIKLARI (FRANSUZ VA O'ZBEK TILLARI MISOLIDA). IJODKOR O'QITUVCHI, 2(23), 222-226.
21. МТК Жураева, ГР Астонова - Вестник науки и образования, 2019 Использование социальных форм повышение эффективности занятий. 3.20 (74) 20-22
22. Astonova Guzalkhon Rakhmonalievna. Lexical Units Related to the Education System in a Comparative Study of Different Languages. American Journal of Social and Humanitarian Research 6 (6), 1-6
23. Г.Р Астонова. ГЕРМАНИЯДАГИ ТАЪЛИМ БОСҚИЧЛАРИ ҲАҚИДА АЙРИМ МУЛОҲАЗАЛАР. Евразийский журнал академических исследований 1 (9), 273-277
24. Dehqonov Islom Teshaeovich. (2021) Fransuz, o'zbek va rus tillarida sodda nutqning qiyosiy taxlili: tarjimada leksik ekvivalent topish muammosi. FarDU ILMIY XABARLARI. 2 (2), 212-214.
25. Dehqonov Islom Teshaeovich. (2021) L'interculturel en francais langue etrengere. Международная научно-практическая конференция. 3 (3) 135-137.
26. Dehqonov Islom Teshaeovich. (2021) Бадий таржимада миллий колорит (экзотизм) ларнинг берилиши. Международная научно-практическая конференция. 1 (1) 656-458.

27. Dehqonov Islom Teshaeovich. Fransuz tilidan tarjima qilingan asarlada ekzotizmlarning ifodalanishi. Международная научно-практическая конференция. 1 (1) 216-218.
28. Jo'rayeva Sh.X. "History of the novel and its importance as a genre". Eurasian Journal of Humanities and Social Sciences. 2022.
29. Jo'rayeva SH.X. "Fransuz romanlarida tarixiylik va zamonaviylik. romantizm va tarixiy epos. romantik adabiyotda tarixiy harakat muammosi". Models and methods in modern science. Volume 1, Issue 1. (26-32), 2022.
30. Жўраева Ш.Х. "Чет тилини ўқитишда электрон дарсликларнинг аҳамияти". Eurasian Journal of academic research. Volume 1. Issue 8. 2021.