

## LINGUOCULTUROLOGICAL ANALYSIS OF SPEECH ETIQUETTE IN THE EFL CONTEXT

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### ABSTRACT

The article deals with the connection between language and culture in teaching English as a foreign language in Karakalpak context. The paper describes the psycholinguistic features of distant, rapid speech, defines the functional types of speech etiquette used in various situations, and touches upon the rules of cooperation. The national and cultural specifics of the speech etiquette of the English, Karakalpak and Russian languages, within the framework of a linguoculturological approach are discussed in this paper. In the article, comparative, qualitative, quantitative and linguoculturological analysis methods are used. The author notes that the development of linguocultural competence is vital in the process of teaching EFL and this aspect should be considered and included in the school textbooks in Karakalpak context.

**KEY WORDS:** Speech Etiquette (SE), English as a foreign language, Karakalpak, linguoculturology, culture, linguocultural approach, teaching.

### 1. INTRODUCTION

Teaching speech etiquette from a linguocultural position contributes to the awareness of general cultural norms, values shared by peoples, basic stereotypes of thinking and behavior, norms and rules, rituals of verbal communication accepted in the culture of the country of the language being studied. With this approach, students will master not only the language, but also the general culture of speech behavior, the ability to enter into interpersonal interaction with native speakers. In Karakalpakstan, Karakalpak and Uzbek languages are recognized as state languages, but the majority of students are taught in Karakalpak. Therefore, for the adequacy and success of intercultural interaction between adolescents, it is necessary to know the linguocultural specifics of the speech etiquette of the language being studied, and the training should be based on knowledge of the Karakalpak culture. The work of N.N.Bostenova [4] highlights the issues of the methodology of teaching Russian speech etiquette to Kazakh students. M.N.Kamalova [9] researches the Uzbek speech etiquette for the Russian-speaking audience of academic lyceums. The subject of research by D.M.Teshabayeva [19, p. 24-31] is the speech etiquette of a business letter in the trade sector. The work of M.T.Toshkhanov [21] is devoted to the methodology of teaching Spanish speech etiquette in Uzbek and Russian audiences on the basis of telephone conversations. L.P.Thyssen [20] made a valuable contribution to the development of the methodology for teaching speech etiquette of the English language at school. The author explores the conventional function of speech etiquette, determines the methodological typology of speech etiquette, the difficulties in teaching speech etiquette to Russian students, selects a minimum of speech etiquette units and builds a methodology for teaching these units based on a linguistic and cultural approach. Despite the vastness and variety of works, in the outlined area there are almost no studies of the linguoculturological aspect of teaching speech etiquette in Karakalpak schools. The linguoculturological approach to the co-study of language and culture is based on: the concept of the sociocultural context of teaching a foreign language, proposed by V.V.Safonova [24], intercultural communication by S.G.Galskova [7, p. 48], intercultural competence G.VELizarova [15], I.S.Solovieva [13], a new concept of teaching a foreign culture by E.I.Passov [12], linguoculturological research by V.A.Maslova [11, p. 64-89].

### 2. METHODOLOGY

In linguodidactics, attempts are being made to substantiate the linguoculturological approach to teaching a foreign language and its practical implementation in the educational process. However, the

problem of teaching English speech etiquette, taking into account its linguistic and cultural features in the Karakalpak audience, has not been the object of research so far. Observations of the process of teaching English and the results of the ascertaining section showed that Karakalpak students have a poor command of the formulas of the speech etiquette of the English language and make significant mistakes when using them. In addition, practicing teachers feel the need for scientific, methodological and applied materials that help optimize the process of co-learning language and culture, as evidenced by the results of the survey. The above factors determined the choice and relevance of the research topic. We agree with V.E.Goldin that etiquette is just one of the many means of communication used by people [8, p. 117]. Nevertheless, comparing it with the main means of human communication - language allows you to better understand not only etiquette, but also the language itself. Theory and practice show that in order to correctly evaluate and subtly feel the etiquette features of behavior (one's own and others'), one must, first of all, learn to notice them. The difficulty is that everything ordinary, constantly occurring, even when important, as a rule, attracts attention less often than unusual; and all this as a whole applies both to speech etiquette [8, p. 67] and to other generally accepted forms of behavior. It allows us to discover the most valuable universal human content in the outwardly dissimilar customs of different peoples.

Based on foreign studies, M.B.Bergelson reiterates that cross-cultural differences manifest themselves depending on what type of politeness - based on solidarity or maintaining a distance - is characteristic of a given culture [3]. Thus, Russians may seem impolite to Germans, because the principle of solidarity with a communicative partner pushes them to express their opinion and give advice in cases where the German communicative culture, which respects the principle of autonomy and distance, considers this as an obsession. N.I.Formanovskaya emphasizes the importance of mastering speech etiquette as the governing rules of speech behavior, a system of nationally specific, stereotyped, stable communication formulas accepted and prescribed by society to establish contact between interlocutors, maintain and break contact in the chosen key [5, 6]. Consequently, students must master the set of requirements for the form, content, order, nature and situational relevance of statements accepted in a given culture. Mastering the forms of speech etiquette in the foreign language system allows students to master certain communication models and, immersing themselves in the emotionally favorable atmosphere of the lesson, acquire, along with the corresponding speech skills, the experience of tactful and benevolent behavior, emotional culture.

In English, when the interlocutor uses refusal when asking, it means that it is impossible to fulfill the request of his interlocutor, which causes the usual feeling of embarrassment in the speaker. Therefore, the refusal itself must combine politeness and persuasiveness [14. p. 37]. In a situation of refusal, as, indeed, with a positive reaction to a request, etiquette does not recognize categorical forms, and it is often difficult to convey this by means of the English language, for example, using negative exclamations. For bearers of English culture, it is not common to try to find out the reason for the refusal, it is considered impolite [15, 16]. However, the means of expressing refusal can be used in a categorical form or in the meaning of resistance, for example No way, there is no such form in the Karakalpak language, categoricalness is expressed «Яқ, болмайды», «Мүмкин емес». There is another categorical form: “It is absolutely excluded!”, but in the Karakalpak language it is also represented by the form «Мүмкин емес». Another form of “Flatly I refuse!” “Of any money also I shall not think!” - Улыўма кештим! Ақша туўралы улыўма ойламайман. In Karakalpak speech etiquette, as in English, permission is expressed using modal verbs: May, Can, Could, Allow. In the Karakalpak language «Рухсат етиў, рухсат бериў, рухсат сораў». Compare: No one is allowed to be late. *No one is permitted.* – *Ҳеши ким кеш қалмаўы керек (рухсат етилмейди).* The choice of certain speech etiquette in English depends on the communication situations in which they must function, on the person who enters into communication and the topics of communication (which we are going to talk about). Let’s compare three situations representing resolution:

1. *Informal friendly environment - a friend asks permission to call.*  
*Is it all right if I use the phone?*
2. *Same people, but the setting is formal so a more polite form is used – Do you think I could possibly phone Australia?*

3. *A stranger asks for permission on the bus, so the polite form is required in a formal setting – Do you mind if I open the window?*

It should be noted that in English the polite form is usually used: when talking with strangers and unfamiliar people; when talking with a person whose status is higher; in a conversation where they express their feelings (sensitive topics).

In English, permission is often realized through the modal verb *may*, but in Karakalpak it is expressed differently, for example, a student who is late for a lesson says to apologize: «*I'm sorry, I'm late. May I come in?* – *Кешиперсиз, кирсем бола ма? Кешиктим.* In the official style of permission, which is expressed as «*May I see the teacher now?* – *the answer formula is «Yes, you may.* In the Karakalpak language: – *Муғаллимге етиң.* In English, there are similar forms of permission, compare the following examples: «*With your permission.* – *Рухсат болса.* «*Allow me to pass* – *Өтүп кетсем бола ма?».* Both languages also use other stylistically elevated forms of permission to "Come here!" and "Come in!", but in the Karakalpak language, they are represented: «*Кир!*» или же «*Кириң*», because these words already contain senses "here" и "in". Advice and suggestion in both languages are expressed in a more or less verbose form. Compare: *I advise/recommend you to do smth* – *Мениң саған кеңесим неде болса бир нәрсе исле.* *You should (ought to) do smth* – *Сен бир нәрсе ислеуиң керек.* In a bus, a simplified form is used: *Here! Take my seat/ Have my seat* – *Отырың.* Etiquette formulas of congratulations in English are more diverse than in Karakalpak culture: *May I offer you my congratulation on the Wedding party. My congratulations. Many returns of the day.* And in the Karakalpak culture, they usually use: *Қутлықлайман.* The English tradition of congratulations has significant differences in comparison with the Karakalpak culture. English SE provides for congratulations only on the occasion of marriage, birthday, victory in sports competitions, Merry Christmas, New Year and other purely family or personal occasions. But in this culture, it is not customary to congratulate people on official holidays, in particular, on Independence Day, the Queen's birthday, or other celebrations in honor or memory of someone [10]. In the Karakalpak culture, it is permissible to congratulate you on all holidays and on Independence Day, and on *Hayit* and so on. The similarity is observed in the fact that English and Karakalpak etiquette allow congratulating each other on family holidays. When receiving a diploma in English culture, it is also customary to congratulate, but the congratulation has a different form than in the Karakalpak language. Compare.: *You've finished school. Congratulations* – *Диплом оң болсын.* In linguoculturological terms, there is a "gift" conflict that spoils interpersonal relationships [10]. In Karakalpak culture, it is customary to give gifts to guests and go to visit with gifts (*Dasturkhan* - *cakes, sweets, material, a scarf (for women), a shirt, a robe, a skullcap (for men)* - this is a national tradition and custom. The difference is in the use of the word greetings, since it is used as an expression of good wishes when congratulating, but not in meaning: «*Сәлем*». Wishes in English are mainly realized with the help of the following phrases: *I wish you...With all my heart I wish you...* as in the Karakalpak language: «*Мен ... сизге тилеймен. Шын жүректен тилеймен.* In the Karakalpak culture, they usually sit on *kurpaches* laid on the floor, and instead of a table there is a *dasturkhan* (oilcloth laid on the floor, and *kurpaches* around it), and the guest of honor is seated: «*Төрге*». In English-speaking culture, it is etiquette to sit at a large table. In both cultures, it is customary to pray before eating, and then thank for the treat.

Speech always carries information about the language, about that part of reality, which is reported in it, and about the communicants interacting [6:10]. Therefore, in the broad sense of the word, speech etiquette characterizes almost any successful act of communication. V.E.Goldin [8, p. 42], A.A.Akishina and N.I.Formanovskaya [1, 5] and other authors identify several essential features of speech etiquette, explaining its social severity and the need for research. 1. The first sign is associated with the requirement of society for the use of signs of etiquette; 2. The second important sign of speech etiquette is that the pronunciation of an etiquette expression is a speech act, or a speech act, i.e. accomplishing a specific task with the help of speech; 3. The third important sign of speech etiquette is the connection with the category of politeness. According to E.Bern, speech etiquette is a zone of social strokes, which is due to national cultural characteristics [11, p. 47]. At the same time, N.I.Formanovskaya refers the category of politeness to a functional-semantic universal [6, p. 60]. On the one hand, politeness is a moral quality that characterizes a person for whom showing respect for people has become a familiar way of

communicating with others, a daily norm of behavior, and on the other hand, an ethical category abstracted from specific people, reflected in the language. This means that we need politeness in order to express, demonstrate respect in communication. And the expression of this form occurs with the help of speech etiquette stereotypes, i.e. “precisely the form and the stereotype” are involved [5, p. 56]; 4. The fourth sign is related to the fact that speech etiquette is an important element of the culture of the people, a product of human cultural activity and an instrument of such activity.

These signs reveal the essence of speech etiquette, but in order to have a clearer idea of speech etiquette, let's consider some of the features of speech etiquette from the standpoint of conventions (requirements for communication according to N.R.Anismovich [2] and communication rules in more detail. One of the features of speech etiquette is that it characterizes both everyday language practice and the language norm. Elements of speech etiquette are present in the daily practice of any native speaker (including those who have little command of the norm), who easily recognizes these formulas in the flow of speech and expects the interlocutor to use them in certain situations. This phenomenon is realized both in the characteristics of speech in general and in specialized units. These units include words and expressions used by people for farewell, requests, apologies, etc. and forms of address accepted in various situations, as well as intonational features that characterize polite speech. Therefore, they are called units of speech etiquette. Also, with the help of speech etiquette, social information is transmitted about the speaker and his addressee, whether they are familiar or not, about the relationship of equality/inequality by age, official position, about their personal relationships (if they are familiar), about the environment (official or informal) communication takes place.

### **3. RESEARCH RESULTS**

#### **Selection principles and technology for teaching English speech etiquette to Karakalpak students of grades 8-9.**

The substantiation of the linguoculturological aspect of teaching speech etiquette gives grounds to assert that in teaching a foreign language it is necessary to take into account the language and culture of the students, and the Karakalpak language and culture are ethnically different from the Uzbek. The principle of regionality that we use is due to its linguodidactic potential and status, and therefore shows its strategic role in the definition and interpretation of general methodological and particular methodological principles. In view of the foregoing, the principle of regionality influences the choice of methodological and particular principles for the selection of the speech etiquette and the methodology for teaching speech etiquette in English classes in the Karakalpak audience.

We have selected 274 speech etiquette formulas in accordance with their functional characteristics, as well as on the basis of the principles noted above: 1. Greeting and farewell (greeting and farewell). 2. Addressing (appeal). 3. Apologizing (apology). 4. Gratitude (gratitude). 5. Asking someone and asking for smth. (request for information and request). 6. Permission (permission). 7. Prohibition (prohibition). 8. Inviting (invitation). 9. Agreeing and disagreeing (agreement / disagreement). 10. Approval / disapproval (approval / disapproval). 11. Offering and advice (offer and advice). 12. Congratulations and wishes (congratulations and wishes).13. Compliments and appreciation (compliments and appreciation).14. Point of view (point of view expression). 15.Consolation (consolation). 16. telephone conversation.

When determining the communicative minimum, we proceeded from the results of a comparative pragmatic analysis and the linguoculturological aspect of speech etiquette training established by us. The selection also proceeded from the whole variety of communicative tasks that students in grades 8-9 had to solve in the educational process in English classes in grades 8-9. The communicative minimum of the speech etiquette for grades 8-9 is 120 units (60 for grade 8 and 60 for grade 9), the other 154 speech etiquette are familiar to students, but additional work is also being done on them and therefore they are included in the Thematic Dictionary of Speech Etiquette Units in English, Karakalpak and Russian. The technology of teaching speech etiquette based on the linguoculturological approach, which we propose, is based on the communicative-cognitive and student-centered learning approaches. We will not explain what is meant by them, because they have been widely covered in the methodological literature. With regard to the linguoculturological approach to teaching speech etiquette, we only note that we have already substantiated it in the third paragraph of the second chapter of this dissertation and is clearly

demonstrated in the principles of organizing work on foreign language speech etiquette, which should be discussed.

Testing the effectiveness of the technology of teaching English speech etiquette, taking into account their linguistic and cultural characteristics, was carried out during 2005-2008. In grades 8-9 of schools No. 5, 21, 26 of the city of Nukus, Republic of Karakalpakstan. The experiment included two stages. At the first stage, an ascertaining section was carried out, which was held in 2005 in 9 classes. We also attended English classes and conducted a survey of teachers to identify: Whether attention is paid to the culture of communication in English classes; Do school teachers take into account the linguocultural context in teaching speech etiquette formulas in English classes; How the work on teaching RE formulas is carried out. The survey was conducted with English teachers. The questionnaire was of an open type, which included a number of questions of interest to us. In the course of processing the responses of teachers to the questionnaire, we found that:

1. To the first question, the teachers answered that in the process of classes, more attention is paid to lexical material and their national and cultural conditioning.

2. On the second question, 80% of teachers answered that the teaching material on speech etiquette in the textbook is insufficient and that it is necessary to single them out and expand them a little.

3. On the third question, 54% of teachers answered that they pay attention to both formal and informal forms of speech etiquette, but not always focus on the category of politeness and on the neutral style of speech, 56% answered that they do not pay attention.

4. On the fourth question, all teachers answered that they had difficulty in comparing with the Karakalpak language, because the textbook is designed for the Uzbek audience.

5. On the fifth question, the teachers answered that no additional work is being done, but only the data in the exercise textbook are used.

6. For the sixth question, it was found that attention is paid to speech etiquette when using classroom expressions (greeting, request, apology) and sometimes when drawing up situations. Students basically learn dialogues by heart, where there are speech etiquette formulas.

7. On the seventh question, we found that teachers do not resort to a comparative linguoculturological analysis of the speech etiquette.

8. For the eighth question, we found that teachers do not understand what the adequacy of using speech etiquette formulas in speech is.

9. On the ninth question, it was found out that it is necessary to develop a special technology for teaching speech etiquette.

10. On this issue, all teachers answered that different methodological materials, developments, teaching aids and quadrilingual (English, Uzbek, Karakalpak, Russian) dictionaries of the speech etiquette elements are needed and that it is necessary to conduct workshops on the methodology of teaching speech etiquette formulas. Thus, the survey showed the blurring of the idea of speech etiquette, but, on the other hand, the need to study it.

We conducted a stating section, the purpose of which was to identify the level of proficiency in speech etiquette units in the 9th grade of a general education school, to determine typical errors when using these units in the speech of Karakalpak students. In the ascertaining section, 80 students of general education schools in Nukus were involved. The cut was carried out on the basis of tests compiled by the dissertation student on topics covered in grades 8 and 9. The test included 15 tasks on the use of speech etiquette in various communication situations. According to the table, it can be stated that there are no students who would answer 100% of the tests. Quantitative data processing showed the following results in the table below.

**Table 1. Indicators of the stating section**

№ schools/ groups	Number of students	Number of test tasks	Correct	Not Correct	Max. points
№ 5, 9Б	20	15	150 (50%)	150 (50%)	300 (100%)
№ 5, 9В	18	15	132 (48,8%)	138 (51,2%)	270 (100%)
№ 21, 9Д	19	15	146 (51,2%)	139 (48,8%)	285 (100%)

№ 26, 9B	23	15	176 (51%)	169 (49%)	345 (100%)
Total	80	15	604 (50,3%)	596 (49,7%)	1200 (100%)

The table shows that the students of all three schools are almost on the same level, the percentages range from 48% to 51%, with an average of 50%. In the course of qualitative data processing, we identified the following typical mistakes of students in test items: 1) students cannot find an adequate sentence in English to the given one in Karakalpak; 2) they cannot choose a suitable speech etiquette formulas according to the given situation; 3) they cannot always correctly use the speech etiquette formulas adopted in official and informal situations of communication. Errors in the tests indicate that work on the N speech etiquette formulas speech etiquette is carried out in the classroom at an insufficient level. We also observed the learning process in English and analyzed the lessons in grades 8-9.

To teach speech etiquette, we have developed a system of exercises consisting of a complex or series of exercises aimed at mastering the lexical-grammatical and linguoculturological features of speech etiquette within the framework of a culture of communicative behavior. We included in the system of exercises: informational, operational and motivational exercises. In all types of exercises, the main emphasis is on the “comprehension method”, which includes a set of mental actions on the part of students (analysis, synthesis, comparison, combination) aimed at understanding and updating the acquired background knowledge and communication skills. The technology of teaching speech etiquette, developed by us, taking into account its linguistic and cultural features, has been experimentally tested in the schools of Karakalpakstan. Thus, the results of experimental training generally confirmed the hypothesis put forward at the beginning of the study, and showed the viability of the technology for teaching speech etiquette developed by the dissertation student, taking into account its linguocultural features.

#### 4. DISCUSSION

An analysis of English lessons in grades 8 and 9 indicates that teachers mainly read texts, translate them, do exercises according to the textbook, but when communicating, proper attention is not paid to the correct use of the speech etiquette formulas. Students do not use etiquette formulas in communication and almost do not orient themselves in their linguistic and cultural specifics. Students are also not active in organizing verbal communication in English. 9<sup>th</sup> grade students have poor command of the communicative and behavioral functions of speech, do not know how to properly formulate their statements, which leads to difficulties in the process of communication, uncertainty in their communicative abilities. Some students do not want to communicate in English even when there is a real need for it. This can be explained by the fact that the role of speech etiquette in the culture of communication and its linguoculturological specificity in it remains undiscovered for students. The noted shortcomings allow us to assert that students do not have enough norms of communicative behavior, consequently, the culture of speech in the language being studied.

As we noted earlier, if a Karakalpak came to the house, then you should give him tea, put him in a place of honor, and in the English-speaking culture there is no such thing, they warn about the visit in advance, and without this it is not decent to pay a visit. The analysis of the means of expressing a sentence in English also has its own nuances. For example, Tea or coffee is answered by Tea, please or No, thank you. No should be followed by thank you. And the common explanation for the refusal and its reasons Thank you but I don't drink coffee, etc. is not accepted in the etiquette of the English-speaking people, but among the Karakalpaks it is possible. Compliment, assessment of someone, something and approval in English also has its own national and cultural characteristics. In both cultures, a compliment is present at the beginning of a conversation, at a meeting, acquaintance or during a conversation, at parting. In English culture, it is common to say compliments to both men and women, even strangers. In the Karakalpak culture, a woman, a child, a pet should not be complimented so as not to jinx it. The means of expressing evaluation in English are varied: You look nice. You look a bit off color. The last example may be interpreted by the English as not a significant temporary aberration, but not a bad state of health. For evaluation, the adjective brilliant is often used in various situations, for example, It is a brilliant idea, and in the Karakalpak language, the words are used instead «жақсы». At the lexical and grammatical level, it is necessary to highlight the feature of word compatibility in the English language

pay compliment - the literal meaning is “to pay compliments”, and in Karakalpak *Комплимент беріу*. Evaluation of objects, people is diverse, but culturally determined. It is not customary in English culture to praise themselves loudly and openly, although they may advertise themselves by declaring their positive qualities in order to get a job. In English, it is not customary to speak negatively about food, which does not correspond to ethical and cultural norms. In the home circle, this is observed, but at the same time they use the neutral form “No good”. And a wide variety is used to praise food: *It's splendid. It's delicious. Even It's perfect. It's beautiful (great)*. The Karakalpak language uses a smaller variety of evaluations of food, mainly – *Аўқат мазалы/дәмлі болыпты*, the use of the superlative degree *жудә* is allowed. In English, speaking badly about a treat is a violation of the norm. After the treat, be sure to thank for the treat and praise. So, an interesting example is demonstrated by N.I. Formanovskaya, where the English boy always thanked the hostess before leaving for the most delicious buns he had ever eaten, although these buns were bought in the same store where his mother buys. In English, the means for expressing disapproval are different than in Karakalpak, and they are used depending on the circumstances: disapproval in accordance with moral values, disapproval as a condemnation/threat, emotional disapproval. Compare: *That's not allowed. I'm afraid you are not right. You are making me very unhappy by doing that. I don't like it. That's very bad of you*. The formulas of SE agreement/disagreement, doubts, expressions of one's point of view in English are almost similar in structural and semantic terms with the Karakalpak language, but there are some nuances. *I can't agree with you – Мен сизге қосыла алмайман. Of course not – Олай емес. I'm against it – Мен оған қарсыман. I doubt that..., do you really mean it? – Мен ... зуманланып турман, сениңше солай ма? In my opinion..., it must be admitted... . – Мениңше ... ол иске асырылып керек*. Consent to any action in English can be expressed by the following means: Agreed. OK. Very likely. Why not? В каракалпакском языке в неофициальной ситуации – *Аўа, в официальной – Мен разыман*. Note that Of course has some nuances in semantic and stylistic terms and its use depends on contexts. When using Of course, interference may occur, since the meaning of this expression carries the connotation of categoricalness: it is so obvious, do you really not understand this, are you really so stupid. For example: *“I can give you a note to my friend working in the Censorship Department in London, he said”, “That would be just the thing”, “But of course I must give the facts. I must say that I have met you here and only known you a fortnight”, “Of course. But you'll say what else you can give me, won't you?”, “Oh, certainly.”* (W.S. Maugham. *Traitor*). In this text, of course has different shades 1) consent as evidence of alertness and 2) of course - in the meaning «Неужели, я не понимаю». The phrase *Oh, certainly* is less categorical compared to of course. In the Karakalpak language, this word has a different meaning *мақул, жақсы, аўа*, which carry the meaning of agreement, confirmation of what has been said. In another example: *Will you go with me?* – Of course means *аўа*.

In the course of monitoring the written speech of students, we also found that Karakalpak students make many mistakes when writing letters. The mistakes we noticed: the letter begins with a greeting “Hello!”; in punctuation, for example, when referring to the letter “Dear Alex!” - exclamation point instead of a comma; ends in the main letter as “Good-bye! I kiss you” or “See you, good bye!”, the structural and semantic content is also violated. Thus, in the course of the search experiment, we came to the conclusion that it is necessary:

- to select the units of speech etiquette widely used by native speakers on the topics available in the textbooks for grades 8 and 9 and create a thematic dictionary of the units of speech etiquette;
- to conduct a comparative pragmatic analysis of the English and Karakalpak languages selected by the units of speech etiquette in order to identify pragmatic interference;
- develop a methodology for teaching speech etiquette in grades 8-9 of a general education school, taking into account the interfering factors of the Karakalpak language and the culture of students.

## 5. CONCLUSION

When observing life, everyday life and foreign culture, in the first place, the behavioral specificity, the etiquette adopted in English society, which differs from the Karakalpak culture, catches the eye. Written texts also have their own culturally determined specificity. According to N.I. Formanovskaya, written texts contain their own rules and laws of design, presentation of thoughts, often they are aimed at permission and prohibitions and determine the norms of our behavior in society [5. p.

13]. Therefore, attention should be paid to some linguistic and cultural features of their writing. Thus, we must teach students to freely use the speech etiquette and non-verbal means that accompany the speech etiquette in various communicative conditions adequately to native speakers of the language being studied. We must also teach them the culture of communication, form the skills of correct, expressive speech, which allows them to effectively influence communicants in the process of direct and indirect communication. The culture of communicative behavior in the target language includes speech etiquette so it is the object of study in the classroom for foreign language. Students must master the set of requirements accepted in a given culture for the form, content, order, nature and situational relevance of statements. In any language, speech etiquette is defined as a system of rules for communicative behavior, i.e. has linguistic and cultural features that must be identified and then taken into account in the practice of teaching a foreign language.

We have developed a system of exercises, where the described types of work are reflected:

1) informational exercises aimed at: acquaintance with the form, meaning, function and background knowledge about the speech etiquette of the English-speaking and Karakalpak linguistic cultures;

2) operational exercises focused on: identification, grouping, substitution, transformation, combinatorics, analysis, comparison, finding associations;

3) motivational exercises, including: forecasting reactions to a given situation, compiling communicative situations using the speech etiquette formulas and commenting on them, problem tasks that require discussion and evaluation of the conflict situation and identifying the inadequacy of the use of the speech etiquette formulas, role-playing games (etiquette, regulatory, plot).

The technology of teaching speech etiquette, proposed by us, taking into account its linguistic and cultural features, has been experimentally tested for two years in the schools of Karakalpakstan. The main results of the training experiment clearly showed the methodological expediency and effectiveness of the technology developed by the dissertation student for teaching speech etiquette. The tasks of an analytical and situational nature have the most positive psychological and methodological effect. Thus, the appeal to the linguoculturological aspect in teaching speech etiquette at school allowed us to accomplish the following educational tasks: to form students' linguoculturological potential; provide students with a certain amount of background knowledge about the culture of communicative behavior and relevant skills to enter the "dialogue of cultures" with adolescents; to create the content side of teaching speech etiquette of the English language; promote the development of foreign language communicative competence.

In scientific terms, we made an attempt to investigate and describe the mechanisms on the basis of which the interaction of speech etiquette formulas as natural language units with the cultural semantics of the language code is carried out. In the course of the study, we came to the conclusion that it is advisable to talk about the linguocultural aspect of foreign language communicative competence. This paper is substantiated by the fact that linguoculturological subcomponents of speech etiquette can be traced in all components of communicative competence. Thus, the linguistic and sociolinguistic competencies of mastering the units of the speech etiquette involve the development of the ability to make an adequate choice of these units in accordance with the conditions of communication (intention, situation, social roles and relationships); within the framework of socio-cultural competence, when teaching speech etiquette, we lay a microframe, i.e. knowledge and skills to build their speech behavior, taking into account the national and cultural specifics of the culture of communication in the society of a native speaker; discourse competence and strategic competence involve the development of conventional, cooperative and compensatory abilities for the perception and generation of speech (text). The technology of teaching speech etiquette with an emphasis on the linguoculturological aspect of foreign language communicative competence, which we propose, is based on communicative-cognitive and student-oriented learning approaches.

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