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LINGUOCULTUROLOGICAL ASPECT OF TEACHING SPEECH ETIQUETTE IN ENGLISH AS A FOREIGN LANGUAGE

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Abstract

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. However, despite the vastness and variety of works, there are limited studies of the linguoculturological aspect of teaching speech etiquette in Karakalpak schools. This presentation will highlight that in Karakalpakstan, Karakalpak and Uzbek are recognized as state languages, but majority of students are taught in Karakalpak. Therefore, for adequacy and success of intercultural interaction between adolescents, it is vital to know linguocultural specifics of the speech etiquette of the language being studied, and the training should be based on knowledge of the Karakalpak culture. The author will bring some examples about the psycholinguistic features of distant, rapid speech, defines the functional types of speech etiquette used in a telephone conversation, and superficially touches upon the rules of cooperation. Furthermore, the presenter will emphasize the importance of linguoculturological approach, as 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.

Keywords: English as a foreign language, intercultural interaction, linguoculturological approach, Karakalpak, speech etiquette, teaching.

Introduction. The development of socio-cultural competence using this approach can facilitate cross-cultural dialogue globally. According to a study, doctoral student is designing a project-based integrated course to teach intercultural competence in foreign language learning. Solovyeva's model for teaching intercultural competence uses a design-based teaching approach while considering the regional needs of Yakut students [17, 16]. N.A. Godunova suggests that a regional approach to teaching foreign languages allows students to connect with the content based on their personal experiences and everyday life in their native culture [5]. However, foreign cultural content is crucial for understanding the social norms of the culture being studied [19]. This study does not aim to regionalize the education system but rather uses regionalism as a principle to determine the methodology for selecting and organizing speech etiquette lessons in English classes for the Karakalpak audience. This article discusses the importance of incorporating the linguoculturological aspect in teaching Speech Etiquette in English as a Foreign Language (EFL) to students who come from different cultures. The authors emphasize the need to consider

the peculiarities of the students' native language and culture to help them understand and apply the norms and values of the English-speaking national culture in their communicative behavior. The authors argue that a comparative-pragmatic analysis and a linguoculturological approach are essential in determining the communicative minimum, designing appropriate exercises and commentaries, and helping students overcome difficulties in learning Speech Etiquette. The study is based on a typology of difficulties identified in the educational process of Karakalpak classes in Uzbekistan. The authors use examples from Karakalpak culture to illustrate how comparative linguoculturological analysis can help students to understand and apply Speech Etiquette in English. The authors also refer to the works of A.A. Leontyev to support the idea that teaching communicative behavior involves making conscious and unconscious actions automatic [14, 13].

Literature review. Linguoculturological aspect of teaching Speech Etiquette in English as a foreign language has been a topic of interest for researchers in the field of language education. Several studies have been conducted to explore the relationship between language and culture in the teaching of Speech Etiquette. This literature review will discuss some of the key findings and contributions to the field. One of the early works in this area was by Kramsch [10], who argued that language learning should be viewed as a process of cultural acquisition, rather than just the acquisition of linguistic structures. Kramsch suggested that language learners should be exposed to the culture of the target language through the teaching of Speech Etiquette, which includes the use of appropriate language in different social situations. Another significant contribution to this area was made by Byram [4], who proposed the concept of intercultural communicative competence. Byram suggested that language learners should be equipped with the skills to understand and communicate effectively in different cultural contexts. This involves not only the knowledge of the language itself but also the cultural norms and values associated with the target language.

In recent years, several studies have been conducted on the teaching of Speech Etiquette in English as a foreign language from a linguoculturological perspective. For example, a study by Kizilova and Sharafutdinova [9] explored the role of Speech Etiquette in teaching English as a foreign language to Russian students. The study found that the inclusion of Speech Etiquette in language classes improved students' understanding of the English-speaking culture and their ability to communicate effectively in different social situations. Similarly, a study by Khamzin and Mustafina [8] examined the importance of Speech Etiquette in teaching English as a foreign language to Kazakh students. The study found that the teaching of Speech Etiquette helped students to acquire the necessary skills to communicate effectively in different cultural contexts and to develop a better understanding of the English-speaking culture.

Research methodology. It is assumed that students who are knowledgeable and appreciative of their own national culture can effectively relate it to the culture of the people whose language they are studying. The Karakalpak language, being a unique element of the cultural life of its people, highlights these characteristics, as evidenced by the works of Karakalpak thinkers such as Asan qayg'i, Dospanbet jiraw, and Berdakh. However, the culture of a state is a combination of the cultures of its regions, and regional culture is influenced by the specifics of nature and society, as well as by the other cultures (such as the Uzbek and Russian cultures) present in the Republic of Karakalpakstan. Understanding these cultures while learning a foreign language enables students to compare and contrast them with more global expressions of the foreign language culture, thereby expanding their knowledge and developing their identity. According to C. Alptekin, learning a foreign language always involves inculturation, which involves mastering a new framework of reference and worldview by entering into the culture [1].

Furthermore, we should consider that the minimum of Speech Etiquette of the English language. Speech etiquette refers to the set of norms and conventions that govern communication in different social situations. In the English language, there are several principles of speech etiquette that are widely

recognized and adhered to. These principles include the followings:

Clarity and accuracy: Speakers should strive to speak clearly and accurately, using correct grammar, pronunciation, and vocabulary. This ensures that their message is easily understood by the listener.

Respect for others: Speakers should always show respect for their audience and other speakers, regardless of their background or status. This includes using appropriate titles and avoiding offensive language or behavior.

Active listening: Effective communication involves not only speaking clearly but also actively listening to others. Speakers should pay attention to the needs and concerns of their audience and respond appropriately.

Diplomacy and tact: In situations where conflict or disagreement may arise, speakers should use diplomacy and tact to maintain a civil and respectful dialogue.

Timeliness: Speakers should be mindful of the time and context in which they are communicating. This includes being punctual for appointments and avoiding discussing sensitive or inappropriate topics in certain settings.

Nonverbal communication: Nonverbal cues such as facial expressions, body language, and tone of voice can convey a lot of information about a speaker's attitude and intentions. Speakers should be aware of their nonverbal communication and use it effectively to enhance their message.

By following these principles of speech etiquette, speakers can communicate effectively and respectfully in a variety of social situations, whether in professional or personal settings.

Also, when familiarizing oneself with Speech Etiquette and during the process of mastering it to develop bilingual consciousness, it is important to compare and relate two linguistic frameworks, that of the English-speaking people and the Karakalpak people, as well as the structures of both the English and the native Karakalpak languages.

Research findings. The communicative minimum was established by us based on a comparative-pragmatic analysis and linguoculturological aspects of teaching Speech Etiquette. We considered a variety of communicative tasks that students in Karakalpak classes needed to accomplish while learning English in the classroom. We address difficulties using linguocultural analysis, commentary, and exercises. The principle of taking into account the peculiarities of the native language and culture is implemented in both latent and open forms of comparative linguoculturological analysis of Speech Etiquette. Our approach is guided by A.A. Leontyev's statement that taught operations become automatic through conscious or unconscious mindset [14]. Through linguoculturological education, Karakalpak students learn about the norms, values, and essential facts of the English-speaking national culture, based on Speech Etiquette, which is a fundamental component of general communicative behavior.

In the speech etiquette of almost all peoples, common features can be distinguished; Thus, almost all peoples have stable formulas of greeting and farewell, forms of respectful address to elders, and so on. The proof of this is the dissertation research: S.I. Kazakbaeva [11], M.N. Kamalova [12], M.T. Toshkhonov [20], and others. Based on these studies, we can conclude that even common features are realized in each culture in its own way. For example, a closed traditional culture is characterized by the absolutization of etiquette requirements for speech behavior, in this case, the carrier of another speech etiquette will be perceived as an ill-mannered, immoral person, even as an insulter. In societies that are more open to contacts, there are ideas about the differences in speech etiquette. Speech etiquette also includes the ways of expressing sympathy, complaints, guilt, grief, etc., accepted in a given culture.

In some cultures it is customary to complain about difficulties and problems, in others it is not. In some cultures, talking about your successes is acceptable, while in others it is not at all. Thus, in various linguistic cultures there are certain similarities and differences in all verbal and non-verbal means of communicative and non-communicative behavior, and this is a natural fact. Therefore, the identification of

the national specifics of speech etiquette is extremely important for linguodidactic purposes, because. the conditionality of the methods of linguistic communication - speech actions, turns out to be dependent on such a factor as the specificity of the forms of expression inherent in the members of a given national language of the collective, i.e. from the national and cultural characteristics of the speaker's speech behavior.

For linguodidactics, of particular interest is the appeal to the linguoculturological aspect of speech etiquette. We are talking about the need to know national traditions and the rules of etiquette associated with them, which have their own specific content and their own lexical background, i.e. around any key concept "there is a whole halo of all kinds of information" [2, p.56]. For example, Professor V.I. Andrianova substantiates a typical example of the lexical background "to drink tea" in the Uzbek linguoculture, where the conceptual level of lexical information coincides with Russian linguoculture, but the background information, of course, diverges [10, p. 4-5]. This is due to the fact that speech etiquette is a socially determined functional-semantic universal inherent in the society of native speakers and given to it as a system of stereotypes of speech behavior. This means that in terms of content there are many similarities and intersections, especially in the "Indo-European area" [14, p. 88]. However, the plane of expression, like the actual behavioral plane, has many differences. For example, good manners are inherent in English speech behavior, parents teach their children to be polite and good manners almost from the cradle: A father with a young son wash a car on Sunday.

– Tommy, please, give me the duster.

– Here you are, daddy.

Thank you my darling, you are very kind. ... You must say, "Not at all"

– Not at all, daddy.

Using expressions of speech etiquette in the process of a speech act, we perform relatively simple speech actions, but which are manifested in good manners of politeness [6, 7].

Discussion. Overall, these studies highlight the importance of taking a linguoculturological approach to the teaching of Speech Etiquette in English as a foreign language. By exposing language learners to the culture of the target language, they are better equipped to communicate effectively in different social situations and to develop a deeper understanding of the culture associated with the language.

Politeness in formal and informal English is mainly expressed with the modal verbs "can, could, would", but "could" and "would" are considered more polite, such as "*Could you give me a pencil*". Thus, the category of politeness in the Karakalpak language is expressed with the help of morphological and lexical means, and in English there are no obligatory morphological means of politeness. In English, it is formed using modal words and the pronoun you, *siz*.:

*Where do you work? Could you tell me where you work? – Qayerde (qaysi jerde) isleysiz? Do you like i*t? - *Bul sizge unadima*?

In the Karakalpak language, the polite form in an official setting can also be formalized: "*Mu'mkin bolsa, qa'lemin'izdi alip tursam bolama*?"

In English culture, an easy request is more used, with the aim of non-interference in the personal sphere of the subject, and the opposite is observed in Karakalpak culture. Consent in response to the request "*Can I take your pen?"* in English it can be expressed as "Of course, you can" or "Here you are", and in the Karakalpak language it is expressed in a word as "Ma'rhamat, maqul". Note that in English the word please is not used, but the answer is polite.

In the Karakalpak language "*Ma'rhamat, alin"*" or in an informal setting "*Ma', al*".

Conclusion. Thus, the article highlights the importance of incorporating the linguoculturological aspect in teaching Speech Etiquette in EFL to promote effective communication and cultural understanding. In summary, the use of a linguoculturological approach to teaching Speech Etiquette in

English lessons, while adhering to the principles outlined, can help to achieve various educational goals. These include developing students' linguoculturological potential, promoting a holistic view of the culture of communication, facilitating intercultural dialogue with adolescents, and contributing to the formation of general communicative competence, which involves using the native culture to master the foreign language. Additionally, this approach can assist in promoting adaptation and socialization of Karakalpak students. To effectively develop linguocultural knowledge, it is important to consider the specifics of national traditions in linguo-didactics. Since culture and language are interrelated, introducing culture in EFL classrooms is crucial for real-life communicative processes.

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