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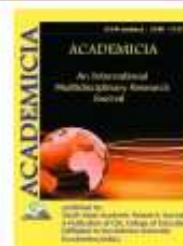
SPEECH ETIQUETTE AND SPEECH ACT IN INTERCULTURAL COMMUNICATION

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ABSTRACT

The article discusses speech etiquette as an integral part of the national language and English speech etiquette is a set of special words and expressions. It also deals with the purpose of the speech act, focus act, pronounced psychological state of the speaker, the power of striving to achieve the goal, differences in the status of the speaker and the addressee, expression of interests of the speaker and listener.

KEYWORDS: *Speech Etiquette, Intercultural Communication, Society, Extra-Linguistic Goal*

INTRODUCTION:

It is obvious that speech etiquette is an integral part of the national language and culture of every country. It is impossible to talk about a high level of proficiency in a foreign language if this proficiency does not include knowledge of the rules of verbal and non- verbal communication and the ability to apply these rules in practice. It is especially significant to be aware of the discrepancies in national speech etiquette. The norms of speech etiquette are very diverse; each country has its own traditions and characteristics of the culture of communication. English speech etiquette is a set of special words and expressions that give a polite form to English speech, as well as the rules according to which these words and expressions are used in practice in various communication situations. English speech etiquette is important not only for the English themselves, but for all learners of English as a foreign language.

A speech act is a purposeful speech action performed with the principles and rules of speech behavior adopted in a given society. The speech act has such features as intention, purposefulness and conventionality.

The speaker and the addressee participate in the speech act, acting as carriers of certain, mutually agreed social roles, or functions. Participants in a speech act have a fund of general speech skills,

knowledge and ideas about the world. The product and at the same time the instrument for achieving a certain goal of the speech act is the statement. A speech act can achieve a set goal and thus be successful, or not achieve it, it depends on the circumstances in which it is performed. To be successful, the speech act must be appropriate. Otherwise, the speaker will have a communicative failure, or a communicative failure.

RESULTS AND DISCUSSION: As we have already understood, a speech act is speaking of something. And therefore, in this aspect, it acts as a locative act (from the Latin locutio "speaking"). In the process of speaking, a person simultaneously performs some action that has some kind of non-linguistic purpose: he asks or answers, informs, assures or warns, appoints someone as someone, criticizes someone for something, etc. A speech act, considered from the point of view of its extra-linguistic goal, acts as an illocutionary act[10,51].

According to John Austin, these very functions of the speech act are usually called illocutionary forces, and the corresponding verbs - illocutionary ("promise", "notice", "apologize", etc.). The concept of illocutionary force, along with the illocutionary goal: intensity, method of achieving the goal, features of the dependent proposition and other individual conditions for the use of specific speech acts: (acts motives, demands, advice, etc.) [1, 85]. Some illocutionary goals can be achieved with facial expressions or gestures. The classification of speech acts is based on various criteria associated with one or another aspect of the speech act itself. One of the fundamental classifications of speech acts belongs to John Searle. The researcher builds a typological system based on the following parameters: 1.) the purpose of the speech act; 2.) focus act; 3.) pronounced psychological state of the speaker; 4.) the power of striving to achieve the goal; 5.) differences in the status of the speaker and the addressee; 6.) expression of interests of the speaker and listener; 7.) attitude to the speech context; 8.) difference in propositional content; 9.) the difference between acts that have only verbal realization and acts that can be carried out both verbally and non-verbally; 10.) the difference between speech acts, the success of which is due to certain extralinguistic factors and those acts, the success of which does not depend on social institutions; 11.) distinction between acts in which he does not belong to the category of performatives; 12.) the style of the speech act. The most important of those listed by J. Searl is the first three.

Based on the named parameters, J. Searl singles out [3, 48]:

1.) Representatives - speech acts that represent a certain state of affairs (statement, prediction, explanations, classifications, descriptions, etc.). Example: I predict it will rain;

2.) Directives - speech acts used by the speaker to induce the listener to perform some action (request, advice, etc.). Example: I predict you will leave;

3.) Commissions - speech acts imposing on the speaker an obligation to perform a certain act (a promise, vows, offers, etc.). Example: I promise to pay you;

4.) Expressive - speech acts that convey the psychological state caused by some event (expression of gratitude, congratulations, condolences, etc.). Example: Congratulations on your victory;

5.) Declarations are speech acts, the success of which guarantees the establishment of a correspondence between their propositional content and a certain state of affairs. I would like to draw your attention to one of the listed groups of speech acts, namely, directives. All directive

speech acts fall into three large classes: prescriptive (prescriptive); advice (suggestions); requests (requester speech acts). Within these classes, various functional variants of directives are distinguished.

1. Prescribing speech acts include: order, order, prohibition, demand, etc.

2. Tips include: proposal, appeal, warning.

3. Requests. The pragmatic characteristics of this speech act are the optionality of performing an action for the addressee, his right to make a decision to perform or not perform an action, and the profitability of an action for the speaker. These include: a *request for permission, supplication, and an invitation. Here are some examples:*

1. - *May I ask you? - May I go out? (Can I get out?).*

2. - *I beg you, do not shout, please!;*

- *I appeal to you, to let me alone. (Please leave me alone)*

3. - *I ask everyone to the table!;*

- *Shall we go for a walk? (Shouldn't we go for a walk?).*

The success of a speech act depends not only on the psychological state of the speaker, but also on his sincerity and correct presentation.

When considering the issue of politeness in an intercultural aspect, it should be assumed that the understanding of politeness in different cultures is different. For example, some peoples may associate politeness with reverence , with modesty, and still others with demonstrative attention to others. The most standard definition of politeness as a manifestation of respect, attention to others, also does not seem to be acceptable for intercultural communication, since even such universal concepts as respect, attention have different content *(compare, for example, attention in an unfamiliar woman in Arab countries and Latin America , respect for elders in the East and in Europe).* Every culture has its own concept of politeness. The different content of this concept is reflected in language and speech and is manifested in lexical-grammatical, functional, pragmatic, discourse features. Since politeness is understood differently in different cultures, it is incorrect to say that one nation is impolite or more polite than another, since there is no "culturally free" basis for determining the degree of politeness.

It is possible to understand and explain what politeness is only with an integrated sociocultural approach at an interdisciplinary level - through consideration of culture and the characteristics of social relations characteristic of its representatives, that is, first of all, through cultural anthropology. Supporting Fraser's assertion that politeness is a dynamic concept that changes in time [2,220]. We consider it necessary to add that it is also a variable concept that changes depending on territorial and cultural affiliation. In addition to the time vector, the spatial vector also affects the content of politeness. It seems that politeness should be viewed as a communicative category. Communicative categories mean the most general communicative concepts that order a person's knowledge of communication and the norms for its implementation.

Communicative categories reflect the communicative consciousness of a person, they contain certain conceptual knowledge about communication, as well as norms and rules of

communication. Among the communicative categories that regulate communicative activity, researchers distinguish communication, tolerance, communicative immunity, communicative evaluativeness, communicative pressure, etc. [7, 60].

In our opinion, the category of politeness is one of the most important communicative categories, since it has a cross-cutting nature for the communicative consciousness and integrates a number of more private categories. She plays an important role in ensuring and organizing harmonious communication.

Like the communicative consciousness in general, the category of politeness has a national and cultural specificity, and it can be considered, moving from the type of culture and structure of social relations to the basic cultural values and accepted norms, and then to the rules of communication [9, 95]. This path has great explanatory power and allows you to understand the reason for the differences in communicative behavior, to see, to trace a certain logic in the actions of representatives of another culture. As E.S. Markaryan wrote, "ethnic cultures are historically developed ways of activity, thanks to which the adaptation of various peoples to the conditions of the natural and social environment surrounding them was ensured" [6, 88].

Politeness, in our opinion, is, first of all, adherence to the norms of communication through the use of culturally specific communication strategies that reflect socio-cultural values and correspond to the communicative expectations of a partner. Politeness is about etiquette. However, these two phenomena, important for communication, do not completely coincide. Politeness is broader than etiquette. Etiquette is a set of communication norms and rules. Politeness is a system of communication strategies and tactics used in real communication and aimed at achieving harmony and mutual understanding. Politeness includes everything that contributes to harmonious, conflict-free communication, despite the fact that some of its elements may not be (at a certain stage or in a specific communicative situation) the norm enshrined in etiquette. We offer the following definition of politeness: Politeness is a nationally-specific communicative category, the content of which is a system of ritualized strategies of communicative behavior (linguistic and non-linguistic) aimed at harmonious, conflict-free communication and adherence to socially accepted norms in interactional communication (establishing, maintaining and ending interpersonal contact). Communication strategy is the correlation of communicative actions with the purpose of communication [8, 97]. At the speech level, a communicative strategy is the correlation of speech actions with the purpose of communication and the conventional linguistic means with which it is realized. Thus, verbal (speech) politeness is a system of communicative strategies and conventional linguistic means serving them. The communicative strategy is determined by "the macrointention of the participant in the dialogue, conditioned by social and psychological situations" [5, 73]. Speaking about intercultural communication, obviously, it should be added that the strategy is also determined by the communicative consciousness of the participant in the dialogue, which largely determines the choice of means of achieving a particular communicative goal in a particular communicative culture. The main purpose of being polite is to show your partner a friendly attitude. This goal is achieved using a variety of communication strategies and tactics, the choice of which depends on many communicative factors - situational, psychological, social- cultural.

So, for example, when making an invitation, Uzbek communicants, in order to have a greater pragmatic effect, allow an increase in the impact on the interlocutor *(Come to my birthday party. I will definitely, I will wait very much)*, the British, on the contrary, prefer to minimize the

pressure, make the invitation in the most indirect form (*I'm just wondering whether you would like to come to my birthday party*); in response to the invitation, Uzbek communicants like as a rule, they thank and promise to come *(Thank you, I will definitely come)*, the British give an emotional assessment *(Great, That would be lovely)* .

CONCLUSION:

Politeness as a whole is a flexible system of strategies, since in the process of communication in connection with the changing communicative context, communicants are forced to adjust their communicative behavior, trying to make the most optimal choice of strategies and language means in order to make the most favorable impression on their partner. Since the strategies of politeness, the corresponding goals and conditions of communication are assigned to certain roles, as well as conventional speech means, we can say that they are ritualized.

Thus, we proceed from the premise that politeness, despite its universality, has a relational character, its specific content is nationally specific. This specificity is manifested not only through the peculiarities of the use of different etiquette formulas, but primarily through different communication strategies, communicative actions, the focus of which is determined by socio-cultural parameters: the type of social relations and dominant cultural values.

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