



THE ROLE OF LINGUISTIC AND CULTURAL UNITS IN THE CREATION OF SPEECH ETIQUETTE

Khamidova Malika

Freelance Researcher, National University of Uzbekistan

mirkomilaavullayev83@gmail.com

ABSTRACT

The article talks about linguistic and cultural units similes, symbols, stereotypes, stylistic layers of the language, lexical and phraseological elements related to speech behaviour and speech etiquette.

KEYWORDS

denotative and connotative meaning, concept, linguoculturalism, verbal and nonverbal means.

INTRODUCTION

Many scholars emphasize linguistic and cultural continuity. According to Brown "while language is part of culture, culture also claims to be part of language, separating them from each other causes the ambiguity of both". Bryman argues that language also directly teaches culture through denotative and connotative semantic meanings expressed through linguistic units¹. Kramsch argues that language and culture are tripartite interlinked.

First, language expresses cultural realism, that is, words indicate not only facts and ideas, but also the relationships of people in certain issues. Second, language encompasses cultural realism, which means that humans have their own life experiences through the medium of communication. Thirdly, language symbolizes cultural realism, that is, the norms of social life of language owners are realized through language².

At a time when successful communication in today's threatening and complex world is recognized as the key to interstate and interethnic peace, stability and tranquility, the increase in adherents of an intercultural approach based on the principle that if you make mistakes in language in colloquial communication, but do not make mistakes in culture also shows how important language and cultural Linguocultural units are considered a verbalized form of a particular culture in a language, without which it is impossible to fully use the communicative function of the language.

At this point, it must be said that the culture itself is also a very large concept. In a broad sense, culture can be considered to be the reality that a person considers right for himself as a result of his perception and contemplation of the universe³. In this place, culture is considered a sign that distinguishes a person from the animal world. We can also apply the concept of culture when thinking about a

¹ M. Bryman. Cultural studies in foreign language education. Clevedon. Multilingual Matters. 1989

² C. Kramsch. Language and Culture. Oxford University Press. 1998.

³ L. Teppermen. J.Curtis. S.Wilson and others.. Small world. International reading in sociology. Ontario. Prentice Hall Canada. INC.

particular period or civilization. For example, the "melon culture" or "oriental culture", which has a great place in the formation of Turkic Ethnos. When we approach culture from a private point of view, we witness that it reflects a characteristic characteristic of a particular group or layer. For example: youth culture, street culture. In this context, culture merges into one conceptosphere with the concepts of etiquette, behavior, morality.

The fact that the concept of culture has a complex conceptual character limits our chances of bringing a clear description or definition to it. This is what lexicographer scholar Hinkel describes as "the concept of culture must be taken and described as part of a discourse concerning human society, group, system, behavior, or activity⁴", that their reasoning is justified.

For most people, culture is considered the art, literature, customs and daily lifestyle belonging to a particular Ethnos. But this means that the components of cognitive intelligible cultural ethics, which cannot be seen by eye, are ignored, being considered parts of a culture that have a certain appearance. Beliefs, values, social norms and relationships are also studied precisely within the framework of aspects of culture⁵. For example, qualities such as andisha, shame, nomus, or, formed on the basis of Islamic values, and the vital and colloquial situations in which they take place, can be interpreted as an integral part of Uzbek culture.

Early attempts to characterize culture as a concept were led by anthropologists. The English anthropologist Tylor, in his book "The genesis of Culture "(Primitive culture), wrote "Culture - ... states his thoughts on the integration of knowledge, ethics, art, ethics, customs, values, rules and skills in human activities. The formation of anthropology is the impetus for the emergence of broader descriptions of culture. American anthropologists Kroeber and Kluskhohn cite over 300 definitions and descriptions of culture in "culture: Critical analysis and definitions of concept" (Culture: Critical review and concept definition"⁶. It draws attention for the fact that these definitions cover all aspects of human life, and in most of them some human-specific character-trait is explained. The fact that Linguistics has a research area as a separate discipline causes the concept of culture to also be characterized by linguists. Lado, in his book "linguistics across cultures"(), argues that culture is interpreted by the likes of Chastain, Brown as "way of life, way of life", and singled out that culture is a complex of ideas, customs, skills, etc. given to a particular group of people at a particular period⁷. As a linguocultural unit, units belonging to a particular folk culture and occurring through verbal and nonverbal means are understood in the language, and methods of comparison, description, component analysis are effective to reveal their essence. In order to more vividly express the characteristics of units of this category, it is considered appropriate to consider them in classification groups. But it is observed that differences occur in the classification groups according to the specific characteristics of each language and the possibilities of expression. Below it is advisable to dwell on the classification groups related to linguistic culturological units of the Uzbek language.

Lexical and lacunae without alternatives. Any language lexicon stock will contain words that cannot be translated into another language in one word. Such words are called an alternative lexicon. They

⁴ E. Hinkel. Culture in Second Language Teaching and Learning. Cambridge University Press. 1999.

⁵ The New Encyclopedia Britannica. 1991. Volume 16.

⁶ H.N. Seelye. Teaching culture: Strategies for intercultural communication. Third edition. National textbook company. 1993.

⁷ R. Lado. How to compare two language. Culture bound. Bridging in the cultural gap in the language classroom. Cambridge university press.1986

are also called units of realism in linguistics and reflect in themselves the distinctive facets of folk culture. Such lexical units are often associated with specific symbols, analogies, stereotypes. Examples of realities typical of Uzbek culture are words such as pilaf, Doppi, belt, sumalak, chopon, blanket. They are considered non-equivalent lexicons and require a special approach in the process of Language Teaching and translation. The use of coat (coat) instead of chopsticks to transmit them, cap (hat) alternatives instead of dowels, is similar to dissonance occurring in the mind of a foreign language owner, or, more simply, wearing a dowel and chopsticks to an English person. Therefore, their interpretation by transliteration in translation is considered expedient.

In places where a word in one language cannot find an alternative in another, the phenomenon of Lacuna is always happening. Lacuna (lat. lacuna-space, depth, precipitate) is a place in the text that remains empty, falls, "white spots on the semantic map of the language".⁸ Lacuna are variously defined in different scientific literature. In particular: "different terms, including lacunae (J.), are used when representing incompatible, different elements in other languages and other cultures. P. Vine and J. Darbelne, V.L. Muravev), intermediate, lacuna (K. Hale), contradictory words, intervals, lacunae, or white spots on a language map (y.S. Stepanov), untranslatable words (V.G. Chernov), without an alternative, zero word (I.A. Sternin), non-alternative or background lexicon (L.S. Barkhudarov, Y.M. Vereshagin, V.G. Kostomarov), random lacunae, untranslated lexicon (L.S. Barkhudarov)".

Mythologized Language units. Each nation has a certain history, myths and myths that have developed over millennia, narration, customs, values and traditions. All this is considered to be the windings of that folk culture. These coils are also reflected in the language considered a mirror of culture. The continuation of the years is absorbed into the lexical fund of the language, phraseologisms. Myths and others embody different folk symbols, positive stereotypes, images and likenesses. Specific linguistic units reflect ethnolinguistic semantics in themselves. For example: in Uzbek culture, the main food in everyday life is considered bread. Our people have long respected bread, consider it dear and sacred, above all. Udum, who remains from the ancestors, according to tradition, does not even bite the bread upside down, does not put anything else on the bread, does not go over the bread, if the bread falls from the hand to the ground, immediately takes it, kisses it three times, pushes it on the forehead, if the bread sees the child on the table, Treating bread with respect is taught to children from a young age, they are encouraged by the need to collect the child of bread from the ground, honor him and not trample him. If any Uzbek goes on the road, he will definitely take bread with him. Bread is a ration. The Non lexeme also becomes a component of other lexical units. For example: bread is eaten, bread is whole, bread is half, bread is on the basis of phraseologisms such as ursin lies the bread lexeme. The bread lexeme is equivalent to the bread lexeme in English. But the English bread lexeme cannot reflect the cultural Association associated with Uzbek bread.

Paremiological (proverbs and sayings) foundation of the language. The chest of jewels of folk culture is made up of Proverbs and sayings. They will be directly and indirectly connected with the domestic lifestyle of the people and the cultural, spiritual image. The process of translation and language teaching requires them to be delivered in a style in accordance with the other language owner. However, not every proverb and matla can be used as a linguocultural unit. In this place, only

⁸ Степанов Ю.С. Французская стилистика. –М., 1965. –С. 120.

the history, culture, marriage, spirituality of a particular people or Ethnos, etc.k. it is advisable to study and teach proverbs and sayings that are closely related.

Phraseological foundation of language. They are a valuable resource of folk culture and mentality. Phraseological units occupy an important place in the foundation of the lexicon of the Uzbek language. They are actively used in the process of communication in order to ensure the emotional-expressiveness of speech, as well as its effectiveness. Many of these feature cultural-specific characters. For example: the proverb from the door when the guest comes, from the hole where the provision comes, reflects the customs of hospitality inherent in the Uzbek people. The effective use of linguomadanian phraseologies in teaching Uzbek as a foreign language, in drawing up exercises and assignments also reveals the inner charm and wealth of the Uzbek language. In addition linguomadanic units also include lexical, phraseological elements related to analogies, symbols, stereotypes, stylistic layers of language, colloquial treatment, and speech etiquette.

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