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## THE HISTORY AND THE DEVELOPMENT OF SPEECH CULTURE IN ENGLISH AND UZBEK

Annotation

Linguistics, as the scientific study of language, carries immense responsibility in exploring and understanding the intricacies of human communication. Within this field, speech ethics plays a vital role in navigating the ethical considerations that arise when studying language. This article examines speech ethics according to linguoculturological point of view. By highlighting the history and the development of speech culture, the importance of speech ethics is seen.

**Key words:** linguoculturology, speech culture, speech ethics, communication, cultural traditions, linguistics world picture, cyberbullying, discourse analysis, sociolinguistics.

## ИСТОРИЯ И РАЗВИТИЕ КУЛЬТУРЫ РЕЧИ НА АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация

Лингвистика как научная система исследования языка, играет огромную роль в изучении и понимании тонкостей человеческого общения. В этой области речевая этика играет жизненно важную роль в решении этических вопросов, возникающих при изучении языка. В данной статье речевая этика рассматривается с лингвокультурологической точки зрения. Анализируются историю и этапы развития речевой культуры, раскрыта значимость речевой этики.

**Ключевые слова:** лингвокультурология, культура речи, речевая этика, общение, культурные традиции, лингвистическая картина мира, кибербуллинг, анализ дискурса, социолингвистика.

## INGLIZ VA O'ZBEK TILLARIDA NUTQ MADANIYATI TARIXI VA RIVOJLANISHI

Annotatsiya

Tilshunoslik fani tilni ilmiy o'rganish sifatida inson muloqotining nozik tomonlarini o'rganish va tushunishda katta mas'uliyatni oladi. Ushbu sohada nutq etikasi tilni o'rganishda paydo bo'ladigan axloqiy mulohazalarni boshqarishda muhim rol o'ynaydi. Ushbu maqola lingvo-madaniyatshunoslik nuqtai nazariga ko'ra nutq etikasini o'rganildi. Nutq madaniyatining tarixi va rivojlanishining xususiyatlari hamda nutq odobining ahamiyati ochib berilgan.

**Kalit so'zlar:** lingvokulturologiya, nutq madaniyati, nutq etikasi, muloqot, madaniy an'analar, tilshunoslik dunyo rasmi, kiberbullying, diskurs tahlili, sotsiolingvistika..

**Introduction.** Speech ethics are integral to effective communication and fostering mutual respect among individuals. Ethics involve utilizing language in a responsible and considerate manner, recognizing the potential impact of words on others, and upholding principles of honesty, integrity, and empathy. It is essential for individuals to familiarize themselves with the norms, manners and ethical standards associated with both spoken and written communication. In linguistics, speech etiquette and ethics are the issues of Linguocultural studies, as Ashurova D.U, Galieva\_M.R state: "Linguistics of the XXI century is actively developing the idea that language is not only an instrument of communication but also the cultural code of a nation. It happened due to the development of a new anthropocentric paradigm, which gives a man the status of being "the measure of all things" and focuses on studying the "human factor" in the language. The human is considered the centre of the Universe and language, because he is the only bearer of universal and national-specific values. Accordingly, Yu.S. Stepanov claims that linguistics is a science about "language in the human and the human in language" [2]. From the perspectives of this paradigm a human being is not just a bearer of a language, but rather of a certain conceptual system according to which he understands, cognizes and conceptualizes information about the world and culture" [1]. From this point of view, it can be seen that a human is a part of culture who owns all cultural-specific features and values within one certain culture. Speech is one of the fundamental skills of a human and aspects of culture which appears in both oral and written forms. Although speech is individual and language is general, speech cannot be developed without certain principles, cultural and ethical rules of a society. Since the child was born, he naturally imitates to speak as his family members do.

**Literature review.** While learning the native language, a person shapes the picture of the world according to all phenomenon and ideas in his mind. Accordingly, Ashurova D.U, Galieva\_M.R say: "Each ethnic language reflects a specific world picture, characterized by a specific way of the world perception and by peculiar features of the language system. Each nation perceives the world in its own unique projection. It should be stressed that both the conceptual and linguistic world pictures are inseparable from the national peculiarities of perception and understanding of the world. Each nation is characterized by peculiar, somehow, different from other nations, mentality, life style, cultural traditions, and that accounts for some differences in perception of the same objects, events, phenomena by representatives of different nations [3]". For example, the word "wedding" is realized differently in English and Uzbek cultures. English people gather only close people, bride toss her flowers at the mob, people throw grains of wheat or oats at newlyweds and etc. On the other hand, in Uzbek weddings, there will be more people at the ceremony and traditions like "kuyov navkar", "kelin salom" will be held. "Kuyov navkar" is the tradition when all friends of bridegroom gather with him and they go to the bride's home to take her for the wedding party. When they reach her home, Uzbek national musical instruments will be played aloud to celebrate and there, bridegroom feeds his friends on Uzbek national meal palov. "Kelin salom" is held during of after the wedding, where bride greets with new members of her family making obeisance, and family members give her presents and they also get back from her different gifts. Popova Z.D., Sternin I.A. In their book mentioned that: "It is worth noting that the differentiation between the linguistic and national world pictures is to some extent relative. This differentiation, in our opinion, may be approved of

only from the theoretical point of view. Practically the linguistic world picture and the national world picture do coincide specifying either universal or national human knowledge or experience. Everything depends on the approach and the aims of the research. Accordingly, in every concrete case the analysis is focused either on general or nationally specific features. In other words, the linguistic world picture perpetuates general human experience, and the national world picture reflects the experience of a concrete national community, its system of views, stereotypes of thinking and behavior, perception, opinions and judgements [4].

**Research methodology.** Through comparative analysis of languages, it can be seen that similar to above examples, speech culture is also distinctive in each culture. From the history of Uzbek culture, the ideas of speech and speech culture were always topical. A.J. Omonturdiyev., SH. I. Abduraimova wrote: "In ancient times, the primary ideas of speech culture were appeared in the form of speech ethics. Mastering the language, respecting it and its appropriate use managed mainly through general ethical standards. They were illustrated in the form of a folk creation like proverbs, and also in the Turkish ancient written monuments, as well as in Central Asia, in the works of writers and poets the topic of language, speech and speech ethics were well expressed and up to us has arrived." There is even a proverb in Mahmud Koshgariy's work "Devoni lug'otut-turk" as "Erdam boshi til", that is translated as "the beginning of the language is the beginning of manners". Such thoughts also can be found in "Qobusnoma", in "Hibat-ul Haqayik" by Ahmad Yugnakiy and in Hajib's "Kutadgu Bilig" works. Thoughts on language and speech etiquette, speech culture, speech art, especially can be seen in the works of Alisher Navoiy" [5]. Even in ancient times Turkic people tried to answer the question speech and its manners, ethics and culture trying to write some great examples of works in linguistics. Nowadays, the study of speech is considered as a broader science. On this topic Uzbek linguists A.J. Omonturdiyev., SH.I. Abduraimova wrote: "Linguistic science of speech culture, as well as other disciplines defining the position of it is currently an important issue. R.A. Budagov calls the culture of speech "philological science". V.P. Petushkov, on the other hand, treats him from a number of disciplines praises "new science". Petushkov writes: "the culture of speech is the scientific branch of science in addition to linguistics as aesthetics, etiquette, social its perfect only when it is closely separated from the sciences is able to create its doctrine and the expected significant impact on society able to pass, according to a number of scientists, the culture of speech is a special section of linguistics"[5]. Calling speech culture an "independent science" and the idea of teaching it appeared in Uzbek linguistics too. "Academician G'.A. Abdurahmanov writes: The issues of speech culture it would be nice to be taught as an independent subject in higher education. Not only in higher education, but also in the upper classes of high schools norms of speech culture need to be specially trained. A few years ago the culture of speech in the lessons of the mother tongue in the upper classes were taught. In the following years, it was under someone's fault was removed" [5].

Compared to Uzbek culture, speech ethics in the English language can be traced back to ancient civilizations. Greek philosophers, such as Aristotle, emphasized the importance of ethical communication through their works on rhetoric [6]. They stressed the need for speakers to consider the ethical implications of their words and to speak with honesty, clarity, and respect. During the medieval period, societal norms heavily influenced speech ethics in English. Courtesy books, popular during this time, provided guidelines on proper speech conduct, advocating for polite and respectful language. In the Renaissance and Enlightenment eras, there were significant changes in speech ethics. The emergence of humanist ideals shifted the focus to individual expression and reasoned discourse. Prominent thinkers, such as John Locke and Thomas Hobbes, debated the ethics of speech, freedom of expression, and the limitations imposed by societal norms [7]. Whilst in 19th and 20th Centuries, the spread of literacy and the growth of mass media increased considerations for speech ethics. The rise of journalism and the ethical responsibilities of reporters and writers became a subject of concern. Pioneers in the field of communication ethics, like John Stuart Mill, sought to strike a balance between truth-telling and the potential harm caused by free expression [8].

In contemporary society, the advent of technology and the prevalence of social media platforms have presented new challenges and opportunities for speech ethics in language. Issues such as cyberbullying, hate speech, misinformation, and privacy have gained prominence, foregrounding the need for ethical digital communication. For example, cyberbullying refers to the act of using electronic devices, such as smartphones, computers, or social media platforms, to harass, intimidate, or harm another person. It typically involves repetitive, aggressive behavior that targets an individual or a group, often with the intention of causing harm, distress, or embarrassment. Cyberbullying can take many forms, including sending threatening or hateful messages, spreading rumors or gossip online, impersonating someone to deceive or humiliate them, sharing embarrassing or private information without consent, or creating and sharing offensive content such as photos or videos. It can occur through various online platforms, including social media, messaging apps, online gaming, email, or even through text messages. It is important to recognize and address cyberbullying promptly. Cyberbullying prevention and intervention efforts often involve educating individuals about internet safety, promoting digital literacy, encouraging open communication, and providing support for victims. These all problems are topical in speech ethics in modern life.

**Analysis and results.** Nowadays, as new challenges arise from technological advances, it is crucial to continue the dialogue on speech ethics to ensure responsible and respectful communication in language. One of the contemporary researchers, Indonesian scholar Linda Handayani states: "If politeness in speech is closely related to the choice of lexical items and sentence variations (that are polite), and politeness in speech is related to participants, speech topics, places, and speech situations, then the ethics of speaking is closely related to the behavior of participants in communication. In this regard, Masinambouw (1984) states that language systems function as a means for human interaction within a society. This implies that linguistic behavior or speech behavior must be accompanied by norms that apply in the cultural context of that society. According to Geertz (1976), linguistic behavior following cultural norms is referred to as language ethics, ethics of speaking, or speech etiquette" [9].

One important influence on the development of speech in English linguistics is changes in society and changes in cultural attitudes. As society evolves, the expectations and norms surrounding communication also change. For example, certain speech acts or language choices that were previously considered acceptable may now be considered offensive or discriminatory. Therefore, ethical guidelines must be developed to ensure respectful and inclusive communication.

Another factor influencing the development of speech ethics is the growing awareness of the power dynamics of language and the potential damage that language can cause to individuals and communities. Linguistics has increasingly paid attention to how language can perpetuate inequality, marginalization and discrimination. This has led to the importance of promoting ethical language practices that are sensitive to different perspectives and minimize harm.

Language studies, such as discourse analysis and sociolinguistics, have also played a crucial role in shaping speech ethics. These fields examine how language is used in social contexts and how it can shape relationships, identities, and power dynamics. By looking critically and objectively at language use, linguists can detect inequality, bias or manipulation. This knowledge, in turn, contributes to the development of ethical guidelines aiming at fairness, accuracy and respect in communication. In addition, professional organizations and academic institutions in the field of linguistics played a key role in the development of speech ethics. These organizations often develop ethical rules for their members that outline standards of conduct for language research and teaching. By holding linguists accountable to these rules, these organizations promote ethical language practices.

The development of speech ethics requires joint work and commitment of all members of society. By promoting respectful, inclusive and understanding communication, every society can create an environment that fosters positive relationships and harmony. Technology and globalization have challenged the traditional framework of speech ethics. The rise of digital communication platforms, social media and artificial intelligence language models like the one you are communicating with have brought new ethical issues to the fore. Issues such as online harassment, misinformation, privacy and language manipulation have become central concerns in the digital world, leading to discussions and debates about establishing ethical standards in this context.

**Conclusion.** The history and development of speech ethics reflects the development of human communication and the continued pursuit of responsible and ethical speech. From ancient philosophers to the digital age, individuals and societies have grappled with questions of morality, freedom, and the impact of language on individuals and communities. As we navigate the complexities of the modern world, we continue to have thoughtful discussions about ethical language and the power our words have to shape opinions, influence behavior, and ultimately influence collective societies.

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