FORMATION OF LINGUISTIC AND DIDACTIC BASIS OF DISCOURSE-NORMAL ETHICS (ETIQUE) IN PUPILS

Fayziyeva Khurshida
Independent researcher of Karshi State University, Uzbekistan

ABOUT ARTICLE

Abstract: Speech-normative moral rules are the rules of human behavior in society, a set of norms of relations between people of different legal, social and intellectual status. The rules of speech-normative ethics are a part of moral culture. This article deals with the formation of linguistic and didactic foundations of speech-normative ethics (etiquette) in pupils.

INTRODUCTION

Moral values are the main content of the field of speech-normative moral actions. Choosing a "speech-normative moral sign" is a tactical method of implementing these values. Discourse-normative rules of ethics, as an external form of personal behavior, are always related to a certain internal moral content of the spiritual world of a person. External culture is inseparable from internal culture, if there is a disconnection between them, regardless of the field of activity, it indicates a person's spiritual deficiency, and sooner or later it will inevitably manifest itself in a person's relationships with other people. ladi Speech-normative rules of ethics seem to enrich the inner world of a person with his external appearance. At the base of speech-normative morality is respect for people, and if it does not exist, then the signs of speech-normative morality are nothing more than formalism.

In addition to general features, there are specific aspects of speech-normative ethics:
- rules of speech-normative ethics of a certain class, or "titled" speech-normative morality - the norms of behavior of kings, princes, counts;
- rules of speech-normative ethics of career - speech-normative ethics of officials and officials at different levels of the hierarchical ladder;
- speech-normative rules of conduct of certain social strata - entrepreneurs;
- national (ethnic) speech-normative rules of conduct;
- religious speech-normative rules of ethics;
- rules of professional speech-normative ethics;
- family and household speech-normative rules of conduct.

The rules of speech-normative ethics cover all spheres of relations between people in society.

The signs of discourse-normative morality are involuntary, they cannot be changed at will, they are subject to tradition, they have their own history, they are related to other signs of speech-normative morality and reflects the specific characteristics of the society that uses these symbols.

However, knowing the rules of speech-normative ethics alone is not enough for a person to consider himself cultured and educated. Politeness is more than simply following socially accepted speech-normative etiquette. Discourse-normative rules of ethics, which are not harmonized with the highest moral principles, cannot achieve their main goal - respectful treatment of people.

The rules of speech-normative ethics are expressed in various aspects of our nature. For example, various actions, postures and postures of a person can have the meaning of speech-normative ethics. For purposes of speech-normative etiquette, we often use (nodding, presented flowers ...), clothing features (the choice of festive or everyday clothes shows how the situation or attitude to other participants of the dialogue is understood). These are non-verbal etiquette tools. Each medium of communication is primarily designed to convey a specific type of meaning.

But our speech plays the most important role in expressing speech-normative ethics towards people. Language directly expresses thought, human consciousness.

Speech is the verbal expression of our actions.

Unlike the general definitions of speech-normative ethics, speech etiquette can be given only a few definitions. The following definitions are offered: "Speech etiquette is the rules of speech behavior determined by the relationship of speakers. Such rules are accepted by a certain national group of native speakers, as well as by small social groups based on age, social class, communication status, and so on."

In a broad sense, speech etiquette should be understood as a normative form of speech behavior between representatives of a single nation in society. In a narrower sense, speech etiquette means a set of model ideas reinforced by national-cultural and language traditions in a certain language community for use in certain social and communicative situations.

Before starting a meaningful exchange of information, that is, direct communication, a person must somehow enter into communication, attract the interlocutor's attention and address him. Speech etiquette, first of all, performs this function of establishing communication. Also, the most important feature of speech etiquette is situationality. The choice of speech-normative ethics standards, the communicative nature of a person should change depending on the change of the communicative situation, the composition of those who are communicating, the changed goals and problems of communication, and other changes in the communication situation. Communicative situation generally describes communication conditions, stimuli, participants. There are a number of factors that should be taken into account in the communication of speech-normative ethics of people speaking in a communicative situation: the type of situation, the level of familiarity of the interlocutors in the conversation, their attitude towards the interlocutor, the place and time of communication, and so on.

A speech situation is determined by circumstances that encourage a person (using speech) to say something (or, in any case, to participate in speech activity) more or less strictly according to the characteristics that determine the situation. The speech situation means a complex set of external conditions of communication and internal reactions of the interlocutors, expressed by any comment (text). The whole complex set of situational signs consists of: who - to whom - about what - where - when - why? In order for speech to appear, it needs an author, an addressee, a subject, a place and a time.

As a complex complex of external conditions and internal mental reactions, the speech situation encourages communicators to satisfy their need to exchange information: labor, social, personal information in the course of their activities.

The process of exchanging information can be done verbally or in writing. Therefore, speech etiquette is related to oral and written communication.

Oral communication etiquette includes politeness constructs and rules of conversation (communication etiquette), and written communication etiquette includes politeness constructs and correspondence rules (lettering etiquette).

Stable formulas of oral and written communication include speech imperatives (sentences, phrases, speech forms) that should be used in a given communicative situation. Speech imperatives should be learned from childhood.

Thematic speech imperatives are topics that should be discussed in a certain situation of communication, orally indicated in the conversation, and contribute to more detailed communication as an important link in the communication process (for example, health information about and so on).

If the discourse imperatives are usually stricter, the thematic imperatives are softer and allow some exceptions, do not require specific discourse formulas, but only define the argument to discuss or touch on a certain topic.

Knowledge of language tools in accordance with the goals, tasks, scope of communication, their changes and combinations in the flow of speech - all this is communicative competence, which is directly based on language competence, but is not limited to it. It is related to the mechanism of language use in certain conditions and the art of oral communication.

Communicative competence is based on the communicative ability of a language person and involves the connection of language with consciousness and awareness. Communicative ability is a unique feature of a person as a social being.

The presence of communicative competence, language is an indicator of the communicative culture of a person. However, personal culture is not limited to communicative competence and includes moral-ethical, aesthetic, psychological, social and other factors that are manifested in a person's speech behavior.

Communicative culture is a part of the culture of behavior that is manifested in the exchange of ideas in speech. There are certain rules for conducting a conversation, which can be called speech etiquette.

Since communication is a two-way process, it implies that there are a set of rules for the interlocutors. Based on this, the following rules are distinguished for the speaking person:

1) respect, goodwill to the addressee (receiver);

2) taking into account the recipient's age, gender, official or social status, his other social positions and roles, as well as his ability to balance his social characteristics with his partner;

3) it is not recommended to put one's "I" in the center of attention, to be modest in self-assessment, not to impose one's opinions and assessments on the interlocutor, to accept the partner's point of view, "empathy " is recommended to have an aspect called;

4) the speaker is recommended to put the listener in the center of attention. It is necessary not to be shy in using the language means of addressing, to always conduct communication with attention, understanding and interest;

5) the speaker should be able to choose a topic suitable for a specific situation, interesting and understandable for the partner;

6) the speaker must follow the logic of revealing the text, ensure that the conclusion does not contradict the basis, and that the result follows from the causes;

7) the speaker should keep in mind that the limit of spiritual perception and concentration of the listener is limited. Therefore, it is recommended to use short phrases and should not exceed the average length of a continuous (without pauses) speech;

8) the speaker should always choose language tools in accordance with the chosen stylistic tone of the text, paying attention not only to the addressee, but also to the communication situation in general, the formality or informality of the situation;

9) the speaker should remember that in direct verbal communication, the listener not only hears, but also sees him, therefore receives from him many signals of non-verbal (non-verbal) communication: gestures, posture posture, facial expressions, general character of behavior, culture of character and culture of speech in general and so on.

There are also rules for listeners:

1) respect the partner during the hearing;

2) listen to the interlocutor with respect and sincerity, try not to interrupt him, not to confuse his thoughts, not to include inappropriate or sarcastic words, not to turn listening into his own speech;

3) not to interrupt or interrupt the conversation of the interlocutor, on the contrary, to constantly demonstrate one's communicative role as a listener using exclamations, gestures and facial expressions;

4) if there are more than two listeners, one should not answer a question posed to another interlocutor or not answer a sentence that is not aimed at all.

The mentioned rules show that our nature does not happen by itself, it is subject to the strictest laws developed by mankind for thousands of years. Rudeness, rudeness, ignorance, disrespect for elders and many other negative qualities are not and will not be encouraged by people. For many centuries, universal norms of relations between people and a culture of communication have been developed. Representatives of different nationalities have always sought to generalize the best features and forms of relationships, to critically assess and condemn deviations from norms, wrong behavior in everyday life, at work, in public places.

In some cases of speech-normative ethical communication, a complete replacement of words is acceptable, in others, speech and non-speech means are used synchronously. In particular, you can greet your acquaintance with a slight nod of the head or a handshake, without saying any phrases. But it's not enough to just shake hands or give a friendly hug to congratulate someone.

Any "face-to-face" interpersonal communication allows partners to see and evaluate each other's actions, and contains valuable information about the state, nature, and communicative status of the people communicating. First of all, attention is usually paid to expressive movements: facial movements, gestures, body posture, gait and stature. The appearance of a person, as well as the characteristics of his performance (clothes, hairstyles, cosmetics and decorations), are undoubtedly an important source of information about a person, some of the rules of speech-normative ethical communication In these cases, these means of "self-presentation" are of particular importance.

It should be noted that a person's sense of self, his inner state is expressed by the whole model of behavior, including certain features of facial expressions, gestures, pantomime, as well as features of views, the general pace of actions.

The fact that different professions work together in society and that they are closely related to each other is one of the factors that ensure our progress. Accordingly, depending on the owners and groups of different fields and professions, the speech that should be designed for them will have a different appearance. No matter what field it is in, only if there is speech-normative etiquette among people, then there will be development and growth.

Literature

1. Акишина, А.А. Жесты и мимика в русской речи / А.А. Акишина. - М.: Рус. яз., 1991. - 144 с.

2. Бушелева, Б.В. О культуре поведения / Б.В. Бушелева. - М.: Знание, 1974.-96 с.

3. Кибанов А.Я., Захаров Д.К., Коновалова В.Г. Этика деловых отношений: Учебник. – М.: ИНФРА-М, 2005. - 37 с.

4. Маркова, А.К. Психология усвоения языка как средства общения / А.К. Маркова. - М.: Педагогика, 1974. - 240 с.

5. Ночевник, М.Н. Культура и этика общения / М.Н. Ночевник. - Ташкент: Узбекистан, 1985. - 192 с.

6. Рогов Е.И. Психология общения. – М., 2003. – 53 с.

7. Shodiyev Rizamat Davronovich, and Ergashev Nuriddin Gayratovich. "ANALYSIS OF EXISTING RISKS AND METHODS OF COMBATING THEM IN CLOUD TECHNOLOGIES". American Journal of Pedagogical and Educational Research, vol. 18, Nov. 2023, pp. 190-8, https://www.americanjournal.org/index.php/ajper/article/view/1522.

8. Gayratovich, Ergashev Nuriddin. "A MODEL OF THE STRUCTURAL STRUCTURE OF PEDAGOGICAL STRUCTURING OF EDUCATION IN THE CONTEXT OF DIGITAL TECHNOLOGIES." American Journal of Pedagogical and Educational Research 13 (2023): 64-69.

9. Ergashev, N. (2023). Methods of teaching parallel programming methods in higher education. Electron Library Karshi EEI, 1(01). Retrieved from https://ojs.qmii.uz/index.php/el/article/view/271

10. Gayratovich, E. N., & Jovliyevich, K. B. (2023). Theory and Methodology of Software Modeling Using the Web Platform. Eurasian Scientific Herald, 16, 59-63.

11. Ergashev, N. (2022, May). PROBLEMS OF DIGITAL EDUCATION IN PEDAGOGICAL THEORY AND PRACTICE. In International Conference on Problems of Improving Education and Science (Vol. 1, No. 02).

12. Ergashev, N. (2021). METHODS OF USING VISUALIZED EDUCATIONAL MATERIALS IN TEACHING PROGRAMMING LANGUAGES IN TECHNICAL UNIVERSITIES. INNOVATION IN THE MODERN EDUCATION SYSTEM.

13. G'ayratovich, E. N. (2022). The Problem of Training Future Engineer Personnel on the Basis of Cloud Technology in Technical Specialties of Higher Education. Eurasian Scientific Herald, 13, 1-4.