



The Role of Ethical Norms in The Formation of Speech Etiquette

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Abstract: This article discusses the importance of ethical and moral norms in the formation of speech etiquette. The way individuals express themselves verbally reflects not only their linguistic competence but also their cultural upbringing and moral consciousness. The article analyzes how politeness, respect, and ethical responsibility influence verbal communication in both everyday and professional contexts. Particular attention is given to the role of national values, traditional customs, and interpersonal respect in developing respectful and appropriate speech behavior.

Keywords: Speech etiquette, moral norms, communication, ethics, politeness, verbal culture, interpersonal respect, national values.

Introduction: Speech etiquette is an essential component of communicative culture that governs the way individuals interact through language in different social contexts. It is not limited to the correct use of grammar or vocabulary but also includes the observance of ethical and moral norms that ensure respectful, polite, and culturally appropriate communication. The foundation of speech etiquette is closely tied to the individual's socialization process, which is deeply influenced by family, education, cultural traditions, and religious teachings.

In Uzbek culture, as in many Eastern societies, speech is not merely a tool of communication—it is also a reflection of one's character and respect for others. Concepts such as hurmat (respect), odob (etiquette), and axloq (morality) are ingrained in interpersonal communication and are often conveyed through speech acts like greetings, expressions of gratitude, apologies, and other forms of polite interaction.

The formation of speech etiquette begins at an early

age, primarily through parental guidance and societal expectations. The use of respectful language when addressing elders, careful selection of words in formal contexts, and sensitivity to the emotional state of the interlocutor are all indicators of a well-developed speech culture rooted in ethical awareness.

Moreover, religious and philosophical teachings have historically emphasized the importance of good manners in speech. Islamic ethics, for example, encourages believers to use kind words, avoid offensive language, and speak truthfully, all of which form the ethical foundation of speech etiquette. Similarly, classical Uzbek literature and proverbs often highlight the value of beautiful and respectful speech.

In modern times, the relevance of speech etiquette has grown even more with the expansion of digital communication. While online platforms offer ease of interaction, they also challenge traditional notions of politeness and respect. Therefore, the integration of ethical norms in speech behavior remains a critical educational and cultural objective.

METHOD

It is known that the scientific study and generalization of existing views on any field of science is of great importance for its development. In many popular scientific articles, manuals and treatises on speech culture, there is a view that the object of study of this field is to eliminate shortcomings and defects in speech.

Russian linguist V.V. Veselitsky in his treatise "On Some Concepts of Correct Speech" expressed the opinion that this view is not entirely correct. Of course, such a view was limited in a certain sense. In fact, such a view can only determine a certain task of the field of speech culture.

In our opinion, it is also wrong to view this field as a field that promotes existing achievements in science among the masses in order to improve the linguistic knowledge of language speakers and is engaged only in mass propaganda. In fact, the main task of the field of speech culture is to promote the scientific results and achievements of linguists in this field to the general public.

There is also a view in linguistics that the most important task of the field of speech culture is to study what is called correct speech, that is, the laws of speech, the quality of speech. According to this view, the field of speech culture should define correct speech and deal with the issue of creating exemplary speech.

"Correct speech is actually normative literary speech. However, it is very difficult to clearly define the so-

called normative literary speech and its elements." In general, the issue of creating correct speech has not yet been sufficiently studied in linguistics. However, some scientists believe that it is extremely important to determine the list of words that are considered correct and acceptable for use in the language, and to compile a dictionary. But to this day, no one has been able to determine the principles of compiling a dictionary of correct speech. It is observed that approaches to this issue are also diverse. It can be said that a dictionary has been created in this area in Russian linguistics.

There is no clear conclusion in science about what should be based on when compiling a correct speech. There are many such controversial issues in the field of speech culture, which indicate that determining the laws of correct speech is an urgent problem. Linguist B.N. Golovin put forward the point of view that the field of speech culture should study the concept of "good speech". According to the scientist, one of the tasks facing the science of linguistics at present is to clearly define good, exemplary speech, its specific features. B.N. Golovin himself tried to define good speech. According to him, good speech should meet the requirements of correctness, purity, accuracy, brevity, expressiveness.

So, many aspects of the concept of good speech, like correct speech, have not yet been clearly defined. Since this issue has been a subject of debate among many specialists for many years, there are a lot of articles devoted to this issue.

Some linguists do not approve of these views of B.N. Golovin. As V.G. Kostomarov and B.S. Shvarkof note, the signs that B.N. Golovin considers to be the characteristics of "good speech" belong to the non-linguistic aspects of speech culture. Therefore, they write about the concept of "good speech" as follows: "Teaching people to "think well, feel well, know well" is not one of the issues related to the culture of speech. As a result of such a broad approach to the issue of "culturality of speech", the linguistic aspect of it expands significantly. The field of speech culture becomes almost equal to the problem of educating people."

B.N. Golovin, by good speech, means primarily speech that complies with the rules of morality. That is, it is correctness, accuracy, logicity, comprehensibility, expressiveness and expediency that show the basis on which the relationship of speech with the literary language is formed and structured.

Y.M. Skrebnev and V.V. Veselitsky noted that the object of study in the field of speech culture is orthology (from the Greek "orthos" - "correct" and "logos" - "word", "teaching"), that is, the doctrine of correct speech. O.S.

Akhmanova and V.F. Belyaev, reflecting on the aspects of the phenomenon of orthology related to speech culture, also said: "The specific difference of orthology from grammar, lexicology, phraseology, etc. is that its main category is the category of variantness." That is, orthology is a concept related to the problem of speech regulation, which has its own object of scientific investigation.

DISCUSSIONS

Each language has variants formed according to the style of speech, and such variants are relevant for all levels of the language. For example, units such as bilmoq, tanimoq, o'rganmoq, anglamoq, tushunmoq, fahmlamoq; katta, ulug', ulkan, buyuk; chiroyli, go'zal, yoqimli, ko'rkam; mard, jasur, pahlavon, bahodir can be considered synonymous variants that have arisen according to the style of speech in a broad sense. Orthology studies the need to determine the appropriate ways of using such synonymous variants in the speech process and create a theory of cultural speech on this basis. Therefore, the main object of study in the field of speech culture is indicated in the requirements and rules of orthology.

As is known, during the 1960s and 1972s, various views were put forward in Russian linguistics and Turkology regarding the field of speech culture, its object of study, goals and tasks.

I. Richter, reflecting on the task of the field of speech culture, says: "The basis of speech culture is adherence to the norms of the literary language, which is an important component of general culture."

Indeed, the concept of speech culture is an important component of culture. In this regard, the issue of adherence to language norms comes first. Approached from this perspective, the first task of speech culture is manifested in the attitude to language, how to use it.

It can be said that composing a good speech, along with increasing love for the language, also causes the culture of those who can use that speech in practice. In turn, strictly adhering to the norms of etiquette and not ignoring the most delicate points of these norms is important for both the speaker and the listener. Because only when the speaker and listener's attention converge at one point does the purpose of the speech reach its goal. The main criterion is that the speaker expresses the same idea in different ways.

N. Mahmudov expressed the following opinion about this situation in speech in Uzbek linguistics: "Demakki, tilda bir fikrni bir qancha shaklu shamoyillarda ifodalash imkoniyatlari mavjud, aynan qaysi shaklni tanlash, muayyan fikr va muloqot vaziyati uchun eng uyg'un ifodani topa bilish nutq egasining tilga sohiblik

darajasi, mahoratu malakasi, ma'rifatu ma'naviyatiga bog'liq. Muloqot vaziyatini yetarlicha baholamasdan turib, fikr ifodasi uchun tanlangan lisoniy libos, har qancha to'g'ri va go'zal bo'lmasin, maqsad nishoniga yetib bora olmaydi. Bunday ifoda hatto boshga balo keltirishi ham mumkin. Go'zal va nafis nutq sezgisi hamda unga azaliy ixlos-u e'tiqod an'anasining ibtidosi, ayniqsa, ko'hna Sharqda juda qadim zamonlarga borib taqaladi. Ayni vazifaning bizning kunlarimizga qadar ham o'sha mohiyatini yo'qotmay kelayotganligi har qanday jamiyat hayotida til va nutq nufuzining nechog'li muhtasham o'rin tutishining shahodatidir". It is understood that although the main purpose of creating a speech is to provide the listener with some information, the requirement for it is to express this speech in a way that is suitable for the listener.

Speech culture is the use of the possibilities of language in the process of communication at a cultural level. This process is the appropriate and purposeful use of language, adhering to the established strict rules of the literary language, as well as speech etiquette and national etiquette.

CONCLUSION

The formation of speech etiquette is inseparable from the cultivation of ethical and moral values. In any society, respectful communication is a marker of personal development and social harmony. Through the observance of moral norms, individuals not only convey their messages effectively but also strengthen interpersonal relationships and promote mutual understanding. In the context of Uzbek cultural and educational traditions, speech etiquette remains a powerful indicator of one's upbringing and ethical awareness, demanding ongoing attention in both private and public spheres.

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