Linguocultural and Lingua-Pragmatic Features of the Speech Act of Gratitude in English and Uzbek Languages

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ABSTRACT

This study focuses on the problem of expressing the speech act of gratitude in English and Uzbek languages. Importantly the concept of gratitude has been studied by various national and foreign scientists. Moreover, philosophers consider gratitude as a philosophical category, psychologists as an important cultural concept, philologists investigate the functionality of characterization in different aspects of linguistics from different points of view.The scope of the study refers to the linguocultural and lingua-pragmatic features of the speech act of gratitude in compared languages. The questionnaire technique is used on using gratitude speech act both in English and Uzbek languages. Conclusions are founded on the findings of language experiments.

Keywords: Concept, etiquette, linguistic, cultural, cognitive, gratitude

INTRODUCTION

Linguoculturology is another field that studies the relationship between language and culture by incorporating research from general cultural studies. It refers specifically to the concept of linguistic personality, which provides information about the culture and state of the studied language. When the situational formulas of the Uzbek and English languages are compared, it is clear that Uzbek speech etiquette

differs from English by a stricter observance of clear sequences, the delimitation of certain situations, and speech etiquette formulas based on the recipient's age. Respect for elders is one of the highest principles among Uzbeks, through which one can gain the authority of the people and achieve success in life. Uzbek speech etiquette differs significantly from English speech etiquette formulas. One of the current directions of the theory of speech acts and pragmalinguistics is the study of communication postulates, or the principles or rules of everyday human communication.

MATERIALS AND METHODS

The benefit of scientists' theories on communication rules is the identification in these rules of new, previously unstudied ways of consistent organisation of communicative communication that participate in the formation of statement semantics and have a large influence on the overall situation of communication. It is important to note that the modern stage of language development is distinguished by speakers' possession of a vast array of linguistic means and extensive experience in their application. As a result, issues in the foreground are less about how to reflect this or that thought process, and more about how to do it in the best way possible, that is, to find a solution to communicative problems in the shortest amount of time and with the greatest degree of impact on the recipient of speech. Pragmatics and speech act theory is a research field that examines the general principles of an individual's communicative activity and is responsible for the specific formation of the logical basis for dialogue. It is located at the intersection of linguistics, psychology, and sociology. Thus, the theory of speech acts is a logical-philosophical doctrine by initial interests and a linguistic doctrine by results doctrine about the structure of the basic unit of speech communication, the speech act, understood as sentence actualization, and speech communication is regarded as a form of manifestation primarily interpersonal relations.

RESULTS

As a result, both cultural traditions and national character traits have a direct impact on the communicative behaviour of Uzbek and English linguistic personalities. The same speech acts can be realised differently depending on the use of different linguistic means in the same communicative situations. This implies that there may be misunderstandings among communicators from the two cultures under consideration because correctness of speech and communicative appropriateness can be understood differently in each.

DISCUSSION

The research conducted by J. Austin and later taken up by J.R. Searle forms the foundation of the theory of speech acts [1]. There are currently enough sources that provide a definition of the concept of "speech act." A speech act, according to the Linguistic Encyclopedic Dictionary, is "a purposeful speech action performed in accordance with the principles and rules of speech behaviour accepted in this society." [5] The speech act has traditionally been considered in connection with standard communicative situations (address, greeting, introduction, farewell, apology, gratitude, congratulation, wish, compliment, sympathy, and condolence), forming a special class of speech etiquette acts that are naturally and organically included in the structure of discourse. A "speech act" is a deliberate action carried out in accordance with the accepted rules and principles of language behaviour in society.

The theory of speech acts divides speech act analysis into three levels (aspects): locutionary, illocutionary, and perlocutionary. The locutionary act is defined as the expression of something that can be given meaning. This act is divided into three subordinate acts: phonetic (in speech, sound articulation according to phonetic rules; in writing, graphic recording of a statement according to spelling rules); phatic (formulation of a sound series so that it corresponds to the rules of construction and linking of words); and retributive (in writing, graphic

recording of a statement according to spelling rules) (using words and sentences in accordance with the semantic rules of language). It is worth noting that specific locutionary acts have long piqued the interest of linguists. J. Austin deserves credit for broadening the scope of research and distinguishing between illocutionary and perlocutionary acts. The illocutionary act represents the speaker's intention, i.e., he informs, warns, orders, and so on. As a result, a statement with some weight is made. According to J. Austin, we try to express our intentions in such a way that their interpretation matches our intention. [1]

To avoid a general violation of interpretation, both words and nonverbal cues (such as blinking, shrugging, tone of voice, and so on) can be used in this situation.People communicate with one another in a variety of ways. It can be verbal (spoken and written) as well as nonverbal. People's communication is influenced by culture, regardless of the medium. It is impossible to correctly consider any act of an individual's behaviour and judge it as right or wrong in the absence of ethical norms. In specific circumstances, the individual is free to choose any of the many possible behaviours.

Culture includes the principles and laws that govern human behaviour in a given situation. Each culture establishes its own norms and rules for an individual's behaviour in society, determining whether or not his or her actions are permissible. As a result, people from the same cultural environment have similar outlooks, worldviews, and attitudes toward life and the world in general, as well as similar behaviours and social norms when communicating. As a result, communication in a particular cultural environment carries certain cultural characteristics with it.Ethnic groups and nations have different speech etiquettes. Uzbek speech etiquette is distinct from English speech etiquette. Modern linguistics is actively developing a direction in which language is viewed as a nation's cultural code rather than merely a tool of communication and cognition. Language is viewed by modern scholars as a means of penetrating a country's modern mentality.

It is common knowledge that a person learns a language and, with it, the culture of its people, beginning in childhood. All of

the nuances of a people's culture are reflected in their language, which is specific and unique in how it captures the world and the people in it. In this regard, the importance and relevance of intercultural communication as a science and the intercultural competence it teaches are self-evident. When it comes to communication, especially intercultural communication, distinguishing between sociological and psychological aspects can be difficult. Both deal with the complex categories of values, motives, attitudes, stereotypes, and prejudices that emerge or are transmitted during the communication process. And all of these categories have an immediate impact on the communicative behaviour of this or that linguistic personality. In addition to the etiquette mentioned above, there is folk etiquette, which is based on customs and rituals.

The terms "custom" and "ritual" are not synonymous, but they are frequently used interchangeably in the literature. It is best to distinguish between these categories in this paper. "Custom" should be understood as a specific individual's or society's culturally realised and socially sanctioned behaviour, which is reproduced in small social groups in specific social situations on the basis of traditional norms and models. Rite, as opposed to custom, is a cult-related ceremony that is required for the mobilisation or integration of a social group.A "rite" is a symbolic, ritualisedbehaviour dictated by tradition and custom. Customs and rites serve different functions: customs reproduce and consolidate traditional modes and forms of work, communication, family and domestic relations, and social discipline; rites express and transmit traditional ideals, ideas, norms, values, patterns of life activities, and so on through symbols and symbolic actions. The growing interest in the phenomenon of culture inevitably raises issues such as language and culture, the foundation of multicultural and multilingual personalities, and socio-cultural standards of speech behaviour in the "cultural sphere." At the same time, consideration should be given to national differences in speech etiquette and behaviour. It is important to note that speech etiquette has national characteristics, and there are significant differences between people's speech etiquette. Gender, age, and social status are

traditionally recognised as three major factors that influence modern etiquette. In a variety of communication contexts, different ways of expressing gratitude are widely used in both English-speaking and Uzbek cultures. They are among the most important forms of cooperative interaction in both formal and informal communication, and they frequently occur in situations of intercultural communication. Despite their high frequency and prevalence in speech, they are rarely the subject of serious analysis; when considering them, linguists typically limit themselves to listing their external linguistic properties and usage etiquette norms. Meanwhile, the use of these expressions in speech is far from unambiguous, and the interactions in which they are used in different linguistic cultures are of interest from the standpoints of both content and the speech act of organization, as well as implementation strategies in discourse, especially given that native English and Uzbek speakers frequently behave differently in situations of expressing gratitude. Playing an important role in maintaining relationships between interlocutors, gratitude as a The speech act, despite being a universal form, has its own cultural specificity. When it comes to gratitude, we are thankful in English for assistance and compliments, for letting us go ahead or telling us how to get somewhere. What exactly is "thankfulness"? It is a soul-born feeling of gratitude in response to people's kindness. How often, sometimes subconsciously, do we expect something in return for doing good? And we are offended when we do not even receive a "thank you." "Gratitude is the result of a person's high level of moral development," said Dr. Samuel Johnson [3]. "You won't find it among the impolite." Psychologist Dale Carnegie discusses doing good without expecting a "thank you" in order to avoid becoming frustrated. People should be taught to repay kindness with kindness and to cultivate a sense of gratitude in them [2]. Gratitude as a speech act is a universal form that, while culturally specific, plays an important role in maintaining relationships between interlocutors.

There are many similar lexical means in English that can be used as a polite "thank you." It should be noted that gratitude is an essential component of politeness. Let us look at the most

common neutral expressions of gratitude: Thankyou. Rahmat!; Many thanks for your help! Yordamingizuchunkattarahmat! In a formal setting, lexical expressions of gratitude may be followed by an address. Thank you for your confidence and support   Mr.Brown!Qo'llab-quvvatlaganingizvaishonchingizuchuntashakkurJanob   Braun! The word "minnatdorman" in Uzbek language is used to define turns, which means I'm grateful to you. I'm thankful, obliged, or indebted   to   you   for   something.   For   example, Qo'llabquvvatlaganingizuchunsizdanjudaminnatdorman! I   am grateful for your support.

It should be noted that "grateful" is preferable when emphasising the significance of the service provided to someone, and thankful when emphasising the strength of relief felt because everything has gone well:

Both languages have adverbs for amplifying gratitude:

- I am grateful to you. - Men sizdanminnatdorman!
- I am grateful for your help/support/assistance/time/favor/ contribution/consideration. -Sizning yordamingiz/qo'llab quvvatlashingiz/ko'magingiz/vaqt/mehringiz/hissangiz/e'tibo ringiz uchun minnatdorman
- I am very grateful to you for your consideration.-E'tiboringiz uchun sizdan juda minnatdorman.
- I'm eternally grateful.-Men butun umr minnatdorman.

The following English statements are formal in tone: I'd like to express my gratitude. (Minnatdorchiligimniizhorqilmoqchiman!) Please   accept   my   gratitude. (Iltimos,minnatdorchiligimniqabulqiling).

It is necessary to consider the peculiarities of communicants' national character as well as the specificity of their emotional state when engaging in intercultural communication. The communicative situation reflects the linguistic community's national-cultural uniqueness in terms of linguocultural features. In terms of the communicative situation containing the address, we can say that it consists of two speech acts: appellative and

greeting (request, apology, expression of gratitude, and other speech acts).

The study demonstrates that because the identified cognitive structures are largely culturally conditioned, their analysis in speakers of one language culture allows for the determination of the range of communicative expectations of people speaking this language and thus reveals their ideas about adequate and natural discursive behaviour in certain communication situations. The comparison of corresponding cognitive structures in members of different linguocultural communities enables one to identify areas of inconsistency in them and, based on this, predict and explain areas of potentially conflicting communication between speakers of these linguistic cultures.

CONCLUSION

National speech etiquette is extremely vivid in each ethnic group, as it absorbs features of national rituals and habits and serves for mutual understanding and peaceful coexistence. Let us reiterate that the national-cultural characteristics of people's behaviour have many common and unique characteristics for each nation.

To avoid a conflict, it's important to learn more about how people from different cultures communicate, especially when it comes to expressing gratitude. Remember that the goal of the act of gratitude is to express a positive reaction and provide a positive evaluation of the person's behaviour or actions. Furthermore, by doing so, the addressee of gratitude attempts to establish harmonious relations with the addressee attempts to foster a positive communication environment, i.e.

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