

CULTURAL ETIQUETTE. ETIQUETTE OF A GUEST AND A HOST

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Annotation: In this article cultural etiquette, politeness and good manners of guests and hosts, cultural guidelines for what is appropriate or inappropriate and polite or impolite are considered. Additionally global etiquette, cultural tips, tips for what to do and avoid, hospitality etiquette will be discussed below.

Key words: elite, occasional, hospitality, balance, manners, massive arrivals.

In the course of our lives, many of us have had reasons to find ourselves as guests in other people's homes or have had to play hosts to guests who've come visiting us. People have had to put up in homes of friends, colleagues or family members as a result of demands of daily activities or even holidays – work and play. Human interactions can be as complex and as varied as there are human beings on the planet. This means that in order to maintain the acceptable level of 'order' that good relationships are essentially incumbent upon, certain behavioural codes must be adhered to by both guest and host. That fine balance between a considerate guest and a thoughtful host should always be aimed at.

Within the context of the text above, the goal of this paper is to present authors' complex overview of the approaches to the issue of interaction between hosts and guests. So far, most authors have only focused on a certain theoretical model. Therefore, they have not fully and comprehensively revealed the stages of development and changes in the 'host-guest' relationship, but they aspire to describe the gradual shift from negative impacts of tourism on the host community to positive ones. Tourism becomes an important element through which local communities can control and regulate the degree of power they have over a dominant group of guests. At the same time, tourism reinforces hosts' cultural identity, stimulates their interest in the local culture, cultural heritage, and ethnic identity. Therefore, the main research question of this paper concerns the development of interactions between hosts and guests and tourism impacts. This descriptive case study strives to process and describe interactions between hosts and guests while summarizing the general framework for studying the host-guest encounters and impacts of tourism. In tourism anthropology, the socio-cultural impacts of tourism are necessary for monitoring and predicting changes in

societal value systems, community structures, social relationships, individual behaviour, ways and standards of living.

Many authors pointed out that the host and tourist relationships turn into commercialized hospitality, they are similar to business transactions and lack spontaneity. Mathieson and Wall (1982) described the relationship between tourists and local residents using the five-stage process. The first feature indicates transience, transitoriness, and superficiality of the relationship. Deeper relationship may only arise at destinations where tourists return to the same accommodation. The second feature is pressure on tourists who go through a wide range of experiences over a short time. Thus, irritation increases if they do not get the experiences they want, or only with delay. The third feature is linked to the isolation of tourists who often separate themselves from the locals and who spend most of their time in a tourist resort and its vicinity with other tourists. Their encounters with local residents are limited to tourist personnel. The fourth feature points out that host and tourist relationships are not spontaneous, but formalized and planned. The fifth feature describes the host-guest relationships as unequal and asymmetric in terms of material wealth and power. In every tourist destination, there are limits to growth that are likely to cause many negative and sometimes even irreversible changes when exceeded, “there is a threshold of tolerance of tourists by hosts which varies both spatially and temporally. As long as the numbers of tourists and their cumulative impacts remain below this critical level, and economic impacts continue to be positive, the presence of tourists in destinations is usually accepted and welcomed by the majority of the host population”

Modern tourism disrupted pre-modern host-guest relationships based on agreements of protection, reciprocity and reciprocal rights and duties. Before, hosts secured guests' satisfaction and guests became temporary members of the family while adhering to the rules of the host's home. Reciprocity and mutuality formed “an inevitable part of the social exchange in the host-guest relationship” Traditional host-guest relationships resulted in commercialization and commodification.

Therefore, tourists and travellers are no longer merely guests; tourists turned into consumers of experiences and hosts became providers of these experiences. Under these circumstances, “hosts are no longer hosts, just providers of services, while the guests are no longer guests, just customers” The financial agreement for goods and services replaced “the nonmaterial reciprocity of the old covenant” This type of commercialized hospitality is based on a ‘holy trinity’ of provision of food, drink and accommodation. Hospitality can be regarded “as a product, a process, an experience, or all three” Nevertheless, the purchase of services is much more complex than purchase of manufactured goods and artefacts. Services always include a certain form of

social interaction and most frequently partial proximity between consumers and providers: “to buy the service is to buy a particular social or sociological experience”

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