

SPEECH ETIQUETTE AND LANGUAGE NORMS IN COMMUNICATION

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Tayanch soʻzlar: nutq odobi, nutqiy aktlar, til, muloqot, muomala, madaniyat, xushmuomalalik.

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Introduction. Language is one of the key aspect of effective communication, clearly it is crucial in intercultural communication. The process of interaction is linked with language and it is essential while learning other countries culture and to understand a people's culture, traditions, values, worldview and perception of reality. As Leontyev observed, "for language to serve as a means of communication, it must be supported by a shared or similar understanding of reality" [5]. Communication includes all aspects of human interactions, such as the norms related to communication and behavior. For successful communication it is impossible without knowledge of cultural specifics. Scientists from various disciplines studying human behavior have concluded that culture shapes consciousness, forms individual worldviews, and influences behavioral norms and in this process speech etiquette is as one of the key norms of cultural norms and communicative behaviors that regulate politeness, address forms, greetings, requests, and other interactional strategies. Also, it reflects the values and priorities of a culture, serving as a marker of respect, social distance, and identity.

Therefore, understanding the speech etiquette norms of a language is crucial for achieving not only linguistic accuracy but also cultural appropriateness in communication. The word "etiquette" originated in French and entered the English language around 1740-1750. In French, it meant memorandum, which is a derivative of *étiqu(i)* (- to attach, stick). The sense originated in French from small cards written or printed with instructions on how to behave properly in court, as well as behavior instructions written on a soldier's billet for lodgings. At the beginning of the XVIII century etiquette norms were mostly written in periodicals such as *The Spectator*, *The Tatler*, where readers could learn what kind of conversations to have and what subjects to talk about, if they wanted to look like educated gentlemen of a society. Hitchings assumes, the first appearance of the word "etiquette" can be found in the collection of letters written by the fourth earl of Chesterfield Philip Stanhope to his son, in which he gave instructions how to become a gentleman [4].

Speech etiquette in a narrow meaning of the term can be defined as a system of language means where etiquette relationships are revealed. The elements of this system can be actualized at various linguistic levels. At the lexical level etiquette relationships are marked with the help of special expressions and set phrases and special forms of address. At the level of grammar organization, it is supported by polite forms of the language, the use of interrogative sentences instead of imperative ones. The ability of good communication is being more vital than ever. However, effective communication involves far more than just speaking the same language. Another important component of speech etiquette is the system of verbal norms, politeness strategies, and culturally appropriate expressions in spoken language. Whether in personal conversations, professional settings, or digital platforms, the way people use language to show respect, and in turn, managing tone can make communication more effectively.

Literature review. Speech etiquette in most cases serves as a social code of behavior that helps maintain harmony in interactions. It includes common expressions like greetings, apologies, and closings, but also subtler elements like tone of voice, choice of words, and respect for conversational boundaries. Moreover, cultural factors play a major role in shaping what is considered "appropriate" speech behavior. In some cultures, directness is valued as a sign of honesty countries like Germany while in others, indirect speech reflects politeness and deference such countries Japan and Korea. Misunderstandings often arise when these norms conflict, leading to frustration or offense even when intentions are respectful. This demonstrates that speech etiquette is not only about language but also about cultural literacy [7].

Beyond face-to-face interactions, speech etiquette has taken new forms in digital communication, where norms around politeness are constantly evolving. The rise of virtual meetings, text-based interactions, and online forums has led to the development of "netiquette"—digital speech etiquette that includes practices like using greetings, avoiding all caps and respecting response times [8]. When it comes to understanding speech etiquette definitions, we have found several findings. Speech etiquette, often referred to as verbal politeness or communicative norms, encompasses the set of culturally and socially accepted rules that govern verbal behavior. Based on Brown and Levinson's Politeness Theory, etiquette serves the social purpose of maintaining face is both the speaker's and the listener's. This theory suggests that language is shaped not only by grammatical rules but also by interpersonal sensitivity, power dynamics, and cultural values. Politeness strategies may be positive, in other words, showing approval and solidarity or negative like showing deference and minimizing imposition and etiquette often balances these to maintain social harmony.

Moreover, there are some definitions about this term across cultures. In Turkish and Arabic cultures, for example, speech etiquette includes extensive ritualized phrases for greetings, leave-takings, and expressing gratitude or sorrow. These rituals are rooted in religious and traditional values and are expected in both casual and formal interactions [7]. In Korean culture, speech etiquette is strongly influenced by Confucian principles, which emphasize hierarchy, respect for elders, and humility. Meanwhile, in English-speaking cultures, especially in the U.S. and U.K., directness is often valued, and speech etiquette focuses more on time-efficiency, clarity, and politeness through tone rather than formulaic expressions [2].

Through analyzing cross-cultural comparisons, we have noticed that miscommunication often appears when speakers unknowingly apply their own speech norms in a different cultural setting, particularly an American speaking bluntly may be seen as rude in Japan, whereas a Japanese person using indirect expressions may seem evasive in a U.S. context. Thus, intercultural communicative competence is the ability to adapt speech etiquette to new cultural norms. speech etiquette is not just about politeness, but

about the cultural and communicative norms that regulate verbal interaction in a given society. As N. I. Formanovskaya argues, speech etiquette represents a system of culturally regulated communicative behavior that ensures mutual understanding, social harmony, and appropriateness in verbal interactions [3]. Her communicative-pragmatic approach treats politeness not merely as a set of formulas but as a culturally conditioned speech strategy embedded in the structure of communication.

Methods. The study conducts a comparative investigation of major speech acts in English and Karakalpak, including greetings, requests, and apologies. To demonstrate how politeness is linguistically realized in both languages, data gathered through different contexts in order to reflecting broader cultural values and to identify common themes, patterns, and cultural insights that reflect how speech etiquette operates and evolves in real-world communicative contexts.

Discussion. This study aimed to explore how speech etiquette norms in English and Karakalpak reflect culturally conditioned politeness strategies and to examine how such expressions serve as a communicative bridge in intercultural contexts. Through comparative analysis of speech acts such as greetings, requests, forms of address, apologies, and expressions of gratitude, key differences and convergences have emerged. These findings reflect cultural orientations and shows how understanding politeness enhances cross-cultural communication. The differences in etiquette practices among cultures suggest a need for intercultural awareness. While Western cultures may prioritize directness, many Asian and Middle Eastern cultures value indirect expressions to show respect [1].

In English, particularly in informal contexts, first names are commonly used even when speakers are unfamiliar with one another. Formal titles like "Mr." or "Ms." are reserved for professional or respectful settings. In contrast, Karakalpak strongly emphasizes respectful address rooted in social hierarchy and used to maintain social harmony and demonstrate deference to age and status. In the Karakalpak

context, these forms of address act as signals of respect, maintaining cultural expectations of deference. Greetings and farewells in the two languages also reveal underlying cultural frameworks. English greetings are often minimal and casual, such as "Hi," "Hello," or "Hey," and leave-takings like "Bye" or "See you later" tend to be informal and short. Conversely, Karakalpak greetings are more ritualized, formal, and often carry social or religious connotations. Farewells similarly tend to include blessings or wishes for well-being, such as "Saw bolıń" or "Aman bolıń". These rituals in Karakalpak serve as socially prescribed forms of speech etiquette that reinforce group cohesion and respect.

The act of greeting and parting, as Formanovskaya explains, is a "threshold" moment in communication, crucial for framing the interaction. Politeness in requests illustrates a key pragmatic difference between the two languages. This supports the idea; different languages operationalize politeness in unique ways. In Karakalpak, direct requests with embedded respect markers serve the same pragmatic function as English indirectness. As such, these strategies, though structurally different, both act as tools for maintaining social harmony. In terms of apologies and expressions of gratitude are universally used to repair social relationships, but their form and frequency vary culturally. In English, brief apologies like "Sorry" or "I apologize" are common. Gratitude expressions are frequent and formulaic, such as "Thank you" or "Thanks a lot". In Karakalpak, apologies tend to be longer and are often accompanied by gestures. The differences outlined above may pose barriers when communicating, but they also offer opportunities for deeper understanding of every culture.

Conclusion. In summary, politeness strategies in English and Karakalpak, while culturally distinct, also similar communicative functions. By understanding the norms of speech etiquette in both cultures, individuals can build bridges of respect and effective communication, reaffirming the importance of pragmatic competence in intercultural interactions.

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- REZYUME.** Ushbu maqola ingliz va qoraqalpoq tillarida nutq odobi me'yorlarini tahlil qilishga qaratilgan bo'lib, xushmuomalalik strategiyalari keng jamiyat qadriyatlarini aks ettirishi va madaniyatlararo muloqotni osonlashtirishiga e'tibor qaratadi. Salomlashish, murojaat shakllari, iltimoslar, uzr so'rash va minnatdorchilik bildirish qiyoslanadi va tadqiqot har bir tilning hurmat, iyerarxiya va ijtimoiy masofani turli pragmatik vositalar orqali qanday kodlashini ochib beradi. Ushbu xulosalar shuni ko'rsatadiki, nutq odobi nafaqat lingvistik hodisa, balki madaniyatlar o'rtasidagi ko'prik vazifasini ham bajaradi va o'z o'rnida qo'llanilganda o'zaro tushunishni oshiradi.

РЕЗЮМЕ. Эта статья направлена на анализ норм речевого этикета на английском и каракалпакском языках, фокусируясь на том, как стратегии вежливости отражают более широкие общественные ценности и способствуют межкультурному общению. Приветствия, формы обращения, просьбы, извинения и выражения благодарности сравниваются, и в исследовании раскрывается, как каждый язык кодирует уважение, иерархию и социальную дистанцию посредством различных прагматических средств. Эти выводы предполагают, что речевой этикет служит не только лингвистическим феноменом, но и мостом между культурами, улучшая взаимопонимание при уместном использовании.

SUMMARY. This article aims to analyze norms of speech etiquette in English and Karakalpak, focusing on how politeness strategies reflect broader societal values and facilitate intercultural communication. Greetings, forms of address, requests, apologies, and expressions of gratitude are compared and the study reveals how each language encodes respect, hierarchy, and social distance through different pragmatic means. These findings suggest that speech etiquette serves not only as a linguistic phenomenon but as a bridge between cultures, enhancing mutual understanding when used appropriately.