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NATIONAL SPEECH ETIQUETTE AND ITS FORMATION

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Abstract: This article provides a scientific and theoretical analysis of the essence of national speech etiquette, its formation factors and stages. The study examines the historical, social, cultural and psychological roots of national speech etiquette. The specific features of Uzbek national speech etiquette, its similarities and differences with the etiquette of other peoples are highlighted. Recommendations are developed regarding the preservation and development of national speech etiquette in modern society.

Keywords: national speech etiquette, formation factors, communication culture, Uzbek etiquette, tradition, socialization, communicative norm.

Аннотация: В данной статье с научно-теоретической точки зрения анализируется сущность национального речевого этикета, факторы и этапы его формирования. В исследовании изучаются исторические, социальные, культурные и психологические корни национального речевого этикета. Освещаются специфические особенности узбекского национального речевого этикета, его сходства и различия с этикетом других народов.

Ключевые слова: национальный речевой этикет, факторы формирования, культура общения, узбекский этикет, традиция, социализация, коммуникативная норма.

INTRODUCTION

Every nation has its own speech etiquette. This etiquette is the linguistic expression of accumulated generational experience, a system of values and cultural memory. National speech etiquette did not emerge overnight — it is a complex socio-cultural phenomenon that has been formed, refined and transmitted from generation to generation over centuries. This very characteristic distinguishes it from a mere set of rules and transforms it into a living expression of the national spirit.

Today, the issue of national speech etiquette demands special attention due to its particular relevance. On one hand, globalization and the expansion of digital communication pose the threat of displacing traditional etiquette norms. On the other hand, the necessity of preserving cultural identity is increasing the value of national etiquette. The contradiction between these two tendencies has elevated the systematic study of national speech etiquette formation and development to the level of a historical imperative.

The primary objective of this study is to scientifically analyze the mechanisms, factors and stages of national speech etiquette formation, to identify the specific features of Uzbek national speech etiquette and to assess its role in modern society. Based on this objective, the following tasks

were defined: to conceptually define the notion of national speech etiquette; to classify the factors influencing its formation; to examine the historical roots of Uzbek national speech etiquette; and to identify the trends of its development in contemporary conditions.

MATERIALS AND METHODS

The study employed historical-comparative analysis, linguocultural analysis, comparative-typological method and systemic approach. As sources, scientific works published in the fields of linguistics, cultural studies, ethnopsychology and social anthropology were used, along with samples of Uzbek oral folk art, historical written monuments and contemporary research findings.

As a theoretical basis, N.I. Formanovskaya's communicology of speech etiquette, A.K. Bayramova's studies on national etiquette, B. Yo'ldoshev's works on Uzbek speech etiquette, as well as L.A. Shkatova and T.V. Tarasova's sociolinguistic studies were taken as a foundation. In the context of Uzbek national culture, etiquette norms reflected in the works of Alisher Navoi, Yusuf Khass Hajib and Ahmad Yugnaki were analyzed.

In the study, the factors influencing national speech etiquette formation were examined in two main groups: external factors (historical, social, geographic, religious) and internal factors (psychological, ontogenetic, cognitive). Studying the interaction of these two groups made it possible to see a holistic picture of national speech etiquette formation.

RESULTS

3.1. The Essence of the Concept of National Speech Etiquette. National speech etiquette is a set of communicative behavioral rules formed on the basis of a particular people's historical and cultural experience, reflecting their value system, the structure of social relations and moral norms. This definition encompasses several important aspects.

First, the word "national" emphasizes that this etiquette is not universal but specific to a particular people. Second, the phrase "historical and cultural experience" indicates that etiquette was not created overnight but emerged as a result of long-lasting collective experience. Third, the characteristic of "reflecting the value system" distinguishes etiquette from a mere set of rules and gives it deep moral content. Fourth, the phrase "communicative behavior" signifies that etiquette is related to language but broader than it — encompassing paralinguistic factors such as gestures, facial expressions, distance and time.

The key feature distinguishing national speech etiquette from ordinary codes of conduct is its expression through language. While codes of conduct regulate behavior, speech etiquette defines the linguistic and verbal expression of this order. In this respect, it represents a unique scientific object located at the intersection of linguistics and cultural studies.

3.2. Factors in the Formation of National Speech Etiquette. The study demonstrated that the formation of national speech etiquette occurs under the influence of a number of interrelated factors. These factors can be classified in the following order:

Historical factor. Every nation's speech etiquette is directly linked to that nation's historical destiny. The Uzbek people have historically been located at the center of Central Asian civilization, lived within various empires and states, and engaged in dialogue with diverse cultures. This historical experience left its mark on Uzbek speech etiquette as well: traces of Arab-Islamic culture,

Persian literary traditions, the etiquette of Turkic peoples and partial Slavic influence are visible within it. However, all these influences, having merged with the Uzbek people's own national character, gave rise to a new, integrated system.

Religious factor. Islam occupies a special place in the formation of Uzbek national speech etiquette. Islam provides not only religious precepts but also extensive guidance on communication culture. Etiquette norms such as greeting, respecting elders, honoring guests, making and keeping promises have merged with Islamic values and become an inseparable part of Uzbek national etiquette. "Assalamu alaykum" is not merely a greeting formula but a profoundly humanistic message meaning "I wish you peace."

Geographic and lifestyle factor. The climate of Central Asia, soil fertility and water distribution shaped the traditional communal lifestyle of the Uzbek people. Irrigated agriculture, extended families and the mahalla institution all necessitated the development of speech etiquette that regulates relations within the community. For this very reason, communal values, respect for elders and the honoring of guests occupy a central place in Uzbek etiquette.

Social factor. Social stratification in society, professional traditions and the family relations system also directly influenced the formation of national speech etiquette. In Uzbek society, a complex system of respect differentiated by age, knowledge, religious status and profession has traditionally existed. This system found its detailed expression in speech etiquette: forms of address, rules for beginning and ending conversations, and the order of speaking all reflect social hierarchy.

3.3. Stages of National Speech Etiquette Formation. The formation of national speech etiquette can be historically divided into three main stages. The first stage is the primordial communal stage. During this period, speech etiquette existed as unwritten rules and was transmitted from generation to generation primarily through oral tradition, repetition and imitation. Folk tales, proverbs, riddles and ceremonial songs all became unique "textbooks" of the etiquette norms of that era. Proverbs such as "Your father's friend is your father, your mother's friend is your mother" or "Call the elder elder, call the younger younger" are essentially guidelines for verbal behavior.

The second stage is the written culture and literary norm stage. This stage corresponds to the 8th–15th centuries. The works of Yusuf Khass Hajib's "Qutadgu Bilig" (1069), Ahmad Yugnaki's "Hibat ul-Haqayiq" (12th century) and Alisher Navoi not only described but normatively grounded speech etiquette norms. In Navoi's "Mahbub ul-Qulub," the rules of communication with representatives of various social groups are elaborated in detail. These works played an important role in consolidating national speech etiquette in the public consciousness and giving it literary form.

The third stage is the contemporary stage. Beginning from the 20th century and continuing to the present day, this stage is the most complex period for national speech etiquette. The political transformations of the Soviet era, the processes of restoring national values after independence and the influence of globalization have all left their mark on the etiquette system. Nevertheless, the fundamental norms of Uzbek national speech etiquette have maintained their integrity despite all these changes.

DISCUSSION

The research results demonstrated that the formation of national speech etiquette involves several interrelated processes. The first of these processes is sedimentation — the formation of a

"sediment" from generational experience. Each generation tests successful and unsuccessful communicative strategies in the process of communication; successful ones are retained, unsuccessful ones are discarded. In this way, over centuries, the most effective forms of national etiquette have been consolidated through selective process.

The second process is codification — the transformation of oral traditions into written norms. In Uzbek culture, this process was carried out through literary works, religious texts and subsequently pedagogical literature. Codification grants official status to etiquette norms and ensures their widespread dissemination.

The third process is transformation — adaptation to new social conditions. National etiquette is not a static but a dynamic system. While retaining its core values, it adapts to new communicative environments — digital communication, intercultural dialogue and professional communication. This adaptation does not eliminate etiquette but renews it.

As Formanovskaya (2002) noted, speech etiquette is a "self-regulating" system. This means that etiquette norms are monitored by society itself: a person who violates a norm may face social criticism or even social isolation. This mechanism is the most important factor that preserves etiquette even without formal rules and regulations. In Uzbek society, this mechanism operates through the mahalla institution: the mahalla both preserves and monitors community etiquette norms.

Comparative analysis revealed that Uzbek national speech etiquette shares a number of common features with neighboring peoples — Tajiks, Kazakhs, Kyrgyz. These similarities emerged as a result of a shared historical past, the Islamic faith and the long-term mutual influence of nomadic and sedentary cultures. However, each people's etiquette also possesses unique, irreplaceable characteristics. The main features that distinguish Uzbek etiquette from others include: the multi-stage and prolonged nature of greetings, the intensity of respect shown to the elder generation, the richness of guest and host etiquette, and the strong significance attached to verbal promises.

CONCLUSION

The conducted research made it possible to draw a number of important conclusions about national speech etiquette. First, national speech etiquette is not a random or artificial phenomenon — it has organically formed as the linguistic expression of a people's centuries-long collective experience, value system and cultural memory. Second, the formation of national speech etiquette is a multi-factorial process. Historical, religious, geographic and social factors gave rise to the unique system of Uzbek national speech etiquette. None of these factors taken in isolation can provide a complete picture of etiquette — only their comprehensive analysis leads to genuine understanding. Third, national speech etiquette has been formed in three historical stages — the primordial communal, the written-literary and the contemporary stage — with each stage bequeathing its unique characteristics to the next. Fourth, in the conditions of contemporary globalization, national speech etiquette does not disappear but, preserving its essential cultural content, adapts to new forms of communication. This adaptive capacity demonstrates the vitality of national speech etiquette. The research results are of practical significance for more effective teaching of national speech etiquette in the educational system, developing intercultural communication skills and creating methodological materials for the preservation of national cultural identity.

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