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Linguistic etiquette: a review from a pragmatic perspective

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Abstract. This current article reviews the notion of ‘linguistic etiquette’ from a pragmatic perspective. Linguistic etiquette refers to the system of norms and rules of polite speech behaviour which maintains an observance that ensures the existence of polite communication and the appropriateness of the linguistic action in any communicative event. Particularly, this article aims to explore the nature of linguistic etiquette and identify its rules, principles, and strategies. The findings of this article demonstrated that all speakers of any linguistic background are always in need to develop a set of verbal and non-verbal etiquette behaviour rules, adopt them in certain social circles and conditions, adhere to them in any practice of communication, and avoid violating them. Besides, certain norms of verbal behaviours are established and enshrined specifically for a particular society and these norms are instilled in the members of this society during their early childhood. Such norms represent the basic formulas of linguistic etiquette that are implemented at different language levels. As a pragmatic and a sociolinguistic routine, linguistic etiquette falls under the concept of politeness. The elements of linguistic etiquette are present in every conversation. Further, linguistic etiquette consists of the principles of brevity, relevance, literacy, accuracy, and the correct attitude towards the interlocutor. Finally, the findings of the current article concluded that in order to master linguistic etiquette, the interlocutors should observe and pay attention to the features of ‘speech culture’ which include the correctness of speech, the logicality of speech, the purity of speech, the accuracy of speech, linguistic ‘weeds’, speech expressiveness, speech tone, and the rules of speech behaviour.

Keywords. Etiquette, linguistic etiquette (LE), pragmatics, communication, politeness, speech behaviour, speech act, speech culture. formulas of linguistic etiquette

Introduction:

Language, as a means of communications, reflects the reality of social strata found in any linguistic society. Besides, the relationship between the interlocutors and their relative status can cause an adoption of certain linguistic rules which are reflected on the use of considerable lexical and grammatical variations (Yilma, 1992).

Linguistically, the culture of communication of everyday’s life includes all processes of language functioning as well as all forms and types of communication manifested in forms of individual or collective discourses. A human being should possess the ability to learn cultural codes of linguistic behaviour that would allow him/her to raise his/her personal or social status. Such cultural codes of linguistic behaviour, which exist in any language as fixed linguistic behavioural reactions to the linguistic environment, consist of a special set of speech formulae of norms and models of speech behaviour, known as ‘linguistic etiquette’ which aims to regulate the choice of communicative forms, structures and set phrases.
Consequently, the communicative behaviour of any person should comply with a set of rules and traditions of verbal communication. The elements of such behaviour include: 1) linguistic etiquette formulas and situations of their use; 2) communication topics accepted in certain situations; 3) duration of communication; 4) compliance with the time frame of communication; 5) intervals of communication of various groups of people; 6) the frequency of communication of certain groups of people; and 7) the communication priorities of various communication groups (Sokolova, 1995).

As an element of the communicative behaviour, linguistic etiquette consists of a system of requirements (rules, norms) that explain how to establish, maintain and interrupt contact with another person in a certain situation. Linguistic etiquette standards are closely related to the practice of communication as their elements are present in every conversation. Compliance with the rules and standards of linguistic etiquette contributes to allowing the speaker to competently convey his/her thoughts and build a mutual understanding with the interlocutor.

This article discusses the notion of linguistic etiquette (also known as speech etiquette). Linguistic etiquette is a universal linguistic phenomenon inherent in all speakers of any linguistic community in the world. However, each language has its own words and expressions that reflect the national specificity of speech politeness and linguistic etiquette.

Linguistic etiquette is seen as a conditional language of politeness and/or a system of specific linguistic signs (words, stable verbal formulas) and the rules for their use, adopted in linguistic societies at a certain time in order to establish a decent speech behaviour in society and a decent speech contact between interlocutors as well as to maintain polite and friendly or official relations in accordance with the speech situation. That is to say, linguistic etiquette is a set of rules that govern how a person talks, what to talk about, where to talk and with whom to talk. The linguistic signs that form the overall system of the linguistic etiquette include, for instance, the following words and expressions: *hello*, *live well*, *my respect*, *welcome*, *bon appétit*, *thank you*, *let me express my heartfelt gratitude to you*, *be healthy*, *see you again*, *bye*, etc.

Specifically, this article aims to explore the nature of linguistic etiquette and identify the rules and strategies of linguistic etiquette that are applied by the interlocutors for the sake of organising polite communication.

**Problem statement:**

While trying to acquire, learn, and comprehend any particular language, it is not sufficient for the learners to master this language’s phonology, syntax, lexis and morphology as a mark of communicative competence. In fact, the basic discourse rules or conversational routines of the language are highly essential (Akindel, 2007). These routines include how greetings, compliments, invitations, etc., are interpreted and responded to. These situations, include among others contexts, fall under the umbrella of linguistic etiquette.

Wu, Miller, Funk and Vikili (2010) confirmed that social behaviours in human interactions are governed by expectations between a speaker and a hearer based on conventional norms. Conventional requirements for social behaviour are codified in etiquette. When people share the same model of etiquette, they expect the same level of social behaviours from each other. Interactions between people with inappropriate etiquette may be unproductive, confusing, or even potentially dangerous.

Studies of speech etiquette have been conducted for several decades. However, due to the extraordinary diversity of the speech etiquette phenomenon, there is no generally accepted definition of it in the modern linguistic literature. There are different ideas about semantic and
pragmatic boundaries of linguistic etiquette and its linguistic markers in different languages (Duskaeva, 2020).

Pragmatics:

Regarding the etymology of the term ‘pragmatic’, Liddell, Scott and Passow (1859) stated that the term ‘pragmatic’ comes from the Latin word ‘pragmaticus’ which in turn comes from the Greek word ‘pragmatikos’ which means ‘fit for action’. Further, ‘pragmatikos’ derives via Latin ‘pragma-πράγμα’ which means ‘deed, act (verb: to do, to act), and/or an object, a thing that can be perceived by the senses’ (Jucker, 2012).

Pragmatics dates back to the philosophical thinking of the early 19th century and was introduced by the American philosopher Charles W. Morris (1901-1979) as one of the three components of semiotics, i.e., the science of signs. Morris defined pragmatics as “the study of the relation of signs to interpreters” (1938, p. 6). In modern linguistics, pragmatics is broadly defined as the study of language use in context. Stalnaker (1972) defined the scope of pragmatics as follows: pragmatics is the study of deixis (at least in part), implicature, presupposition, speech acts, and aspects of discourse structure.

Pragmatics, which is broadly defined as the study of language use in context, focuses on how the speakers of a language make sense out of the language by using connections to the context around them, i.e., the functions of a language beyond the mere conveyance of semantic data. For example, a language can perform certain tasks: the phrase ‘I vow’ is not simply a statement but also an entry into a binding contract with consequences. Pragmatics is also interested in how information is signaled non-literally and what motivates someone’s choices on how to do so. For example, one may cook a meal for a spouse, the main course being a steak but also with carrots and potatoes. ‘How did you like it?’ one may ask. The spouse may reply, ‘...The potatoes were just perfect’. This shows the spouse’s opinion of the steak (Sawczak, 2018).

As a subfield of linguistics, pragmatics, according to May (1993), studies the ways in which a context contributes to meaning. Pragmatics encompasses linguistic approaches to language behaviours including ‘speech act theory’ (a subfield of pragmatics that studies how words are used not only to present information but also to carry out actions), ‘conversational implicature’ (an indirect or implicit speech act), and ‘talk in interaction’ (sometimes called ‘conversational interaction’). Moreover, pragmatics, according to Haugh (2012), studies of a wide variety of linguistic phenomena that occur in conversational interactions, including ‘formulaic language’ (verbal expressions that are fixed in form, often non-literal in meaning with attitudinal nuances, and closely related to communicative-pragmatic contexts, along with idioms, expletives and proverbs), ‘discourse/pragmatic markers’ (features of speech and constructions, such as you know, I mean, kind of, you see, well, yeah, sort of, etc., that are present in speech to support interaction but do not generally add any specific semantic meaning to the message), ‘reference’ (the symbolic relationship that a linguistic expression has with the concrete object or abstraction it represents), ‘deixis’ (the use of a general word or a phrase to refer to a specific time, place, or person in context), ‘presupposition’ (something that you believe is true without having any proof), ‘implicature’ (something meant but not said, omitting the connection between the saying and the meaning), ‘speech act’ (any act of uttering meaningful words, whether an utterance or a set of utterances, through which something expressed by an individual that not only presents information, but also performs an action, e.g., resigning, promising, asserting and asking), ‘pragmatic acts’ (the situation and extra linguistic factors such as gestures, intonation, rather than wording that defines pragmatic act), ‘politeness’ (the means employed in a conversation to show consideration for the feelings and desires of
one’s interlocutors as well as showing awareness of another person’s face), ‘the issues of identity and power’, etc.

Additionally, pragmatics deals with utterances through studying the mechanism and nature of how the meaning transmitted depending not only on the speaker and the listener’s structural and linguistic knowledge, but also on other factors including the context of the utterance, any pre-existing knowledge about those involved, the speaker’s inferred intent (also known as ‘intention’), and many other factors. While dealing with speech events, i.e., all social activities, in which communication occurs and language plays an important role and in which the speaker performs an intentional act through utterance at times and places following the basic social rules of interaction, pragmatics explains how the language users (the speakers) are able to overcome apparent ambiguity since meaning relies on the manner, place, time, etc. of an utterance. It is worth noting that the term ‘pragmatic competence’ refers to the ability to understand another speaker’s intended meaning (Mey, 2001; Kim & Hall, 2002; Takimoto, 2008; Koike, 1989).

So, it can be concluded that pragmatics considers the context of the utterance, the potential meaning of an utterance, and the negotiation of meaning between a speaker and a listener. By way of explanation, it considers language as an instrument of interaction, what people mean when they use a language and how they communicate and understand each other. Actually, pragmatics looks beyond the literal meaning of an utterance and considers how meaning is constructed as well as focusing on implied meanings.

It is worthwhile to consider that there is a considerable overlap between pragmatics and sociolinguistics, since both share an interest in linguistic meaning as determined by usage in a speech community. However, sociolinguistics, which is broadly defined is the study of a language use across demographic lines, deals with how a language differs in direct relationships to the existing social groupings and subgroupings of the native speaker society. Particularly, it is interested in the effects that a language use has on a society as well as how a certain group speaks differently comparing to another group. Gender, socioeconomic status, age, ethnicity, geographic location, and so on are all possible dividing lines in sociolinguistics (Sawczak, 2018).

The notion of ‘etiquette’ and its historical background:

The word ‘etiquette’ (from the French word ‘étiquette’) is defined as the set of conventional rules, customs of personal behaviour, and the proprieties of conduct that come in a form of a code of ethical behaviour required in social relations. Such a code of ethical behaviour controls and governs the accepted social behaviour and delineates expectations for social behaviour established in any social class or community or for any occasion or social situations which must agree with the norms and conventions that are observed by a society, a social class, or a group (Twerefou, 2010; Klein, 1994; Brown, 1993).

On the same line, Beascakesny (2020) stated that etiquette is some kind of rules of behaviour that are instilled in a person from childhood. The concept of the foundations of this definition is based on cultural values. Compliance with these standards helps to build good relationships with people. According to Rababa’h and Malkawi (2012), the ancient Egyptian book entitled ‘The Instructions of Ptah Hotep’ (2500 B.C) was the first book written on etiquette. The book conveys the advice of a father to his son on a proper conduct. Following that, another book entitled ‘Lord Chesterfield’s Advice to His Son’ was written in the 18th century about the rules of etiquette. At the beginning of the 19th century, the notion of etiquette started to be used and applied and people started to gain awareness on the rules of etiquette and they even started reading books on etiquette. In other words, people in that era started to apply
the principles of etiquette to achieve many goals among which are protecting the upper class from the intrusion of the impertinent, the improper, and the vulgar as well as abiding by prescribed good manners during certain social occasions. The etiquette rules and principles focused on governing visits, ceremonious calls, congratulating and commiserating, and greetings exchanged between ladies and gentlemen in public.

**Etiquette** in simpler words is defined by Juneja (2020) as good behaviour which distinguishes human beings from animals. It also refers to guidelines which control the way a responsible individual should behave in a society. Etiquette is a necessity for any person as it makes him a cultured individual who leaves his mark wherever he goes. It also teaches the person how to talk, walk and most importantly behave in a society. Further, it is essential for giving a good first impression, as well as enabling the person to earn respect and appreciation in a society. Finally, it helps society members to value social relationships and becomes more responsible and mature. Juneja (2020) added that there are several types of etiquette, including social etiquette, bathroom etiquette, corporate etiquette, wedding etiquette, meeting etiquette, telephone etiquette, eating etiquette, business etiquette, etc.

Today’s etiquette, according to Beascakesny (2020), has not been invented intentionally. Words, phrases and various techniques of conversation have been formed over many centuries in the process of communication between people. The word ‘etiquette’ itself is of Greek origin. It means ‘order’. Subsequently, the word took root in France. It began to be used at the end of the XVII century during the reign of Louis XIV. The word ‘etiquette’ denoted a card on which the standards of conduct at the king’s table were indicated. Moreover, the rules of speech etiquette were formed in ancient times when a person was just starting to learn how to build relationships with his interlocutor. In those days, certain norms of behaviour began to form, helping to gain understanding and make a favourable impression on the interlocutor. Additionally, norms of correct behaviour can be found in the manuscripts of the inhabitants of Ancient Greece and Ancient Egypt. In those days, these norms were a kind of ritual with which people could understand that they did not pose a threat to each other.

**Etiquette strategies:**

Etiquette strategies between humans were developed to redress the affronts posed by Face-Threatening Acts (FTAs). FTAs are acts that inherently damage the face of the addressee or the speaker by acting in opposition to the wants and desires of the other. FTAs come in many forms, including verbal acts (using words/language), paraverbal acts (conveyed in the characteristics of speech such as tone, inflection, etc.), or non-verbal acts (facial expression, etc.) (Brown & Levinson, 1978).

Etiquette has independent factors including three social variables: social power (i.e., ability of one person to impose their will on another), social distance (i.e., level of familiarity), and imposition (i.e., degree of threat of an FTA). Social power and social distance are decided by the relationship between speakers and hearers. It may take a long time to change the aspects of social power and social distance between two entities, if they can be changed at all. However, the level of imposition can be determined by using different interaction styles since it refers to the amount of demand or burden (Brown & Levinson, 1978; Kasper, 2005).

Consequently, the concept of different etiquette strategies is based on the idea that it is easier to adjust the imposition from a speaker to a hearer to mitigate FTAs. Cooperation to maintain each other’s face is facilitated by etiquette strategies. Four types of etiquette strategies have been identified (Brown & Levinson, 1978).

The general etiquette strategies might include the following social skills: accepting differences, respecting others, addressing people appropriately with the correct name and title, standing up when one greets someone, giving and receiving compliments graciously,
introducing people to each other if they have not already met, avoid asking personal questions, communicating clearly with others, disagreeing politely, listening actively, participating equally in a conversation, selecting words carefully and avoiding the use of profanity, resolving conflicts peacefully, dressing appropriately, taking turns, using quite voice, waiting patiently, being on time for dates and get-togethers, respecting each other’s personal space, respecting each other’s belongings, avoid interrupting others while talking unless there is an emergency, shaking hands when appropriate, eating politely including chewing with a closed mouth, making eye contact when one is in a conversation with someone, sharing gossip with or about someone, holding doors open for anyone who seems to be struggling including physically challenged people and parents with young children, covering mouth and nose when sneezing, avoid self-promotion unless in limited amounts, offering sincere apology when committing mistakes, avoid taking credit for other people’s work, avoid interjecting personal opinions unless it is necessary, understanding and using nonverbal communication appropriately, giving seat to those in need such as an elderly person, disabled person, parent with a young child, and pregnant women, etc.

It should be pointed out that ‘etiquette’ and ‘manners’ are often used interchangeably as they both denote the socially correct and appropriate way of behaving socially. However, etiquette (a code of polite conduct based on social acceptance and efficiency) provides the form or structure within which good manners (polite behaviours that reflect an attitude of consideration, kindness and respect for others) operate. This means that etiquette is a set of rules that define manners (or mannerism) through which certain events or situations should be performed in a particular way. Thus, etiquette defines good manners and therefore it is good manners to follow the proper etiquette for any situation (Ryan, 2020).

Linguistic etiquette:

Linguistic etiquette should be differentiated from social etiquette. Linguistic etiquette is defined as the practice in any speech community of organizing linguistic action so that it is seen as appropriate to the current communicative event (Kasper, 1998). It is also defined as a system of norms and rules of polite speech behaviour which maintains an observance that ensures the existence of polite communication (Duskaeva, 2020). In fact, the ‘linguistic etiquette’ notion is much broader than the concept of ‘etiquette’ which denotes the formal rules of proper behaviour (Kasper, 1998).

In everyday life, people constantly communicate with each other. Any communication process consists of certain stages: the beginning of a conversation (greeting/acquaintance); the main part, the conversation; the final part of the conversation. Each stage of communication is accompanied by certain clichés (an expression that has been overused to the extent that it loses its original meaning or novelty), traditional words, and stable expressions which all represent formulas of linguistic etiquette. Speech etiquette formulas are the characteristic of both literary, colloquial, and a rather reduced ‘slang’ style. The choice of a particular formula of speech etiquette depends mainly on the situation of communication. These formulas exist in all languages and are provided for all occasions. The linguistic etiquette formulas include the words of courtesy: ‘sorry’, ‘thanks’, ‘please’; greetings and farewells: ‘hello’, ‘good evening’, ‘good afternoon’, ‘goodbye’, ‘farewell’, ‘bon voyage’; and treatment: ‘you’, ‘ladies and gentlemen’.

Rababa’h and Malkawi (2012) stated that the first study on the linguistic etiquette was conducted by Geertz (1960). In that study, Geertz concluded that linguistic etiquette is seen as a wall built around one’s self in order to protect his inner feeling. While speaking about linguistic etiquette, it is very nearly impossible to any speaker of any linguistic background to
speak to others without indicating the social relationship in terms of status and formality. That is to say, there are special words which have connotative meaning besides the denotative one adds to raise the level of speech or to reveal status and formality between the interlocutors. Besides, the interlocutors should consider certain socio-cultural norms of linguistic etiquette for the sake of showing mutual politeness and courtesy.

The basic function of linguistic etiquette is the appropriate formation of communication and contact between interlocutors as in case of the compliance with general rules and norms of linguistic etiquette. Besides, human beings, at the genetic level, are fully aware that a speaker who complies with the norms and standards of linguistic etiquette can demonstrate respect and reverence and maintain a favourable communicative atmosphere with a positive effect on a person with whom the conversation is being conducted. Linguistic etiquette can also emphasise the status of a person.

Laver (1981, p. 304) confirmed that fact that the norms of linguistic etiquette, for instance in ‘greetings’, are considered “extremely important strategies for the negotiation and control of social identity and social relationships between participants in a conversation”. For more clarification, as an act of linguistic etiquette is considered significant as it works as an access ritual consisting of two types, which are passing greetings and engaging greetings which function as a switch that opens or closes relations. Goffman (1972) asserted that greeting exchanges serve to reestablish social relations, acknowledge status, and guarantee for safe passage when performed between strangers. Similarly, Firth (1973) referred to greeting act as a rite or rituals which consist of verbal and nonverbal forms. Verbal forms can occur in one of the three following linguistic unit forms: 1) question forms, for example: (‘How do you do?’, ‘How are you?’, etc.); 2), interjection forms, for example: ‘Hello’, ‘Hi’, etc.; and 3) affirmation forms, for example: (‘Good morning’, ‘Good evening’, etc.).

In the same context, Akindel (2007) pointed out that linguistic etiquette can be described as the exchange of pleasantries between the interlocutors who interact for the purpose of fulfilling social obligations and for the purposes of establishing interpersonal relationship. It can also be employed to achieve the following goals:

1. Establish identity and affirm solidarity among the members of any linguistic community.
2. Maintain a peaceful social relation.
3. Establish rapport or comfort between the interlocutors.
4. Keep up a good and open communication process.
5. Bring a sense of pride to the society and keep unity among its members.
6. Show friendliness in every context or situation.
7. Demonstrate appreciation towards others.
8. Show concern about the well-being of the people.

Linguistic etiquette performs other functions, including:

1) To distinguish the contact-setting function. This function is manifested in such speech acts when a speaker draws the attention of an interlocutor, prepares him for the actual communication of information. That is, this function serves the voice contact of the interlocutors.

2) Appellate, or a call-up function. When one says - Citizen! or: Excuse me, please, how to get through? - it seems that one has no other goal than to attract the attention of the interlocutor, to call him for further conversation.

3) The function of orientation to the addressee in connection with his role in speech interactions, that is associated with a call-up, appeal function. This function is also called conative. Conative function is closely related to the concept of politeness.
4) The function of expression of will in relation to the interlocutor, the impact on him (this function is also called voluntary). When one tells someone else standing at the door, for example: Come in, please! - one is precisely influencing the behaviour of the interlocutor, prompting him to enter. At the same time, do not “pass” (past or along something), but rather come nearer, one invites him.

5) An emotive function associated with the expression of emotions, feelings, human relationships (Stroysam-karpinsk, 2020).

Regarding the principles of linguistic etiquette, all norms of behaviour are initially based on generally accepted moral principles. Elements of linguistic etiquette are no exception. Linguistic etiquette consists of the principles of: 1) brevity, which is the quality of expressing much in few words; 2) relevance, which means the degree to which something is connected with the matter at hand or being talked about; 3) literacy, which means the person’s knowledge of a particular subject; and 4) accuracy, which means the quality of being true, correct, or exact. In addition, another principle of linguistic etiquette can be characterised by the correct attitude towards the interlocutor. In any conversation, it is important for the speaker to put himself/herself in the place of the interlocutor. This will help smooth out sharp corners and avoid unwanted conflicts. It is important to select phrases that are suitable and appropriate for a particular situation, taking into account the interlocutor’s status, as well as the degree of the speaker’s acquaintance with the interlocutor. Speech should be concise and short but appropriate and relevant. It is important not to lose meaning in a conversation. Further, among other fundamental principles of etiquette is that the interlocutor should be treated with respect, i.e., showing the necessary degree of respect, as well as showing benevolence and mutual cooperation. These principles can generate productive and mutually beneficial communication (Beascakesny, 2020; Pedtext, 2020).

Linguistic etiquette has a national specificity. Each nation has created its own system of rules of speech behaviour. For example, in the Russian society, such qualities as tact, tactfulness, helpfulness, tolerance, goodwill, and persistence are of particular value. Tact is an ethical norm that requires a speaker to understand the other person, to avoid inappropriate questions, and to discuss topics that may be unpleasant for him. Cautiousness consists in the ability to anticipate possible questions and wishes of the interlocutor, the willingness to inform him in detail on all topics essential for the conversation. Tolerance consists in calmly treating possible differences of opinion, avoiding harsh criticism of the views of the interlocutor. One should respect the opinions of other people by trying to understand why they have developed one or another point of view. Tolerance is closely connected with persistence, the ability to calmly respond to unexpected or tactless questions and statements of the interlocutor. Goodwill is necessary both in relation to the interlocutor, and in the whole structure of the conversation: in its content and form, in intonation and selection of words. Respect for another person, politeness and goodwill will help verbally express speech etiquette.

Twere Fou (2010) added that linguistic etiquette represents the accepted set of requirements of forms, contents, orders, characters and situational relevance of utterance or expression. Further, linguistic etiquette relates to words and phrases used for greetings, to ask for permission, to ask something, to address someone, to give proper intonation to express politeness, etc.

Agyekum (2005a: p. 1) stated that linguistic etiquette is part of linguistic routines which represent “the sequential organizations beyond a sentence either as activities of one person or as the interaction of two or more people”. Many of these routines are used in one’s everyday life during interactions.
Below are the general characteristics of linguistic etiquette that are realised at different language levels (Twerefou, 2010: p. 211):

1. On the lexical level, these are the phraseologies; special words and expressions, address forms such as: ‘Thank you’, ‘excuse me’, ‘See you’, ‘Mr.’, etc.

2. At the morphological level of question forms, imperative forms can be used to express politeness such as: ‘Could you give me your pen, please?’, ‘Give me your pen, please’. Also, in address forms in many languages, such as Russian or Hungarian and others, one can use plural instead of singular.

3. At the stylistic level, it is in the request of literature, cultural speech; rejection of use of abusing words etc.

4. At the level of intonation, one can see it in the use of polite intonations. For example, some phrases could have different meanings depending on the intonation. The same sentence can be a direct order or a polite request.

5. At the level of orthoepy, the request is not to clip the words (‘Give me’ - ‘Gimme’)

6. At the level of organisation of communication, it is not polite to interrupt the interlocutor and to cut into others’ conversation.

Similarly, Stroysam-karpinsk (2020) stated that linguistic etiquette is a system of language tools in which etiquette relationships are manifested. Elements and formulas of this system can be implemented at different language levels, namely:

1. At the level of vocabulary and phraseology: special words, stable expressions, forms of treatment (Thank you, sorry, hello, comrades, etc.)

2. At the grammatical level: for polite treatment, the use of the plural and interrogative sentences instead of imperative (You won’t tell how to get through ...)

3. At the stylistic level: adherence to the qualities of good speech (correctness, accuracy, wealth, relevance, etc.)

4. At the intonation level: the use of calm intonation even when expressing demands, discontent, irritation.

5. At the level of spelling: the use of full forms of words.

6. At the organisational and communicative level: listen carefully and do not interrupt, do not interfere in someone else’s conversation.

Stroysam-karpinsk (2020) added that linguistic etiquette formulas are characteristic of both literary and colloquial, and a rather reduced (slang) style. The choice of a particular formula of speech etiquette depends mainly on the situation of communication, i.e., speech situation. Speech situation, according to Kudooski (2019), is the social context of interaction. It is determined by different situational factors – the elements of a speech situation. These include:

1. The participants (speaker(s) / addressee(s) and their social relations) that define their social roles in the communicative situation.

2. The location or physical setting of communication (e.g., school, at home, in a shop).

3. The purpose of the communication.

4. The topic: what is being talked about?

5. The mode or channel of linguistic expression: spoken or written language.

Together these factors make up the speech situation. Based on the aspects of the speech situation, the participants consciously or subconsciously choose a language variety which they deem appropriate for a certain speech situation.
Kudooski (2019) added that linguistic etiquette is understood as a system of linguistic signs and rules for their use, adopted in this society at this time with the aim of establishing a verbal contact between the interlocutors and maintaining communication in an emotionally positive tonality in accordance with the speech situation.

Indeed, the conversation and manner of communication can vary significantly depending on the personality of the interlocutors, the place of communication, the topic of conversation, time, motive and goals. For example, the place of communication may require the participants in the conversation to comply with certain rules of linguistic etiquette established specifically for the selected place. Hence, communication at a business meeting, social dinner, in the theater will be different from behaviour at a youth party, in a restroom, etc. Further, depending on the topic of conversation, time, motive or purpose of communication, the interlocutors use different conversational techniques (Stroysam-karpinsk, 2020).

**Linguistic etiquette and politeness:**

A language is described as polite if it is socially correct and if it shows a care and understanding of the feelings of the members of the linguistic society. Such a principle is fulfilled based on utilizing a number of means specialized for politeness marking and the level of delicacy encoded in polite forms.

On the relevance of linguistic etiquette and the notion of politeness, the concepts ‘linguistic etiquette’ and ‘politeness’ are often used interchangeably as the two concepts have an equal connotation which revolves around the rules of ‘refined’ behaviour (Green, 1992a).

Etiquette centers on the notion of politeness (or politeness theory) which was proposed by the sociolinguists, Penelope Brown and Stephen C. Levinson. The theory was construed as efforts on redressing the affronts to a person’s self-esteem of effectively claiming positive social values in social interactions. The notion ‘self-esteem’ is referred to using the concept of ‘face’ (introduced by Erving Goffman through his theory of “face”) which is defined by Goffman (1955) as the positive public image any individual seeks to establish in social interactions. The notion of ‘face’ represents one of the components of the politeness theory, in addition to other components including: positive and negative faces, face threatening act (FTA), strategies for doing FTAs and factors influencing the choices of FTA strategies (Brown & Levinson, 1978). Brown and Levinson used Goffman’s face theory as a foundation for explaining human interactions that revolved around being polite.

In developing politeness theory, Brown and Levinson expanded and added to face theory by arguing that interlocutors have two faces; one based on a desire for approval and acceptance by others (positive face), and the other based on a desire to proceed without being impeded upon (negative face). In fact, Brown and Levinson presented politeness as a response to ‘save face’ or ‘lose face’ and to mainly mitigate or avoid face-threatening acts in cases such as requests or insults. Hence, politeness strategies are used to formulate messages in order to save the hearer’s positive face when face-threatening acts are inevitable or desired.

Since linguistic etiquette comprises linguistic behaviour through which the speaker indicates that he/she takes others’ feelings of how they should be treated into account, it is related to the general notion of politeness which comprises linguistic and non-linguistic behaviour of the same purpose. Besides, since social judgments are made on the basis of speakers’ conduct, it is the conduct itself, whether in form of language use or other behaviours, that is routinely assessed as more or less polite relative to community values and norms (Kasper, 1998).

Brown and Levinson (1978, 1987) and Leech (1983) concluded that politeness is a feature of language use. Linguistic etiquette should be firmly placed in the arena of language...
use. Linguistic politeness (henceforth, politeness) focuses mainly on the polite use of language and the elements of correct situational use of language. In other words, politeness is all about the verbal ways of showing consideration towards the notion of ‘saving face’ (Brown, & Levinson, 1987) during the communication process. The notion of face is defined by Goffman (1967, p.5) as “the public self-image that every member wants to claim for [herself or] himself”.

To sum up, politeness manifests itself in the etiquette manuals, i.e., the do's and don'ts in social interaction, and is conditioned by the sociocultural norms dictated by the members of any linguistic society while verbally interacting (Ononye, 2020). Furthermore, there is a relationship between culture, etiquette, linguistic etiquette (also known as language etiquette) and politeness which can be described as follows: politeness is a subset of language etiquette, language etiquette is a subset of etiquette and etiquette is a subset of cultures as shown in the diagram below.

![Diagram](https://example.com/diagram.png)

**Figure 1: Relationship between culture, etiquette, language etiquette and politeness** (Source: Twerefou, 2010: 211).

Finally, politeness, according to Kádár and Haugh (2013), is key to all of our relationships and plays a fundamental part in the way we communicate with each other and the way we define ourselves. It is not limited only to conventional aspects of linguistic etiquette, but encompasses all types of interpersonal behaviour through which we explore and maintain our relationships.

**Rules of linguistic etiquette:**

A successful speech process cannot be achieved without observing the general rules of linguistic etiquette between the interlocutors. For example, when referring to somebody, it is important to take into account gender, social status, and, of course, the age of this person, as phrases and words that the speaker can say to a friend, family members, close relatives and some acquaintances may not be acceptable to a stranger, a person in a higher position, or an older person. Moreover, rudeness, scornful tone and insults should not be used. If, due to circumstances, it is not possible to treat the interlocutor kindly, then it is better to use a neutral, respectful tone. Yawning, boredom, and constant interruption are also considered terribly ugly and disrespectful when communicating with a person. Finally, if words and phrases can be called verbal means of communication, then gestures and facial expressions are non-verbal methods of influencing people. It is important to monitor facial expressions and gestures. Excessive body language is usually unacceptable. Following general rules of linguistic etiquette will make the speaker become a good conversationalist, while their violation is considered to be rude, disrespectful, and a lack of linguistic etiquette (Beascakesny, 2020; Pedtext, 2020).
In order to master the manner of speaking, the speaker should learn to formulate thoughts, express feelings, communicate with people with a high compliance with the rules of linguistic etiquette. To do so, the interlocutors should pay attention to the ‘speech culture’ which is defined as the combination of skills and knowledge that are necessary to ensure the appropriate and uncomplicated use of the language during any communication process. Speech culture has many features that should be observed (Popova, 2011; School-world, 2019; Stroyams-karpinsk, 2020; Akishina & Formanovskaya, 1976; Beascakesny, 2020; Balakai, 2003) including:

1. Observing the correctness of speech through the conformity of its structure to the current language standards and norms.

2. Observing the logicality of speech, which requires a semantic consistency of expression. Two conditions are important here: Logical thinking and Logical presentation. Plato remarked that: “Every speech should be composed like a living being - it should have a body with head and legs, and the trunk and limbs should fit”.

3. Observing the purity of speech, which is manifested in two aspects: in the ratio of speech with the literary language and with the moral criteria of communication. In pure speech, there is no place for elements that are alien to the literary language, or rejected by moral standards. Violation of the first requirement gives rise to ‘clogged speech’ which is obstructed so as to prevent or hinder flow of ideas or information. On the other hand, the violation of the second requirement gives rise to ‘dirty speech’.

4. Observing the accuracy of speech, which indicates the ability to speak accurately through choosing the most necessary and appropriate words. Inaccuracy is defined as the inability to deliver the message clearly and accurately delivered and receive the message clearly and accurately. In other words, it is the inability of the communicators to create verbal and nonverbal messages that are understood by others and the inability of those messages to be recognized, comprehended, recalled, and interpreted. Accuracy also indicates the avoidance of impaired speech accuracy such as:
   - Verbosity (also called verboseness): the quality or state of being verbose or wordy, i.e., the use of too many words than necessary whether in speech or in writing.
   - Paronyms: two or more words that are partly identical in form and/or meaning which may cause confusion in reception or production. The term paronymy refers to ‘lookalike’ confusable words (cognate near-homophones; words of the same roots that their phonemic representations are similar but not identical, i.e., similar in form of derivation but different in meaning such as: imaginary/imaginative, feminine/feminist, sociable/social, and sensible/sensitive. Paronyms should be differentiated from homonyms (words that their phonemic or graphemic representation is identical). There are two subclasses of homonyms; namely homographs and homophones that fall under the umbrella of the term homonyms. 1) Homographs (words that their graphemic representation is identical, i.e., they are spelled the same, as indicated by the suffix "-graph," which means writing. Homographs have the same spelling but different meanings and usually different pronunciation. For example, tear: drops of water from the eyes, and tear: to rip paper into pieces, and fair: equitable / fair: beautiful. Either way, the spelling is the same, but not the meaning or the sound); and 2) homophones (words that their phonemic representation is identical, i.e., they are pronounced the same but they have different meanings
and are usually spelled differently as well. For example, be/bee, coarse/course, flour/flower, made/maid).

- Polysemy: the association of one word with two or more distinct meanings; a word or phrase with the capacity to have multiple meanings. According to some estimates, more than 40% of English words have more than one meaning. The fact that so many words (or lexemes) are polysemous (also has another adjective form: polysemic) shows that semantic changes often add meanings to the language without subtracting any. In contrast, a one-to-one match between a word and a meaning is called ‘monosemy’.

- Ambiguity: the absence of clarity. The term ‘ambiguity’ indicates uncertainty or dubiousness on the one hand and a sign bearing multiple meanings on the other. In speech and writing, ambiguity is seen as obscurity that causes a sentence, or group of sentences, to lend itself to more than one interpretation. There are three common types of ambiguity in speech during free association. These types are (Sennet, 2016):
  a. Lexical Ambiguity: The lexicon contains entries that are homophous, or even co-spelled, but differ in meanings and even syntactic categories. ‘Duck’ is both a verb and a noun as well as ‘cover’. ‘Bat’ is a noun with two different meanings and a verb with at least one meaning.
  b. Syntactic Ambiguity: Syntactic ambiguity occurs when there are many rule-governed derivation of syntactic forms (also known as logical forms ‘LFS’) that correspond to the same sentence. This may be the result of scope, movement or binding, and the level at which the ambiguity is localized can involve full sentences or phrases. There are several sub-types of syntactic ambiguity including:
    - Phrasal ambiguity: A phrase can be ambiguous by failing to exhibit the relevant scopal relations, i.e., the lack of representation of scope. For example: the phrase ‘superfluous hair remover’ can mean the same as ‘hair remover that is superfluous’ or ‘remover of hair that is superfluous’.
    - Thematic ambiguity: Thematic assignments can be similarly ambiguous at the level of LF with deleted phrases. For example: the sentence ‘The chicken is ready to eat’ can mean that the chicken is ready to be fed or to be fed to someone depending on the thematic assignment.
    - Ambiguity caused by multiple connectives. The following ambiguity, for example, is borne directly out of failure to tell which connective has widest scope: ‘He got drunk and fired or divorced’.
    - Ambiguity caused by bound and unbound readings of pronouns. In a sentence like: ‘everyone loves his mother’, the sentence may be interpreted with ‘his’ being co-indexed with ‘everyone’ and yielding different mothers (potentially) for different values of ‘everyone’ or it could be interpreted deictically saying that everyone loves that [appropriate demonstration] person’s mother.
  c. Pragmatic Ambiguity: pragmatic ambiguity arises when the statement is not specific, and the context does not provide the information needed to clarify the statement. This type of ambiguity includes several cases including:
Speech Acts: A speech act can be ambiguous. The following sentence: ‘The cops are coming’ can be an assertion, a warning, or an expression of relief. Similarly, the sentence ‘I’m sorry you were raised so badly’ can be an insult or an apology.

Presuppositional Ambiguity: for example, the case of ‘too’ is instructive as it carries presuppositions, as in: ‘Maria solved the problem too’. It is natural on first read to think that this sentence carries the presupposition that someone else solved the problem. But that may not be the case: it may presuppose that Maria solved the problem as well as having done some other thing. Kent Bach (1982 in Sennet, 2016) explored the intriguing case of: ‘I love you too’. This sentence can carry (at least) one of four distinct meanings: 1) I love you (just like you love me); 2) I love you (just like someone else does); 3) I love you (and I love someone else); and 4) I love you (as well as bearing some other relationship (i.e. liking) to you). If none of these are true, ‘I love you too’ is clearly infelicitous.

Granularity: the case of which a lot of small details are included in information. An interesting and systematic (seeming) ambiguity corresponds roughly to the type-token distinction. For example, the sentence: ‘I paid for the same car’, can express a complaint that a car was paid for twice or the claim that the speaker now owns a car that looks like the listener’s car.

5. Observing linguistic ‘weeds’: speech culture also involves the eradication of various types of linguistic ‘weeds’ from speech including: 1) dialectisms: words inherent in local dialects (dialects); 2) barbarism: the inclusion in speech of foreign words; 3) jargon: technical terminologies or characteristic idioms of a special activity that are used by particular groups of people; 4) vulgarisms: words and expressions that roughly, primitively designate objects or events that are humiliating and insulting to a person (swear words, obscene language); 5) stationery (also known as language stamps): words and phrases that are typical of a business style, but inappropriate in other language styles (e.g., ‘sharpen the question’, ‘takes place’, ‘at the forefront’, etc.) (School-world, 2019).

6. Observing speech expressiveness: speech expressiveness is another feature of speech culture that should be observed. On one hand, speech expressiveness (also known as ‘the richness of speech’), implies a variety of speech which grows from the stock of words and the knowledge of their meanings, the stock of phrases and sentences, and the ability to explain, argue, and convince. The richness of speech contributes to the use of proverbs, sayings, winged expressions (a well-known and attributable quotations and expressions that have become so commonplace in everyday speech). On the other hand, speech expressiveness is defined as the quality of effectively conveying a thought or feeling, i.e., the transmission of emotions and intentions in the speech. It is also defined as a conversational styles of speech that impresses and informs (Bolinger, 1986) with the potentiality of speech sounds to express meanings and that of meaning effects being expressed by speech sounds (Albano, 1988) and these correlations between sound and meaning concern speech expressivity. There are correlations between speech acoustic characteristics and its impressive effects on the listener, mainly on the way attitudes and emotions are expressed by prosodic elements such as intonation patterns and voice quality (Chuenwattanapranithi et al., 2008). Expressive language is important to generate emotional speech that reflects subtle and complex emotional states and because it enables the speaker to be able to express his/her wants and needs, thoughts
and ideas, argue a point of view, develop his/her use of language and engage in successful interactions with others. It also helps keeping the speaker’s speech interesting, which helps keeping the audience mentally engaged, entertained, and persuaded. Expressiveness, as a level of information in the communication process (Beller et al., 2008), is built from interactions between segmental (vowels and consonants) and prosodic (rhythm, intonation, voice quality, elocution rate (ER), pauses, and stress) elements and between sound and meaning. Perception of the resources used in speech expressiveness happens in the interaction of what is the speaker’s intention and what is the listener’s interpretation (Madureira, 1992 in School-world, 2019). For example, Barbosa (2012) mentioned that as for the persuasive effects of voice quality and vocal dynamics, speakers with the most convincing, enthusiastic, and pleasant speech present lower pitch, strategic demarcation of pauses, accurate articulation, and average ER. However, speakers considered as little convincing and pleasant have higher pitch and fast ER. Knapp & Hall (2008) added that the variation in parameters constituting vocal dynamics and effective indication of frontiers between enunciations allow the comprehension of the enunciation and favor the listener/speaker’s attention focus.

7. Observing speech tone: speech tone is another feature of speech culture that should be observed. Tone is defined as a sound of definite pitch and vibration as well as the accent or inflection expressive of a mood or emotion. In other words, speech tone is a particular pitch or change of pitch constituting an element in the intonation of a phrase or sentence. The tone includes: high tone, low tone, mid tone, low-rising tone, and falling tone (Merriam-Webster Online Dictionary, 2020). Tone is used in order to convey how the speaker is feeling and to put across their opinion and thought on the situation which is being discussed. Tone is a way to show the attitude of the speaker. Additionally, tone can have a variety of themes, it could be serious, humorous, angry, rude, urgent, happy and excited, grateful, sarcastic, formal, sad and many others and this is an excellent way for the speakers to convey their thoughts on the situation. Patterson (2014) demonstrated that tone is a very important part of any language and it can be used in more than one way during spoken conversation. Being able to pick up on the tone of the speaker will enable the listener to grasp a greater understanding of the situation which is being discussed. It is worth mentioning that what the speaker feels about the subject is often represented through his/her speech tone, while what the listener feels is often represented through his/her mood, i.e., the conscious state of mind or predominant emotion. Besides, the term ‘tone’ should be differentiated from the term ‘voice’. Tone can be explained as the speaker’s attitude expressed in his/her speech, while voice can be explained as the speaker’s personality expressed in his/her speech. Accordingly, the speaker may not be able to alter his/her personality but he/she can adjust his/her attitude and this allows the speaker to adopt ways to create a speech that affects the audience’s mood.

8. Overserving rules of speech behaviour: speech behaviour (SB) is the domains of use of the languages and attitudes towards the languages of a given community of speakers. It is a specific and integral part of behaviour as a whole as a complex system of actions, actions, movements. SB is defined as a form of a person’s social being and the speech actions of individuals in the proposed circumstances. It is also defined as the speech actions of individuals in the proposed circumstances, reflecting the specifics of the linguistic existence of a given speaking collective in a given social structure. The whole combination of speech actions and human speech activity is manifested in the
speech behaviour. Besides, speech behaviour reflects the specifics of the linguistic existence of a given speaking collective in a given social structure (Winter, 2001) and it is understood as the whole complex of relations included in the communicative act, i.e., verbal and non-verbal information, paralinguistic factors, as well as the place and time of the speech act, the environment in which this fact occurs. Therefore, speech behaviour is speech acts of individuals in typical situations, reflecting the specifics of the linguistic consciousness of a given society (Suprun, 1996). Speech behaviour is composed of the ways the speaker uses the language in relation to the real circumstances of his life. ... Each use of the language is a kind of behaviour that takes place in a certain social context and requires submission to others, and not just the rules relating to the competence of the language, etc. (Vinokur, 1993). In addition, the term 'communicative behaviour' is a relevant term which indicates the totality of the rules and traditions of communication of a particular linguistic and cultural community implemented in communication or behaviour (verbal and the nonverbal accompanying it) of an individual or group of persons in the process of communication, regulated by the norms and traditions of communication of this society (Vinokur, 1993).

Below, are the rules of speech behaviour according to Ivanov, 2003; Popova, 2011; School-world, 2019; Akishina & Formanovskaya, 1976; Beascakesny, 2020; Balakai, 2003:

a) For the speaker:

- Goodwill towards the addressee. Negative assessments of the personality of the interlocutor should be avoided, especially in a vulgar form.
- Recognize, memorize and name the names of those with whom you communicate.
- Choose the topic of conversation correctly so that it is interesting and understandable to partners.
- Do not stick out your "I", muffle self-conceit. Try to put in the spotlight not yourself and your assessments of events, but the personality of the listener, his knowledge and interest in the topic of conversation.
- Do not start the conversation with questions on which you disagree with your partner, but first emphasize those aspects on which you agree.
- Be able to impress on the communication partner the awareness of its significance. Recognizing the virtues (rather than humiliating or exposing) of those around us is a special art of communication.

b) For Listening:

- Listen carefully to the speaker.
- You need to listen kindly and patiently, expressing confidence in the interlocutor. Draw the final conclusion later.
- Do not interrupt the interlocutor, no matter how you like it. And moreover, do not try to translate the hearing into your own speaking. Remember: it is more important to receive information than to transmit it.

c) For present:

- If the interlocutors conducting the dialogue do not include you in communication, then, according to etiquette, you must ‘depict an empty place’, that is, with a facial expression, in a pose to demonstrate a lack of interest in someone else’s conversation.
- On the contrary, the position of an indirect addressee is possible when the communication between the two parties is intentionally designed for
the third one present and contains a hint of his connection to the communication. Take advantage of this.

Stroysam-karpinsk (2020) added that the most famous and commonly used rules of linguistic etiquette are the following:

- greetings;
- dating;
- thanks;
- apologies;
- approval / compliment;
- farewell;
- sympathy / condolences;
- wishes;
- invitations;
- requests;

During communication with each other, people try to convey certain information: communicate something, convey the meaning of their words to the interlocutor, prompt something, ask or give advice. To cope with the task, resort to committing speech actions. But before you begin to exchange information, you should make voice contact with a person. This is necessary, guided by certain rules. Many do not notice them, because they have become familiar. But their violation is immediately noticeable. For example, the seller’s appeal to the buyer for ‘you’ is perceived by the latter as the top of tactlessness. One can speak of disrespect if one of the acquaintances did not say hello at the meeting. The person’s unwillingness to thank someone for the help, the service provided, etc. is ugly from the outside. And people who systematically do not admit their mistakes or do not apologize seem completely ignorant.

Human behaviour in various situations is based on etiquette. This includes different situation such as (Beascakesny, 2020; Pedtext, 2020): establishing contact (greeting); acquaintance; appeal; advice; acknowledgment and gratitude; consent or refusal; congratulation; compliment and stuff.

For various situations, Beascakesny (2020) and Pedtext (2020) added that there are standard linguistic etiquette formulas. The first formula is applied when making contact. In this case, the etiquette formulas are aimed at establishing contact with the interlocutor. **When making contact, greeting is important.** This is a greeting from the other person. The most universal and frequently used is the word ‘hello’. This word has many synonyms: from the simple ‘hello’ in close relationships to the standard polite ‘good day’ and ‘my respect’. The use of synonyms for greeting is determined by many factors, including the degree of acquaintance, age, proximity of the opponent, and, ultimately, your area of work. It is also considered polite to contact the person using his name and patronymic. The appeal ‘woman’ or ‘girl’, ‘young man’ is inappropriate and rude. In the performance of official duties, reference may be made to the title of the post: ‘Mr. Deputy Director’. For example, in Soviet times, the standard word was the universal word ‘Comrade’. It was used in relation to all people, regardless of their gender. Currently, the reference is used ‘Sir’ or ‘Madame’. Further, the situation of the appeal is the most difficult etiquette situation, since it is not always easy to find the appropriate appeal to the person. On the other hand, the words ‘sorry’ can attract a person’s attention. An explanatory phrase is added to it, why you turned to the person: a request, proposal or presentation.

The second formula is applied upon the completion of the contact. This stage is important in that the interlocutor will make a final impression on the speaker. When parting,
the speaker can use the standard phrases: ‘see you’, ‘goodbye’, and ‘all the best’. With closer contact or a longer acquaintance, you can use an informal farewell in the form of the word ‘bye’. In the final stage of contact, it is reasonable to include gratitude for the time allotted for communication by the interlocutor. The speaker may wish for further interaction. At the conclusion of the conversation, it is important to make a good impression. In the future, this will help to find long-term and mutually beneficial cooperation. Further, if the speaker represents people to each other, then he/she can use the following phrases: ‘let me introduce you’. The representative person, i.e., the speaker, should give a small general description of the person presented, for the convenience of the interlocutor. Usually, the speaker mentions the presented person’s last name, first name and patronymic, position and any important detail. 

Acquainted interlocutors usually pronounce words that they are glad to meet you.

The third formula is applied in the case of congratulations and thanks/gratitude. To express gratitude, a sufficiently large number of linguistic etiquette formulas to be used. These include the phrases ‘thank you’, ‘very grateful’, etc. There are also many phrases for congratulations. In addition to the usual ‘congratulations’, it is customary to come up with individual congratulations.

The fourth formula is applied in the cases of invitation and offer. When inviting an interlocutor to various events, it is important to observe certain standards and norms of behaviour. In the elements of the invitation and the offer are partly similar. In both of them, it is customary to emphasize the special significance of the person. There are persistent phrases for invitations such as: ‘we invite you ...’, ‘please visit ...’, ‘please come ...’. At the invitation, it is appropriate to indicate that the speaker is waiting for the interlocutor. This can be done using phrases such as: ‘we look forward to seeing you’ and ‘we will be glad to see you’. Any request or offer is followed by consent or refusal. Consent is expressed briefly and succinctly. The refusal is best done with a mitigating reasoning that explains the reason for the refusal.

The fifth formula is applied in the cases of condolences, sympathy and apology. In the life of any person, there are tragic moments when you have to use linguistic etiquette with condolences or sympathy. The main rule is that this should be done as tactfully as possible so as not to aggravate the situation. It is important that your words are spoken sincerely, encouraging words are recommended. In expressing condolences, it is appropriate to offer your help. For example, the speaker can say: ‘accept my sincere condolences in connection ...’, or ‘you can count on my help if necessary’.

The sixth formula of linguistic etiquette is applied in the cases of compliments and praise. Compliments are one of the important components of any relationship between people. With the compliments’ help, the speaker can significantly strengthen the relationship. But the speaker has to be careful as from compliments to flattery, there is a very thin line; they are distinguished only by the degree of exaggeration. According to the general rules of linguistic etiquette, compliments should relate directly to the person, and not to things. Consider a specific situation. How to compliment a woman in a beautiful dress? According to the general rules of linguistic etiquette, it will be incorrect to say: ‘this dress suits you like that!’. Correctly, use the phrase: ‘you are so good in this dress!’. A slight permutation of words emphasizes the beauty of the person, not the dress. Furthermore, in the modern world, it is very important to use praise. You can praise the interlocutor for his character, for special skills, for work and even for his feelings (ibid).

Traits of linguistic etiquette:

There are various traits of linguistic etiquette. Linguistic etiquette takes its base on generally accepted human principles of morality. The essence of etiquette is identical in many
cultures of different countries. This includes literacy, politeness in communication, restraint and the ability to use generally accepted speech formulas that will correspond to a specific situation. But there are still some cultural differences in the linguistic etiquette of countries. In Russia, for example, linguistic etiquette involves maintaining a conversation, even with strangers (unfamiliar) people. A similar situation can occur in a confined space; an elevator, a train compartment, a bus cabin, etc. In other countries, especially Asian countries like Japan, China, South Korea, people try to avoid talking with strangers. They try not to meet their eyes with the interlocutor or pay attention to him. To avoid such behaviour, they sometimes look at their phones. However, if conversation cannot be avoided, then they talk on the most abstract and neutral topics (for example, about the weather) (Pedtext, 2020; Beascakesny, 2020).

Different linguistic etiquettes are followed in different countries. For example, in Japan, relations between people are based on traditions and have some conventions. In this country, any greeting is accompanied by an indispensable bow (called お辞儀 ‘ojigi’) which is the act of lowering one's head or the upper part of the torso (the human trunk), commonly used as a sign of salutation, reverence, apology or gratitude in social or religious situations. A special significance in Japan is given to greetings, bow takes an important place. Residents of Japan bow to other people several times a day. Greetings at the helm help create an enabling environment for communication. Besides, relationships of people of different ages are expressed differently in Japan. If a person is older, then his/her position in society is higher than the position of a younger interlocutor. This rule is followed even in the family circle. For example, it is much more natural for a sister to call her older brother (兄さん ‘nii-san’) or more friendly (お兄ちゃん ‘oni chan’), which means ‘older brother’, rather than by his given name as this connotes a degree of respect and at the same time a certain closeness. Similarly, the younger sister will address her older sister using the phrase (お姉さん ‘oneesan’, which means ‘older sister’. Another example is the difference between the position of a man and a woman in Japan. The man, especially the father, is a superior person, although a mother may be the head of the family. Yet, the mother’s social status is considered lower. And hence the same principle is applied to the father more than the mother. The third example is the workplace environment, where positions are strictly registered. In the workplace, a person with a lower rank will bow lower to a higher colleague. On the other hand, such behavioural features, as in the case of bows in Japan, may seem strange for people in other countries. Yet, it is worth respecting the culture of others and traditions. Therefore, when talking with a foreigner, one should have at least a little idea about the stylistic communication and etiquette culture of foreigner’s country. This will be a good basis for further communication with each other (ibid).

Conclusion:
The current research paper concluded that all speakers of any linguistic background are always in need to develop a set of verbal and non-verbal behaviour rules, adopt them in certain social circles and certain conditions, adhere to them in any practice of communication, and avoid violating them. Certain norms of verbal behaviours that are established and enshrined specifically for a particular society are instilled in members of this society and implemented at different language levels their early childhood, including the basic formulas of linguistic etiquette. This can be seen in the way parents teach their child how to say ‘hello’, ‘thank you’, ‘I am sorry’, etc. It is also concluded that the phenomenon of linguistic etiquette is considered as a pragmatic and a sociolinguistic routine that must be utilized by the interlocutors in everyday life. For example; out on the road, at work, while shopping, at the coffee shop, at meetings, at business, at home, at social functions, etc. Linguistic etiquette incudes speech acts that are...
meant for the establishment of interpersonal relationship and expressing solidarity and rapport among the members of any linguistic community. The elements of linguistic etiquette are present in every conversation. The compliance with the linguistic etiquette’s rules plays a significant role in conveying the speaker’s thoughts to the interlocutor in an appropriate way and create a mutual understanding between them, as linguistic etiquette is one of the most important indicators of a knowledgeable, good mannered and well-educated person who has a sufficient cultural background. Linguistic etiquette falls under the concept of politeness which is considered as one of the most important aspects of human communication in which human beings have to observe the basic conventions of politeness if they want to exist in peace together. Additionally, the adoption of linguistic etiquette norms depends on the interlocutors’ social status, age, sex and the level of closeness between the conversants. Moreover, linguistic etiquette is employed to achieve many goals including: forming an appropriate communication and contact between interlocutors, emphasizing the status of the speaker, establishing identity and affirm solidarity among the members of any linguistic community, maintaining a peaceful social relation, establishing rapport or comfort between the interlocutors, bringing a sense of pride to the society and keeps unity among its members, showing friendliness in every context or situation, demonstrating the speaker’s appreciation towards others, and showing concern about the well-being of the people. The findings of the current research paper showed that linguistic etiquette consists of the principles of brevity, relevance, literacy, and accuracy. In addition, another principle of linguistic etiquette can be characterized by the correct attitude towards the interlocutor. Finally, the findings demonstrated that in order to master the linguistic etiquette, the interlocutors should observe and pay attention to the features of ‘speech culture’ which include: the correctness of speech, the logicality of speech, the purity of speech, the accuracy of speech, linguistic ‘weeds’, speech expressiveness, speech tone, and the rules of speech behaviour.

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