

ТІЛТАНУДЫҢ ӨЗЕКТІ МӘСЕЛЕЛЕРІ АКТУАЛЬНЫЕ ПРОБЛЕМЫ ЯЗЫКОЗНАНИЯ ACTUAL PROBLEMS OF LINGUISTICS

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Speech etiquette forms and communication culture

The article examines the forms of speech etiquette and communication culture in Turkish and Arabic languages. The speech component of etiquette is considered as a verbal form of expressing polite relations between people, which is used in the process of communication. This reflects the social relations that are essential for a given society, as well as the forms that exist within the tradition. If etiquette affects our behavior in social terms, then speech etiquette regulates our speech communication and this determines its distinctive feature. In certain life situations, there are appropriate rules and norms of behavior, they determine the speech reaction, speech activity of people due to specific aspects of language use related to the choice of necessary expressions and words, rules. Speech etiquette is typical for dialogic speech. Conditions that depend on the characteristics of culture and tradition are correlated with different types of communication, when a stereotypical situation occurs during communication. This environment forms the foundation of the national culture of the certain people. Greeting and farewell rituals and related speech cliches in Turkish and Arabic cultures have much in common.

Keywords: speech etiquette, speech situation, greeting formula, farewell formula, culture, tradition.

Introduction

In recent decades, an increased interest in etiquette has awakened around the world. Etiquette study was greatly influenced by the discovery in the field of linguistic and semiotic description procedures, research in the field of analysis of communication and human behavior in modern society. Speech etiquette refers to the field of verbal communication. It promotes the establishment of social bonds. Speech etiquette is situational and subject to change. If the rules of etiquette regulate our behavior socially, then the manner of communication corrects our speech behavior.

Speech etiquette constitutes a vast stock of language and speech units, which expresses the etiquette of behavior in verbal form, represents those linguistic means that have accumulated in every society, serve to express a non-conflict, “normal attitude towards people, which means a benevolent attitude” [1; 46].

The speech component of etiquette is presented in the form of verbal forms expressing the type of polite relations between people in the process of communication, which reflect social relations that are essential for a given society, as well as forms that function by virtue of tradition. It is the speech component which is the most significant component of etiquette, because “... Our speech plays the most important role in the etiquette expression of attitude towards people” [2; 140].

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Research material

The formulas for greeting and farewell in Arabic and Turkish speech etiquette were taken as a research material. The article attempts to provide a comparative description of various forms of greetings that can be used as greetings and farewells in Arabic and Turkish speech etiquette depending on the time of the day.

Formulas of greeting and farewell act as a presupposition and postposition of a speech act, they have certain lexical-semantic and stylistic functions, which allows them to be combined into one discourse unit.

Main part

Each ethnic group has its own characteristics in the norms of behavior, speech, which is clearly expressed in the rituals of greetings, which are considered to be the beginning of human relations. Greeting is a complex phenomenon, it has an established system of functioning, its own strict rules of order and form, reflecting the specific characteristics of particular people. In specific life situations, representatives of society can act in accordance with the rules and norms of behavior adopted in it. This predetermines their speech reaction, speech activity, which are associated with specific aspects of the use of language, where it is necessary to correctly use expressions and words regulated by the rules of speech etiquette. It is important to take into account the number of participants in the communication. One thing is interpersonal communication, when it is considerable to pay attention to the individual traits of the addressee, another is group communication, when the speaker considers not personal traits, but primarily social factors: what is the contingent of participants in the act of communication.

Russian researcher N.I. Formanovskaya in her book "Speech etiquette and the culture of communication" writes: "If etiquette as a set of rules established in society regulates our behavior in accordance with social requirements, then speech etiquette can be defined as the governing rules of speech behavior". According to her, speech etiquette "gives us the hands of those linguistic riches that have accumulated in every society to express a non-conflict", normal "attitude towards people, which means — a friendly attitude" [3; 37]. So, etiquette determines the choice of language means — clichés, phrases — for each specific situation.

V.V. Karasik believes that "speech etiquette as a norm is a refraction of the cultural values of society in the rules of good taste" [4; 37]. The scientist focuses on the behavioral aspect of speech etiquette, noting "how the behavior of speech etiquette is a system of ways to maintain communication between people" [4; 89].

V.A. Shemarova conducted an experiment on the use of greetings-farewell formulas in Russian; the study was carried out in the systemic-structural and functional-cognitive aspects [5]. The researcher revealed that the situations "meeting, greeting, farewell, parting are ontologically interrelated fragments of a single polysituation; in their mental representations they are interpreted in the light of the provisions of cognitive linguistics as components of a single cognitive space — the concept sphere "meeting / greeting-goodbye / parting", its continual-discrete essence is objectified at the language level" [5; 110].

N.P. Savoyskaya defined the linguocultural features of the concept of "politeness" using the materials of the Kazakh, Russian and English languages [6].

By using the material of the English language, N.P. Mesnyankina, investigated the formation of the types of greeting and farewell [7]. Lezhneva I.I. examines the sociolinguistic development of forms of address, greetings and farewells in English and Russian languages [8].

Psycholinguistics studies the reflection in the language of the peculiarities of the psyche and thinking of a person, focusing on those moments that help the transmission and perception of information. Psycholinguistics is trying to establish the reasons that impede the process of interpersonal and mass communication, which formed the basis of the speech behavior of communicants. From the point of view of psycholinguistics, the formulas of speech etiquette are a kind of "stroking" (the term of the American psychiatrist E. Berne), which people exchange to confirm their belonging to a certain community. "Strokes" turn into dialogues, salon conversations, they also influence the choice of topics and the duration of the conversation. There is an exchange of information: "I wish you well, I respect you", it is of great importance for further communication. The task of linguistic pragmatics is to formulate the rules of successful, non-conflict speech behavior. The sphere of pragmatics also deals with the study of speech acts and the contexts of their implementation. The founders of the theory of speech acts J. Austin, J. Searle defined etiquette statements as a special type of speech acts, highlighting the frequency, stereotype, emotionality as their specific properties [9; 169]. N.I. Formanovskaya considers it important to talk about the specifics of the use of speech forms depending on the etiquette culture, which determines the "classes of speech acts" [10].

Greeting is not only a formally accepted rule of etiquette, but through it we also express our feelings (personal affection, good wishes). Greetings refer to those elements of speech etiquette, where they determine social relations established within the framework of a communicative act. The greeting “is directly related to the appeal” [10; 78].

When parting, final speech formulas are used; they express the speaker's communicative intention to have further contacts with the addressee. It is necessary that these formulas function simultaneously with appeals that confirm the signs of respect, cordiality, gratitude, etc.

The correct use of greeting-goodbye forms of speech plays an important role in the dialogue. Since this has an impact on the subsequent act of verbal communication. The further course of the conversation depends on a certain use of the greeting forms, this sets the tone of the conversation, and also affects the situation, which will select the interlocutors who take a part in the dialogue.

The study of language from a pragmatic point of view was started back in the 60s of the twentieth century. Nowadays, different schools are functioning in this direction. The accumulated experience provides an opportunity to understand the functional and communicative nature of language and the mechanism of its use in a particular act of speech. For example, N.D. Arutyunova and E.V. Paducheva, G. Klaus point to the form of manifestation of colloquial speech and recognize pragmatics as an act of speech [11; 12]. I.P. Susov, defining pragmatics as the triad “the person using the sign — the sign itself — the person who perceives the sign”, significantly expanded the range of research in pragmatics [13; 44].

Pragmatic linguistics is closely related to communication, stylistics, psycholinguistics, ethnolinguistics, sociolinguistics, and cultural studies. N.D. Arutyunova and E.V. Paduchev write: “pragmatics reveals a number of problems that are considered in close unity by such branches as the art of oratory and stylistics, speech and theory, typology, psychology of the act of speech, theory of language communication and functional styles, social linguistics, theory of discourse, psychology of communication, etc.” [11; 41].

Linguistic units of etiquette are one of the varieties of manifestation of a person's social activity, so they should be studied from a pragmatic standpoint.

J. Searle explores the acquisition of the powers of a speech act, which can act with the help of rules including such pragmatic indicators as the norms of etiquette [9; 169].

According to the theory of the speech act, language serves a person to achieve a specific goal, it is also a means for social influence. In linguistics, the speech act is considered as a three-level education:

- 1) locative act (locution) — to express a desire to the speakers, a speech act that happens when the necessary information is delivered;
- 2) illocutionary act (illocution) — a speech act that is performed when a certain goal is achieved (propositional and referential act);
- 3) perlocutionary act (perlocution) — to influence the addressee, to achieve a certain goal.

The very process of the communicative act is aimed at achieving a specific goal by the speaker: to establish an attitude, to draw attention to oneself, to show politeness.

Z.Sh. Yernazarova in her work “The pragmatic aspect of the syntax of colloquial speech” notes that in the “speech act, there is a necessary listener-addressee” [14; 98]. Without listener-addressee a speech act cannot be created. In a speech act, appeals are used to attract the listener to a conversation, and these appeals should also attract the attention of the addressee to this fact, tune the listener to their side.

Speech etiquette is characterized as “ritualized speech behavior of a person in society, reflecting essential social criteria”, which is characteristic of dialogical speech and contact communication. It does not always lend itself to “rational explanation from the point of view of synchronicity: it is reproduced by a native speaker intuitively, not always coinciding in different cultures, as a result of which the speech behavior of a foreigner who does not speak it can lead to misunderstanding” [15; 15]. The factors determined by the cultural tradition are determined in accordance with the types and varieties of communication permitted and prohibited in a given community within the framework of the national culture of a given ethnic group.

In Turkish, there is a clear opposition between the pronouns **siz** — **sen** [*siz* — *sen*] (*you* — *you*), reflecting a polite (official) / impolite (informal, friendly) form of address. The pronoun **siz** [*siz*] in Turkish corresponds to the polite verb forms: suffixes — **iniz** [*iniz*], **ınız** [*ınız*], **ünüz** [*ünüz*], **ünüz** [*ünüz*]. These pronouns and suffixes constitute the so-called polite form. For example, **oturunuz** [*oturunuz*] (*sit down*), which is opposed to the simple form **otur** [*otur*] including the pronoun **sen** [*sen*] (*you*) and affixes. In addition, a simple polite form is distinguished in nouns in the possessive declension, in this case, the possessive affixes are the indicator of the simple polite form.

The difference in the use of **siz** [siz] or **sen** [sen] (*you*) is based on the same principles as other forms of addressing: age, social status, degree of acquaintance, gender. So, **siz** [siz] (*you*) is addressed by the younger to the elders (quite rarely, on the contrary, and here, in our opinion, the age hierarchy in Turkish society affects), subordinate to the chiefs, again, the influence of the hierarchy, in this case — social, unfamiliar people or unfamiliar in communicative situations in public places (although in this case, much also depends on the external equality of the interlocutors: for example, ordinary people often turn to “sen”, more often women turn to men (men turn to women using “siz” mainly in cases where a woman occupies a higher social position).

In Arabic speech etiquette, the following forms of second person pronouns are used for naming subjects: انت [ant] (*you*) — singular masculine; انت [ant] (*you*) — singular feminine; انا [ana] (*you*) — used in relation to any object. The second person pronoun masculine singular is used in relation to male addressees, the second person pronoun feminine singular is used in relation to female addressees, and plural pronouns are used in relation to a group of addressees. Although in rare cases, the plural pronoun can be used in relation to one addressee. Such uses can occur in extreme formal situations when referring to the high status of persons, for example, a president or a king. Arabic personal pronouns are inflected. Personal pronouns in the form of an indirect case (in this form, the genitive and accusative cases coincide) are written together with the previous word and are continuous. When combined with verbs, fused pronouns correspond to Turkish personal pronouns in the accusative case and act as a direct object in a sentence. When attached to prepositions, fused pronouns correspond to Turkish personal pronouns in indirect cases with or without prepositions. The second person personal pronouns in indirect cases similar to the ending **ك** — (*you*). Accordingly, the use of these pronouns is the same as the use of the second person personal pronouns in the nominative case: there is no difference, as in Turkish, between *you* and the polite *You*.

In Turkish and Arabic etiquette, there is an extensive system of treatment associated with the social status of the addressee.

In Turkish speech etiquette, a wealthy and influential person can be called **Beyefendi** [*Bey efendi*] (*lord*), **hanımefendi** [*hanım efendi*] (*miss*). An educated or wealthy person is most often referred to as **beyefendi** [*bey efendi*], since historically the word **efendi** [*efendi*] (*literate person*).

– *Buyurunuz hanımefendi, bir emriniz mi var?*

The appeal **Bey** [*bey*] is used when referring to a doctor, lawyer, officer, middle-class official, or a poor entrepreneur. Here are some examples: **Doktor bey** [*Dr. bey*] (*mister doctor*), **avukat bey** [*avukat bey*] (*mister attorney*), **memur bey** [*memur bey*] (*mister employee*), **mühendis bey** [*mühendis bey*] (*mister engineer*), **müdür bey** [*müdür bey*] (*mister director*), **komisar bey** [*komisar bey*] (*mister kamisar*).

– *İyi günler doktor bey.*

– *İyi günler. Şikayetiniz nedir.*

The address **hanım** [*hanım*] (*mistress*) is used to express respectful politeness, as is often addressed to an enlightened and respectable woman. Also, the word **hanım** [*hanım*] is used when referring to a doctor, nurse, teacher. For example: **öğretmen hanım** [*öğretmen hanım*] (*madam teacher*), **hemşire hanım** [*hemşire hanım*] (*madam nurse*).

This component is often attached to a personal name to express respect and deference: **Mahmud bey**, **Osman bey**, **Ayşe hanım**, **Fatima hanım**, etc.

In the early years of the Republic of Turkey, etiquette statements containing foreign language appeals were widely used in Turkish speech etiquette. Some Turkish words began to be pronounced in the French manner. For example, **madam** is used in the service sector: in shops, restaurants, hairdressers in relation to customers. In larger cities, when addressing a foreign woman, a Turk or a Turkish woman usually uses the vocative **madam** [*madam*]. If the foreign addressee is not a lady, but a young girl, the Turks will call her **matmazel** [*matmazel*].

– *Matmazel, çok bahtiyarım, dedi. Bilir misiniz, biz hiç yabancı değiliz.*

A Turk can address a foreign man by means of the vocative **mösyö** [*muse*].

– *Mösyö Piyer For, kuvevetli bir ses ve ukala bir tavırla:*

Now such forms of borrowed addresses in Turkish etiquette are rare and they are used to emphasize the foreign (Western) origin of the addressee or in the form of a joke.

The workers or the person working in the workshop are called **usta** [*usta*] (*master*), and the musician, writer or artist is called **ustad** [*ustad*]. The military, the soldier, even if he no longer serves, is addressed **çavuş** [*cavuş*] (*sergeant*), a special place in the Turkish language is occupied by the form of addressing the soldiers **Mehmedçik** (*soldier*).

In business circles, Western vocatives such as **patron** [*patron*], **paşam** [*pasham*], or **şef** [*chief*] are also acceptable in colloquial etiquette. In a restaurant or cafe, one can refer to a young waiter or servant boy using the term **garson** (*waiter*).

In Arabic speech etiquette, this kind of address is also common, and without them it is impossible to imagine the relationship between the interlocutors. It should be noted that in Arabic speech etiquette **efendim** [*efendim*] (*master*) is also the most formal and general, not dividing the addressee even by gender. This appeal can replace any appeal related to the addressee's professional activities. It can replace the appeal **دک تور** [*duktur*] (*doctor*), **مهندس** [*muhandis*] (*engineer*), perfect as an appeal to the boss, professor, teacher, clients in hairdressers, cafes, clubs, customers, police and army officers. This address is used without the vocative particle **يا** [*i*] (*o*), in contrast to many other calls before which this particle is used.

For adult women, in Arabic speech etiquette, there are two appeals: one is native Arabic — **سدي** , **ست** [*city*] (*madam, madam*), the second is borrowed **madam** [*madam*] (*madam*). Both are used in place of the personal pronoun of the third person, and are sociolinguistic variants of the address. Interestingly, the upper class uses the **ست** [*sith*] address to refer to women from workers or peasants. The working class avoids the foreign address **madam** [*madam*] and favors **ست** [*sit*] in relation to the addressee from all walks of life. The appeal **madam** [*madam*] is preferable for women who wear Western clothing and look educated. The appeal **ست** [*sieve*] is often used in conjunction with other appeals: **ست دک تور** [*duktur*] (*madam doctor*). In the highest circles, children turn to their mother **ست ماما** [*situ mother*] (*madam mother*).

In Arabic speech etiquette, there is one more appeal to a woman — it is borrowed from the Turkish language **هانم** [*hanym*] **hanım** [*hanym*] (*lady*). This address is used by a respectable husband in relation to his wife, emphasizing her role as the lady of the house, in the same way, all servants in the house will address her. The address can be used before a proper name, as well as in combination **ست — هانم** [*situ hanym*]

In Arabic speech etiquette, a similar situation is observed with the address **سید** [*seyd*] (*lord*), the female version of **سیده** [*seyid*] (*lady*), equated to Turkish: **bey** [*bey*] (*master*), **hanım** [*hanym*] (*lady*).

اس تا — [*mouth*] is historically associated with the word that we have already mentioned as an address **استاذ** [*ustaz*] (*professor*), but in this form it is used in relation to specialists — professionals in any field, for example, folk crafts, carpentry, shoemaking. Also, this appeal is appropriate in relation to the drivers of any hired vehicle. In enterprises or factories, this address is usually used together with the surname.

Also, often, in Arabic speech etiquette, there is an address **رئیس** [*rais*] (*boss, director*), which is similar in use to **استا** [*usta*], but the difference is that **رئیس** [*rais*] is somewhat less respectful than **استا** [*usta*], it is used for poorly educated addressees in relation to those who seem to them worthy of this treatment, for example, bus drivers, conductors, etc. Translated from Arabic **رئیس** [*rais*] means chief, chapter, it is applied to officials such as the President, the Prime Minister.

In Arab schools, the teacher is addressed by **استاذ** [*ustaz*] (*teacher, teacher, professor*), but in universities, **دک تور** [*duktur*] (*doctor*) is preferred, since this appeal is considered the highest in rank. The address **استاذ** [*ustaz*] (*teacher*) is used in relation to anyone who has received education, except for doctors and engineers. There is a feminine version of this address **استاذة** [*ustaz*].

In Turkish speech etiquette, it is customary to address school teachers, teachers of secondary technical educational institutions and universities with **hocam** (*teacher, my teacher*), regardless of the gender of the teacher. It should also be noted that the address **hoca** [*khoja*] (*teacher*) can be used with proper names. For example: **Ocman hoca** [*Osman hoja*] (*teacher Osman*), **Mustafa hoca** [*Mustafa hoja*] (*teacher Mustafa*), **Fatma hoca** [*Fatma hoja*] (*teacher Fatima*).

– *Söylediği kelimelere göre âlim bir hocahanım olduğu anlaşılan mavi gözlü kadın gülümsedi:*

The question often arises — how to address a group of people? In Turkish and Arabic speech etiquette, it is sometimes difficult to choose the appropriate address to the group at a meeting, official meetings, party. For example, **Bayanlar ve baylar!** [*Bayanlar ve bailar!*] (*Ladies and gentlemen!*), **Arkadaşlar!** [*Arcadashlar!*] (*Comrades! Friends!*), **Değerli öğretmenler!** [*Dezerli ozretmenler!*] (*Dear teachers!*), **Sevgili öğrenciler!** [*Sevgili oerengiler!*] (*Dear students!*), **Saygı değer! Meslektaşlar!** [*Saigy dezer! Meslek tashlar!*] (*Dear colleagues!*), **Sayın yolcular!** [*Saiyn eljular!*] (*Dear passengers!*), **Değerli müşteriler!** [*Dezerli misafirler!*] (*Dear customers!*), **Değerli misafirler!** [*Dezerli misafirler!*] (*Dear guests!*), **Hanımefendiler!** [*Hanım efendiler!*] (*Dear ladies!*), **Değerli seyirciler!** [*Dezerli seirciler!*] (*Dear viewers!*), **Değerli arkadaşlar!** [*Dezerli arcadashlar!*] (*Dear friends!*), **Değerli radyo dinleyiciler!** [*Deuerly radium dinleigiler!*] (*Dear radio listeners!*).

– *Saygıdeğer konuklar;*

– *Şirketimizin son bir yıllık çalışmalarını değerlendirmek ve gelecek yılki hedeflerini belirlemek üzere bugün burada toplandık.*

After the establishment of the republic, the neologisms **vatandaşlar** came into use! [*vatandaşlar*] (*citizens, compatriots!*).

Adults can turn to a group of children or young people: **çocuklar** (*children*), **gençler** [*gençler*] (*young people!*), **Kızlar** [*kızlar!*] (*Girls!*), but young people and girls will try to do without treatment if a situation arises a conversation with a group of people who are not very young.

-**Çocuklar**, dedim. Siz şu kümeslerin arkasına saklanınız. Hiç sesinizi çıkarmayın. Ben, size talı çalıp getireceğim [15, p. 97].

In Arabic speech etiquette, the equivalent of these addressing formulas are **الكرام في ناضيو** [*duyufuna al-qiram*] (*Dear guests!*), **الكرام ساداتنا وسيداتنا** [*sadatuna wa saidatuna kiram*] (*Dear friends!*), **البنات** [*banyat*] (*Girls!*), **إني شاب** [*I am Shabab*] (*Young people!*). Another special layer of various forms of conversation relates to the clergy. In Turkish and Arabic speech etiquette, there is a special appeal **imam** [*imam*] (*imam, the chief praying*), **إمام** [*imam*] (*imam, the chief of praying*), to those who are associated with Islamic rites; **فادياتك** [*fadilyat*] — is used by the speaker when referring to Muslim sheikhs, especially high-ranking sheikhs (corresponds to Russian, *Your Excellency*).

When referring to an official (secular or spiritual) or when referring to him, a special title is used corresponding to his rank, title: **جلالة** [*jalalatun*] (*majesty*), (*His Majesty King Fahd bin Abd al-Aziz*), **جلالتكم** [*waaalyatukum*] (*Your Majesty*), **سمو** [*sumuvun*] (*highness*), **فخامة** [*fahamatun*] (*excellency*) — the title of the highest state person, for example, president: **مدعم الرئيس فخامة** [*Fahamat Rrais Muhammad Husni Mubarak*] (*His Excellency President Mohammed Husni Mubarak*).

The rituals of greeting and farewell in Turkish and Arab cultures are similar in many ways. This is primarily due to the belonging of these peoples to the Islamic culture. Islam attached great importance to the ethical standards of greeting, this is reflected in the Quran and Hadith. There is a certain Quranic prescription: the incoming (addressee) greet them clearly and loudly, and the addressee is also required to answer the greeting. However, one more prescribed condition should be taken into an account: the **Selâmaleykum** greeting! [*Salam aleikum*] and the dual answer **Aleykümselâm!** [*Aleikum salam*] is possible only when referring only to a Muslim. In a number of Muslim countries in relation to non-Muslims, a special form of greeting is adopted by a *hawag* or *hawaj* [15; 47].

Research results

In the modern world, the ethical standards of greetings in the Arab and Turkish society have been replenished. There are a wide variety of forms of greetings, some of which are borrowed from Western culture. However, traditional Muslim speech clichés are more popular.

If we consider by meaning, then greetings in Turkish speech etiquette are wider. They can be used as greetings and goodbyes, while Arabic expressions are used only as verbal greetings, and other formulas are used for goodbye.

The use of certain formulas for greeting and goodbye in Arabic and Turkish speech etiquette depends on the time of day.

In Turkish, there are cases of using the same formulas when greeting and saying goodbye: “*Selâmaleykum!*” [*Selamaleikum!*] (*Peace be upon you! Hello!*). In response, those who present must certainly answer: *Aleykümselâm!* [*Aleikyumselyam!*] (*And peace to you! Good health!*).

1. The greeting formula can be pronounced both at the meeting and party: *İyi akşamlar!* [*İi akshamlar!*] (*Good evening!*).

2. Formulas of greeting and farewell as a presupposition and postposition of a speech act have certain lexico-semantic and stylistic functions that allow them to be combined into one discourse unit.

3. Formulas of greeting and farewell form a dual communicative unit, requiring the obligatory expression of the corresponding formula by both sides of the communicative act.

Conclusions

Thus, the necessary hierarchy for speech etiquette is observed, and these forms serve to express respect to the interlocutor in a formal ceremonial setting. When conducting a statistical analysis of the frequency of use of the above forms, one can come to the following conclusion. These forms are more often used if:

- 1) the addressee occupies a higher social position;
- 2) the addressee is not familiar or not very familiar;

- 3) the addressee is older than the addressee;
- 4) the addressee is a man.

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Сөйлеу этикетінің формалары мен қарым-қатынас мәдениеті

Мақалада сөйлеу этикеті мен түрік және араб тілдеріндегі қарым-қатынас мәдениеті қарастырылған. Этикеттің сөйлеу компоненті қарым-қатынас процесінде қолданылатын адамдар арасындағы сыпайы қарым-қатынасты білдірудің ауызша формасы ретінде берілген. Бұл арнайы қоғам үшін маңызды әлеуметтік қатынастарды, сондай-ақ дәстүр аясында бар формаларды көрсетеді. Егер этикет әлеуметтік мінез-құлқымызға әсер етсе, онда сөйлеу этикеті сөйлеу қарым-қатынасымызды реттейді және бұл оның ерекшелігін анықтайды. Белгілі бір өмірлік жағдайларда мінез-құлықтың тиісті ережелері мен нормалары қолданылады, олар сөйлеу реакциясын, қажетті өрнектер мен сөздерді, ережелерді таңдауға орай тілді қолданудың нақты аспектілеріне байланысты адамдардың сөйлеу әрекетін көрсетеді. Сөйлеу этикеті диалогтық сөйлеуге тән. Мәдениеттің, дәстүрдің ерекшеліктеріне байланысты жағдайлар қарым-қатынас кезінде стереотиптік жағдай туындаған кезде әр түрлі қарым-қатынас түрлерімен байланысты болады. Мұндай орта белгілі бір халықтың ұлттық мәдениетінің қорын құрайды. Түрік және араб мәдениеттерінде сәлемдесу және қоштасу рәсімдері және олармен байланысты сөйлеу клишелері көп ортақ.

Кілт сөздер: сөйлеу этикеті, сөйлеу жағдаяты, сәлемдесу формуласы, қоштасу формуласы, мәдениет, дәстүр.

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Формы речевого этикета и культура общения

В статье исследованы формы речевого этикета и культура общения в турецком и арабском языках. Речевой компонент этикета рассмотрен как вербальная форма выражения вежливых отношений между людьми, которая используется в процессе общения. Это отражает существенные для данного общества социальные отношения, а также формы, существующие в рамках традиции. Если этикет влияет на наше поведение в социальном плане, то речевой этикет регулирует наше речевое общение, и это определяет его отличительную особенность. В определенных жизненных ситуациях действуют соответствующие правила и нормы поведения, они диктуют речевую реакцию, и деятельность людей, обусловленную конкретными аспектами употребления языка, связанными с выбором необходимых выражений и слов, правил. Речевой этикет свойственен для диалогической речи. Условия, которые зависят от особенностей культуры, традиции, соотносят с разными видами общения, когда при общении происходит стереотипная ситуация. Такая среда образует фонд национальной культуры определенного народа. Ритуалы приветствия, прощания и связанные с ними речевые клише в турецкой и арабской культурах имеют много общего.

Ключевые слова: речевой этикет, речевая ситуация, формула приветствия, формула прощания, культура, традиция.

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