



ISSUES OF COMMUNICATION ETIQUETTE AT THE INTERSECTION OF LANGUAGE AND CULTURE

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ABSTRACT

In this study, etiquette units formed in the process of intercultural communication were analyzed based on a linguocultural approach. In particular, aspects such as social distance, speech strategies, and greetings were compared between Eastern and Western cultures. The importance of rules for the correct use of communication etiquette was highlighted.

There are two main types of speech activity. One is external speech activity that occurs in the process of communication, while the other is internal speech activity that takes place during a person's internal thinking process. Both are directly related to communication etiquette and determine the effectiveness of speech.

Analysis shows that the concept of "speech behavior" is often studied through two main approaches: the first from the perspective of communication, and the second as a cultural specificity. Since ancient times, philosophers such as Aristotle and Cicero, and linguists like Kant and Humboldt have analyzed how cultural differences between people influence communication [4]. They emphasized that successful communication depends not only on knowledge of the language but also on understanding the cultural background, customs, and social norms.

The term "intercultural communication" was introduced into scientific discourse in 1954 by E. Hall and D. Trager. In their work "Culture and Communication," they argued that communication between representatives of different cultures should become a distinct object of research [2,160]. Later, E. Hall's book "The Silent Language" further strengthened the methodological foundation of this field. According to Hall, "every culture has its own 'silent language,' which is determined by factors such as non-verbal signs, social norms, perception of time, and concepts of space. Without understanding these factors, it is difficult for communication to be fully effective" [1,240].

The interaction between representatives of different cultures during the communication process is one of the multifaceted areas of research in modern linguistics. This process requires philosophical, psychological, and linguistic approaches. T.Y. Vladimirova interprets speech interaction as a complex structure and conditionally compares it to a "tree model": in this model, human psychology, the internal structure of language, and moral norms are manifested as an integrated system. In her opinion, "communication etiquette serves as one of the universal points of intercultural communication, which helps to identify commonalities in the speech

behavior of representatives of different cultural groups, and at the same time allows one to understand the unique communication traditions of each people" [3].

The complexity of intercultural communication lies in the fact that the content of a message, its interpretation, and the process of its comprehension occur differently in various cultural environments. The encoding and decoding of a message are determined by cultural experiences. A symbol in the symbolic system of one culture can have a different meaning in another culture. Therefore, the cultural knowledge of the interlocutors is of great importance for the full perception of the content during the communication process.

In these processes, communication etiquette performs an even more complex function. This is because each culture has its own forms of address, communication habits, taboo topics, and verbal and nonverbal behaviors. A speech unit that is considered customary and respectful in one culture may be interpreted as excessive, overly formal, or even negative in another. Therefore, in intercultural communication, the ability to distinguish between universal and culture-specific features of communication etiquette is the key to communicative success.

In intercultural communication, **social distance** is one of the main factors in the formation of communication etiquette. In Eastern cultures, social hierarchy is strictly maintained. Specifically, age, position, and experience serve as criteria for speech selection. In such cases, formal forms of address, respectful affixes, and indirect speech strategies are prioritized: *"Teacher, if I may, I would like to address you with a question."* In this speech, *"ustoz"* is used as a formal form of address. Units that enhance respect are employed.

In Western culture, however, the principle of equality prevails, and a quick transition to informality is considered a natural state of communication. As a result, social distance is reduced and speech forms are simplified: *"Hi, can I ask you a question?"*. No position or status is indicated, quickly transitioning to an informal form. Social distance has also been reduced.

Another important indicator is **speech strategies**. In Eastern cultures, especially in Chinese and Japanese culture, open rejection is considered unacceptable behavior. In these cultures, silence, gestures, and context bear the main pragmatic burden. According to linguist E. Hall, "such cultures are considered to be 'high context cultures'" [1, 232].

On the contrary, in Western culture, the strategy of direct speech takes precedence. In such societies, clarity and firmness of thought are valued. Especially in Russian and German communicative models, the conciseness and clarity of speech are considered important indicators of a professional image.

The speech act of greeting is one of the most noticeable differences in intercultural communication. In Eastern and Muslim cultures, greetings often use phrases close to prayers and established religious formulas: *"Assalamu alaykum, are you well?"*.

In Western culture, greetings are short and standard. In addressing others, using first names is frequently employed. This is interpreted as a sign of equality and openness: *"Hello" or "Hi!"*

In conclusion, although the etiquette of intercultural communication serves a universal communicative function, its form of verbal expression, strategy, and linguocultural interpretation are unique. Disregarding these differences may lead to ineffective communication. Therefore, in the process of intercultural communication, etiquette competence is considered equally important as linguistic competence

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