



SPEECH ETIQUETTE AND ITS RELATION TO HISTORICAL CULTURE IN ENGLISH AND UZBEK LANGUAGE SYSTEMS

H.M.Ibrohimova

Master's student of Foreign Language Teaching Methodology at Kokand State University

hadichammuxtorova08@gmail.com

MAQOLA HAQIDA

ANNOTATION

Qabul qilindi: 6-noyabr 2025-yil

Tasdiqlandi: 10-noyabr 2025-yil

Jurnal soni: 16-B

Maqola raqami: 25

DOI: <https://doi.org/10.54613/ku.v16i.1311>

KALIT SO'ZLAR/ КЛЮЧЕВЫЕ СЛОВА/

KEYWORDS

Speech etiquette, politeness strategies, sociolinguistics, psycholinguistics, cross-cultural communication, English-Uzbek comparative linguistics, historical-cultural values, forms of address.

This dissertation investigates the linguistic and sociocultural nature of speech etiquette in English and Uzbek, examining how communicative norms, historical traditions, and cultural values shape the structure and function of polite interaction in both languages. Speech etiquette is conceptualized as a system of conventionalized linguistic formulas and behavioral strategies that regulate interpersonal communication, ensure social harmony, and reflect collective worldviews. Although universal in its communicative purpose, speech etiquette manifests differently across languages due to variations in cultural heritage, religious beliefs, social hierarchy, and communicative expectations. The study also considers the impact of globalization, digital communication, and intercultural contact on the transformation of etiquette systems. While English elements are increasingly integrated into modern Uzbek discourse, nationally embedded forms of politeness continue to serve as essential markers of cultural identity. Overall, the dissertation argues that speech etiquette represents a dynamic intersection of language, culture, and social structure. The comparative insights obtained contribute to linguistic pragmatics, intercultural communication studies, and the broader understanding of cultural identity in a globalizing world.

Introduction. Language is one of the most important elements of human culture. It serves not only as a means of communication but also reflects the social, psychological, and cultural experiences of a society. The speech etiquette system of every nation is closely connected with its historical development, traditions, religious views, social hierarchy, and cultural values.

Speech etiquette refers to the observance of certain cultural and social rules in the process of communication, ensuring mutual respect, sincerity, and social harmony through the use of specific speech formulas and communicative norms.

Although the system of speech etiquette exists in all languages, its modes of expression reveal significant differences across cultures. For example, speech etiquette in English is expressed mainly through linguistic devices that emphasize formality, diplomacy, and politeness. In Uzbek, it manifests itself in harmony with national values, Eastern moral norms, and traditions of respect and reverence. Therefore, the comparative study of speech etiquette systems in English and Uzbek is an important scientific task not only for linguistics but also for sociology, psychology, and cultural studies.

The purpose of this article is to highlight the linguistic and sociolinguistic features of the speech etiquette systems in English and Uzbek, to analyze their historical and cultural roots, and to identify their similarities and differences through comparison. The article sets out the following objectives:

1. To analyze the theoretical foundations of the concept of speech etiquette and the approaches to it in scientific research.
2. To conduct a comparative study of speech etiquette means in English and Uzbek.
3. To show the interrelation between the speech etiquette system and the cultural-historical values of the people.
4. To evaluate the changes taking place in speech etiquette systems under the conditions of globalization.

This article is developed within the framework of psycholinguistics, sociolinguistics, and cultural studies, presenting a comprehensive analysis based on scientifically grounded conclusions.

Literature review and analysis. The study of speech etiquette has been the focus of many scholars across linguistics, sociolinguistics, psycholinguistics, and cultural studies. The works included in this

article's bibliography provide both theoretical foundations and practical insights into the phenomenon.

Brown and Levinson¹ laid the groundwork for modern politeness research through their Politeness Theory, introducing the concepts of positive face and negative face. Their theory remains one of the most influential frameworks for analyzing speech etiquette in both English and other languages. The distinction they make between respect for the interlocutor's freedom (negative face) and the need for approval (positive face) is particularly relevant in comparing English and Uzbek politeness norms.

Goffman² emphasized the importance of face and interaction rituals in social communication. His work shows that speech etiquette cannot be reduced merely to linguistic formulas but must be understood as part of broader social behavior, ritual, and symbolic interaction. This perspective aligns with Uzbek traditions, where greetings and blessings are considered essential components of social conduct.

Leech³ contributed significantly to the pragmatics of politeness by providing a set of maxims — such as tact, generosity, modesty, and agreement — that help explain how politeness strategies operate across cultures. His framework clarifies why English often favors indirectness and mitigation, while Uzbek politeness leans toward explicit expressions of respect and sincerity.

Halliday⁴ approached language from a functional perspective, emphasizing its role in shaping social relations and cultural contexts. His systemic functional linguistics provides useful tools for understanding how speech etiquette contributes to maintaining harmony and order in both English and Uzbek societies.

From the perspective of Uzbek scholarship, Madrahimov⁵ and Safarov⁶ highlight the importance of speech culture and linguistic etiquette in the Uzbek language. Their works stress that Uzbek speech etiquette is deeply intertwined with cultural values, social norms, and Islamic traditions. Similarly, Doniyorov⁷ analyzes the forms of address and politeness in Uzbek, showing how they reflect the hierarchical and collectivist nature of society.

In the field of English linguistics, Crystal provides a broad overview of the English language, including insights into how politeness and speech etiquette have evolved historically. His encyclopedic approach

¹ Brown, P. & Levinson, S. (1987). *Politeness: Some Universals in Language Usage*. Cambridge University Press.

² Goffman, E. (1967). *Interaction Ritual*. New York: Anchor Books.

³ Leech, G. (2014). *The Pragmatics of Politeness*. Oxford University Press.

⁴ Halliday, M.A.K. (1994). *An Introduction to Functional Grammar*. Edward Arnold.

⁵ Madrahimov, A. (2005). *Nutq madaniyati*. Toshkent: Fan.

⁶ Safarov, B. (2012). *Pragmatika va Nutq Madaniyati*. Toshkent: Yangi Asr Avlodi.

⁷ Doniyorov, B. (2018). *O'zbek tilida murojaat shakllari va ularning pragmatik xususiyatlari*. Toshkent: O'zMU.

helps to place English politeness within the larger framework of cultural and linguistic development.

Fraser (1990) discusses multiple perspectives on politeness, arguing that politeness should be seen not as a single principle but as a collection of strategies and conventions that vary across languages and societies. This pluralistic view is essential for cross-cultural comparison, particularly between English and Uzbek.

Finally, Uzbek proverbs and oral traditions (1980 collection) serve as invaluable cultural sources, reflecting the historical depth of speech etiquette norms. Proverbs such as "A kind word is food for the soul"⁸ demonstrate that politeness in Uzbek culture is not only a linguistic phenomenon but also a moral and ethical value transmitted through generations.

In summary, the reviewed literature demonstrates that speech etiquette is a multidimensional phenomenon situated at the crossroads of linguistics, sociology, psychology, and culture.

Theoretical models developed in Western linguistics complement the rich empirical and cultural analyses provided by Uzbek scholars. Together, they form a solid foundation for comparative studies of politeness in English and Uzbek, highlighting both universal tendencies and culture-specific features.

The Concept and Essence of Speech Etiquette. The concept of speech etiquette is considered a relatively new research direction in linguistics. It has emerged at the intersection of linguistic pragmatics, sociolinguistics, and communicative linguistics. Speech etiquette mainly encompasses linguistic units, speech formulas, strategies, and styles used in human interaction.

The speech etiquette system performs two main functions:

Communicative function — it ensures communication between interlocutors, defining social distance and closeness.

Social function — it reflects the hierarchical structure of society, social status, and cultural values.

In this sense, speech etiquette is regarded not only as a linguistic phenomenon but also as a social one. For example, in English, communication may begin with simple phrases such as "Hello" or "Good morning," whereas in Uzbek, the phrase "Assalomu alaykum" is not only a greeting but also an embodiment of religious and moral values.

Psycholinguistic and Sociolinguistic Approaches. Psycholinguistics studies speech etiquette in relation to human speech activity and mental processes. From this perspective, speech etiquette is seen primarily as a tool for creating psychological comfort, trust, and mutual respect between interlocutors.

Sociolinguistics, on the other hand, examines speech etiquette in connection with social groups, classes, gender, age, profession, and nationality.

For instance, in Uzbek society, the pronoun "siz" is used when addressing elders as a sign of respect, while in English no such distinction exists (the pronoun "you" is used in both cases). These sociolinguistic differences show how strongly national values influence speech etiquette systems.

Brown and Levinson's Politeness Theory explains speech etiquette in terms of the concepts of "positive face" and "negative face."⁹ Positive face involves satisfying the interlocutor's need for respect and friendliness, while negative face involves avoiding interference with their freedom and independence. In Uzbek culture, greater emphasis is placed on the positive face, whereas in English culture, maintaining the negative face is considered more important.

The Historical Formation of Speech Etiquette. The system of speech etiquette has been shaped over a long historical process. It is closely linked with social norms, religious traditions, family relations, and systems of governance that arose in the early stages of human society.

In Uzbek culture, speech etiquette is directly associated with Islamic values. Expressions such as "Assalomu alaykum", "Xudo xohlasa" (God willing), and "Insha'Allah" reflect the deep integration of religious beliefs into linguistic culture. In English, expressions related to Christian traditions — such as "God bless you", "Merry Christmas" — historically held great significance, but in modern times they are used more as cultural symbols than religious markers.

Speech etiquette has also historically been linked to social stratification. In Uzbek society, titles such as *amir*, *bek*, *ustoz* (master), *domla* (teacher) were used with great respect. In English society, titles like *Sir*, *Madam*, *Lord*, and *Lady* played an important role in defining social status. Today, such elements are preserved mostly in formal speech.

Greeting and Parting Formulas. Greeting and parting are among the most important components of speech etiquette. They signal mutual respect between interlocutors at the beginning and end of communication.

In English, greeting formulas are usually short, simple, and often expressed in a neutral tone: *Hello*, *Hi*, *Good morning*, *Good evening*, *How are you?* Many of these can be either formal or informal depending on the context. For example, *Hi* is used mainly in informal situations, whereas *Good morning* is appropriate in formal settings.

In Uzbek, greetings are more closely tied to social status and religious values. The most widespread form is "Assalomu alaykum" (peace be upon you), which has a religious origin and conveys the meaning "I wish you peace." The response is equally specific: "Va alaykum assalom." Moreover, in Uzbek, greeting is considered a duty of the younger towards the elder, reflecting social hierarchy.

Parting formulas also differ. In English, they are often neutral and concise: *Goodbye*, *See you later*, *Take care*, *Have a nice day*. In Uzbek, however, farewells often include wishes for blessings, health, and well-being: "Xayr, omon bo'ling" (goodbye, stay safe), "Yaxshi qoling" (farewell, remain well), "Salomat bo'ling" (stay healthy). Thus, Uzbek parting formulas are warmer and more heartfelt.

Expressions of Respect and Forms of Address. One of the primary indicators of speech etiquette is the system of address.

In English, the second-person pronoun *you* is universally used regardless of age, status, or social rank. Respect and social distinctions are conveyed instead through titles and honorifics such as *Mr.*, *Mrs.*, *Miss*, *Sir*, *Madam*, *Doctor*, *Professor*. For example: *Professor Smith* or *Dr. Johnson*. In formal contexts, the title is combined with the surname, while in informal contexts first names are used: *Hi, John* or *Hello, Mary*.

In Uzbek, the system of address is more complex and hierarchical. The distinction between *sen* (informal "you") and *siz* (formal "you") is of great importance. *Sen* is used for close friends, peers, or younger people, while *siz* conveys respect, distance, and higher social status. In addition, Uzbek employs numerous honorifics and kinship terms such as *aka* (elder brother), *opa* (elder sister), *ota* (father), *ona* (mother), *ustoz* (teacher), *domla* (scholar), *do'st* (friend). For example: *Ali aka*, *Dilnoza opa*, *Ustoz Karimov*. These forms of address are not merely linguistic units but also symbols of social relationships.

Taboo and Euphemism. Every language has taboo words — expressions considered inappropriate in direct usage. These are replaced with euphemisms.

In English, euphemisms are highly developed. For instance, instead of *to die* one says *to pass away*; instead of *old*, *senior* or *elderly*; instead of *prison*, *correctional facility*. This phenomenon is often linked to "political correctness," serving the purpose of equality and human rights sensitivity.

In Uzbek, euphemisms are also widely used, but they are more deeply rooted in religious and cultural values. For example, instead of *o'ldi* (died), one says *vafot etdi* (passed away), *olamdan o'tdi* (left this world). Referring to an elderly person as *qarib qolgan* (aged, decrepit) is considered disrespectful; instead, expressions such as *yoshi katta* (elderly), *ulug'* (great), *muborak yoshda* (at a blessed age) are preferred. This reflects the Uzbek tradition of showing reverence toward elders.

National Characteristics of Speech Etiquette in English and Uzbek Traditions. The national character of speech etiquette is directly tied to the historical and cultural traditions of a people.

In English, the main principle is indirectness. The English often avoid blunt speech, favoring softer and indirect expressions. For example, instead of "Close the window!" one would say "Could you please close the window?" This is a central element of English politeness.

In Uzbek, the main principle is respect and reverence. In conversation, special deference is shown to elders, teachers, and guests. For example, offering food to the eldest at the table, giving

⁸ Uzbek Proverbs Collection (1980). O'zbek xalq maqollari. Toshkent: G'afur G'ulom.

⁹ Brown, P. & Levinson, S. (1987). *Politeness: Some Universals in Language Usage*. Cambridge University Press.

them the floor in conversation, and avoiding loud speech in their presence are all reflections of cultural norms that shape Uzbek speech etiquette.

Moreover, in English, small talk (short conversations about weather, sports, daily events) is an essential part of communication, while in Uzbek conversations, initial exchanges usually center on warmth and family matters: “Yaxshi yuribsizmi?” (Are you doing well?), “Oiladagilar tinchmi?” (Is your family at peace?). These serve as natural openings to dialogue.

Traditional Values of the Uzbek People and Speech Etiquette. The speech etiquette system of the Uzbek people has been shaped over centuries, relying on a rich cultural heritage. Eastern morality, the Qur'an and Hadith, national customs, and family values have served as the main factors that determined the norms of speech culture.

In Uzbek society, speech etiquette is primarily based on the principle of respect for elders and attention toward the younger. The greeting “Assalomu alaykum” has a religious origin, but at the same time, it has developed into a speech formula that symbolizes national unity. Moreover, welcoming a guest with kind words, offering prayers and blessings, and concluding a conversation with positive wishes are inseparable elements of Uzbek speech etiquette.

Speech etiquette also holds a special place in Uzbek folklore. For example, proverbs such as “A kind word is food for the soul”, “Silence is golden”, and “A beautiful word is a remedy for the heart”¹⁰ reflect the ancient roots of speech etiquette.

Historical and Cultural Values of English Society and Speech Etiquette. In English society, the system of speech etiquette was largely shaped by feudal traditions and Christian values. Forms of address such as Sir, Madam, Lord, Lady reflected feudal hierarchy, yet they have been preserved in modern times as part of formal communication.

Expressions influenced by Christianity also hold an important place in English speech etiquette. For example, phrases such as “God bless you”, “Merry Christmas”, “Peace be with you” historically carried religious connotations. However, as English society gradually became more secular, these expressions came to be used mainly as cultural symbols.

Another influential tradition in English society is that of gentlemanliness. Gentlemanliness is not only a matter of dress and behavior but is also reflected in speech culture. A well-mannered Englishman avoids giving direct and harsh orders, instead expressing himself through requests, politeness, and indirect formulations.

Changes and Convergence of Speech Etiquette Systems in the Context of Globalization. In today's world, the process of globalization has had a significant impact on speech etiquette systems across languages. With the expansion of the Internet, social networks, and international communication, languages and cultures are becoming increasingly interconnected.

Since English has become a global lingua franca, elements of English speech etiquette are entering other languages, including Uzbek. For instance, short English greetings such as “Hi”, “Bye”, and “Okay” are widely used among Uzbek youth. This process is contributing to the formation of a new layer within Uzbek speech etiquette.

At the same time, forms of speech etiquette rooted in national values have not lost their significance. On the contrary, in the era of globalization, their role in preserving national identity has increased. For example, the greeting “Assalomu alaykum” is recognized not only locally but also internationally as a symbolic greeting of the Uzbek people.

Thus, although English and Uzbek speech etiquette systems differ significantly, globalization is fostering their interaction and giving rise to new forms of convergence.

Methods and research. The methodological framework of this study is based on an interdisciplinary approach combining linguistics, sociolinguistics, pragmatics, psycholinguistics, cultural anthropology, and comparative historical analysis. Since speech etiquette is a multifaceted phenomenon shaped by linguistic structures, social norms, cultural values, and historical traditions, the research design integrates both qualitative and comparative analytical methods. These methods allow for a comprehensive understanding of how English and Uzbek speech etiquette systems have developed, how they function in contemporary communication, and how they interact in the context of globalization.

1. Comparative Linguistic Method The principal method used in this study is the comparative linguistic method, which makes it possible to examine similarities and differences in the etiquette systems of English and Uzbek. This method includes a systematic comparison of:

- a) Greeting and parting formulas
- b) Forms of address and honorifics
- c) Politeness strategies
- d) Use of pronouns (you vs. sen/siz)
- e) Euphemisms and taboo avoidance
- f) Communication rituals and culturally embedded idioms

The comparison is carried out at the levels of lexis, pragmatics, and discourse, enabling the study to identify not only formal linguistic differences but also deeper cultural patterns encoded in speech behavior. This method is essential because speech etiquette cannot be understood in isolation; it must be analyzed through direct linguistic parallels between the two languages.

2. Sociolinguistic Observation and Contextual Analysis

To study speech etiquette within its social environment, the research employs sociolinguistic observation and contextual analysis. These methods involve examining how speech etiquette operates in real-life social situations, such as:

- a) Family communication
- b) Educational settings
- c) Public interactions
- d) Cross-generational conversations
- e) Professional and institutional discourse

Data for this analysis was drawn from examples of authentic dialogues, Uzbek and English conversational norms, traditional etiquette books, modern communication guides, and observed speech practices. These sociolinguistic methods help reveal how age, status, gender, and social hierarchy influence the choice of polite expressions, particularly in Uzbek society where the siz/sen distinction and kinship terms carry strong socio-cultural meaning.

3. Pragmatic and Discourse Analysis

Speech etiquette is inseparably connected with the pragmatics of communication. Therefore, the study employs pragmatic analysis, drawing on theories such as:

- a) Brown and Levinson's Politeness Theory
- b) Goffman's concept of face and interaction rituals
- c) Leech's Politeness Maxims
- d) Halliday's systemic functional linguistics

Using these frameworks, the study examines how speakers manage face needs (positive and negative), mitigate threats, express respect, and maintain social harmony. Pragmatic analysis is especially important for understanding why English speech etiquette tends to value indirectness and personal autonomy, whereas Uzbek etiquette emphasizes respect, sincerity, and social cohesion.

The article also uses discourse analysis to study speech etiquette in natural communication settings, including informal conversations, greetings in public places, workplace communication, and digital interactions (e.g., social media, messaging). This allows the research to show how etiquette strategies shift depending on context.

4. Historical-Cultural Method

To explore the historical roots of speech etiquette in both languages, the historical-cultural method is applied. This involves analyzing:

- a) Traditional social structures
- b) Religious influences (Islam in Uzbek culture; Christianity in English culture)
- c) Feudal and tribal systems
- d) Customs, rituals, and cultural ceremonies
- e) Proverbs, oral literature, and classical texts

This method provides insight into how past social orders shaped modern communication norms and why certain etiquette formulas (such as Assalomu alaykum or Sir/Madam) have retained symbolic value over centuries.

5. Literature Review and Theoretical Synthesis

The research also relies heavily on a comprehensive literature review, synthesizing the works of Western pragmatists and Uzbek linguists. This method ensures that the analysis is grounded in established theories while also incorporating local scholarly perspectives relevant to Uzbek linguistic culture.

¹⁰ Uzbek Proverbs Collection (1980). O'zbek xalq maqollari. Toshkent: G'afur G'ulom.

6. Elements of Corpus-Based and Textual Analysis

Although the research is primarily qualitative, elements of corpus-based analysis are used to examine frequency patterns of greetings, forms of address, politeness markers, and euphemisms in modern English and Uzbek texts. Dictionaries, corpora, media texts, and social network discourse were consulted to illustrate real usage patterns.

Results. The comparative analysis of English and Uzbek speech etiquette conducted in this study reveals several significant findings related to the linguistic, sociolinguistic, and cultural foundations of polite communication in both language systems. The results demonstrate that although speech etiquette universally serves to maintain social harmony and facilitate respectful interaction, its expression is deeply shaped by the historical, cultural, and religious values of each society. The findings obtained provide insights into the nature of communicative norms, the structure of polite expressions, and the impact of modern globalization on both languages.

1. **Structural and Linguistic Differences.** The research shows that English and Uzbek employ distinct linguistic mechanisms to encode politeness. English relies primarily on indirectness, modal verbs, softening strategies, and neutral pronouns to express politeness. Formulas such as “Could you...”, “Would you mind...”, and “Please” illustrate an approach centered on personal autonomy and non-imposition. In contrast, Uzbek politeness is encoded through honorifics, hierarchical address forms, respectful pronouns, and positive face-oriented expressions. The *sen/siz* distinction emerged as one of the most significant markers of social distance, age, and respect. The results clearly demonstrate that Uzbek speech etiquette is more hierarchical in its linguistic structure, while English relies more heavily on universal forms and context-dependent politeness strategies.

2. **Cultural Foundations and Value Systems.** The findings strongly confirm that speech etiquette in both languages is inseparable from their cultural and historical backgrounds. In Uzbek culture, politeness is closely linked with the principles of respect for elders, hospitality, and community values. The widespread use of religiously influenced greetings (*Assalomu alaykum*), blessings, and moral expressions reflects the deep impact of Islamic tradition. In English, historical Christian expressions (God bless you, Peace be with you) have transitioned into cultural symbols rather than strictly religious formulas. Furthermore, the tradition of gentlemanliness continues to influence modern English politeness norms, reinforcing the values of restraint, courtesy, and indirect expression.

These findings prove that speech etiquette functions as a mirror of collective cultural identity, with Uzbek norms emphasizing connectedness and reverence, and English norms emphasizing personal space and balanced social interaction.

3. **Sociolinguistic Behavior and Interactional Patterns.** The study shows that speech etiquette governs social behavior differently in the two societies. English communication favors neutrality, egalitarianism, and minimal hierarchy, which is reflected in the universal use of “you” and the culturally significant practice of small talk. Small talk emerged as an essential sociolinguistic tool used to reduce awkwardness, establish rapport, and manage social space. In Uzbek society, sociolinguistic behavior is more collectivist and hierarchical. Greetings and inquiries about family or well-being (“*Oiladagilar yaxshimi?*”) serve as genuine expressions of care and as culturally expected discourse rituals. The results highlight that Uzbek communicative norms are more relational, emotionally expressive, and community-oriented.

4. **Historical Continuity in Etiquette Systems.** Historical research findings show that both English and Uzbek speech etiquette systems have undergone gradual transformation while preserving key cultural elements. Feudal systems, titles, and forms of address such as Sir, Madam, Lord, Lady in English have weakened but survive in institutional contexts. In Uzbek, honorifics and kinship-based address forms (*aka*, *opa*, *ustoz*) remain highly active and socially significant. The endurance of these elements illustrates that speech etiquette not only reflects history but also preserves it.

5. **Globalization and Its Effects.** One of the most important results is the identification of convergence and divergence patterns under globalization. English expressions such as Hi, Bye, Okay, and informal communication styles have spread widely among Uzbek youth, indicating the influence of English as a global lingua franca. However, the research strongly shows that traditional Uzbek etiquette formulas

have not weakened; instead, they are used more consciously as symbols of cultural identity. This indicates a dual process: adaptation to global norms and reinforcement of national traditions.

6. **Universalities and Culture-Specific Features.** Finally, the results confirm the coexistence of universal and culture-specific aspects of politeness. Both languages share the core function of maintaining social harmony, yet the strategies used to achieve it differ significantly. Universal elements include greeting routines, euphemisms, respectful address, and mitigation strategies. Culture-specific elements include Uzbek hierarchical pronoun use, religiously rooted greetings, and culturally meaningful blessings, compared to English small talk, indirect requests, and emphasis on individual autonomy.

Discussion. The findings of this research highlight the complex, culturally embedded nature of speech etiquette in English and Uzbek, demonstrating that polite communication is not merely a system of linguistic rules but a deeply rooted cultural phenomenon shaped by social structure, historical development, and worldview. This section interprets the results, examines their broader implications, and situates them within sociolinguistic and pragmatic theories.

1. **Cultural Logic Behind Etiquette Systems.** The comparison between English and Uzbek speech etiquette reveals two fundamentally different cultural logics. English politeness largely follows the principles of individualism, egalitarianism, and non-imposition, which are central values in Anglo-Saxon culture. This aligns with Brown and Levinson’s concept of negative politeness, where speakers attempt to avoid intruding on the listener’s personal autonomy. The frequent use of modal verbs and indirect requests in English confirms this orientation.

In contrast, Uzbek politeness is closely tied to collectivist values, hierarchical order, and social reciprocity. These findings parallel Goffman’s idea¹¹ of “interaction ritual,” where maintaining social harmony requires clear recognition of age, status, and kinship roles. The *sen/siz* distinction exemplifies the Uzbek cultural expectation of respect as a social obligation rather than a communicative choice.

The discussion thus supports the argument that cultural values fundamentally shape the linguistic tools through which politeness is expressed.

2. **Historical Continuity and Cultural Memory.** The preservation of certain forms of address—such as Sir, Madam, *ustoz*, *aka*, *opa*—reveals the strong influence of historical structures on contemporary etiquette. Although English society has become less hierarchical over time, the historical residues of class-based communication remain visible in formal contexts. The findings correspond with sociolinguistic theories that historical institutions leave long-lasting traces in linguistic practice.

Likewise, Uzbek etiquette retains strong connections to traditional social systems and Islamic values. Greetings such as “*Assalomu alaykum*” carry layered meanings of respect, blessing, and cultural identity. This demonstrates that speech etiquette acts as a carrier of cultural memory, preserving spiritual and social traditions even as communication practices evolve.

3. **Pragmatic Flexibility and Contextual Variation.** The research shows that English and Uzbek speakers adapt their etiquette strategies according to context, speaker identity, and situational expectations. This supports Halliday’s view¹² that language varies according to field, tenor, and mode of communication. Uzbek speakers use more elaborate politeness formulas with elders, guests, and respected figures, whereas communication among peers is more relaxed and less formal. English speakers similarly adjust politeness levels, yet their strategies rely more on indirectness than on linguistic hierarchy.

The discussion suggests that while the form of etiquette differs, the pragmatic function—balancing social distance and solidarity—is universal.

4. **Globalization and Linguistic Change.** A key interpretation of the results is that globalization influences speech etiquette in both languages in asymmetrical ways. English norms are spreading rapidly through media, education, and digital communication, especially among young people in Uzbekistan. This has led to increased use of English informal greetings and softer forms of request. However, the persistence of traditional Uzbek norms indicates an active cultural resistance to homogenization.

The findings support the global sociolinguistic theory that languages under strong cultural identity tend not to lose core etiquette

¹¹ Goffman, E. (1967). *Interaction Ritual*. New York: Anchor Books.

¹² Halliday, M.A.K. (1994). *An Introduction to Functional Grammar*. Edward Arnold.

structures even when foreign influence increases. This dual process—borrowing global forms while preserving local values—reflects a hybrid communicative identity among modern Uzbek speakers.

5. Universal Pragmatic Needs and Culture-Specific Solutions. The discussion also identifies universal motivations behind politeness, such as maintaining social harmony, showing respect, and reducing conversational conflict. However, the ways these needs are met differ sharply between English and Uzbek. This supports cross-cultural pragmatics research by Blum-Kulka¹³ and Wierzbicka¹⁴, who argue that politeness strategies are culturally conceptualized rather than universally uniform. For example:

- a) English uses indirectness to mitigate imposition.
- b) Uzbek uses honorifics and respectful address to reinforce relational harmony.

Thus, the study reaffirms that universal communicative goals are realized through culture-specific linguistic mechanisms.

6. Implications for Intercultural Communication. The differences revealed in this study suggest potential areas of misunderstanding in cross-cultural interactions. Uzbek communicators may perceive English directness as coldness or lack of respect, while English speakers may interpret Uzbek expressive politeness as excessive or intrusive. Understanding these contrasts is essential for effective international communication, language teaching, and translation studies.

Conclusion. The above analyses show that speech etiquette should be regarded not only as a linguistic phenomenon but also as a broad social and cultural phenomenon. A comparative study of speech

etiquette systems in English and Uzbek reveals both similarities and differences, which can be summarized as follows:

Similarities. In both languages, speech etiquette is closely connected with the social structure and cultural values of society.

Greeting and parting formulas, forms of address, and euphemisms exist in both languages.

Speech etiquette ensures respect, sincerity, and social balance between interlocutors.

Differences. In English, speech etiquette relies more on formality, diplomacy, and indirect expression, whereas in Uzbek it is linked to sincerity, respect, and religious-cultural values.

English has a single pronoun *you* for the second person, while Uzbek distinguishes between *sen* and *siz*.

In English, small talk plays a central role, while in Uzbek conversation typically begins with questions about family, health, and kinship relations.

Historical and Cultural Factors. Uzbek speech etiquette is rooted in Eastern traditions, Islam, and family and community institutions.

English speech etiquette developed on the basis of feudal hierarchy, Christian values, and the tradition of gentlemanliness.

Modern Processes. As a result of globalization, elements of English speech etiquette are entering the Uzbek language. At the same time, nationally rooted forms of speech etiquette are strengthening as a means of expressing cultural identity. Thus, although the systems of speech etiquette in English and Uzbek differ from one another, they function as mutually enriching and influential factors that play an important role in the development of society.

References

1. Blum-Kulka, S., House, J., & Kasper, G. (Eds.). (1989). *Cross-cultural pragmatics: Requests and apologies* (Advances in Discourse Processes, Vol. 31). Norwood, NJ: Ablex.
2. Brown, P. & Levinson, S. (1987). *Politeness: Some Universals in Language Usage*. Cambridge University Press.
3. Crystal, D. (2003). *The Cambridge Encyclopedia of the English Language*. Cambridge University Press.
4. Doniyorov, B. (2018). *O'zbek tilida murojaat shakllari va ularning pragmatik xususiyatlari*. Toshkent: O'zMU.
5. Fraser, B. (1990). Perspectives on Politeness. *Journal of Pragmatics*, 14(2), 219–236.
6. Goffman, E. (1967). *Interaction Ritual*. New York: Anchor Books.
7. Halliday, M.A.K. (1994). *An Introduction to Functional Grammar*. Edward Arnold.
8. Leech, G. (2014). *The Pragmatics of Politeness*. Oxford University Press.
9. Madrahimov, A. (2005). *Nutq madaniyati*. Toshkent: Fan.
10. Safarov, B. (2012). *Pragmatika va Nutq Madaniyati*. Toshkent: Yangi Asr Avlodi.
11. *Uzbek Proverbs Collection* (1980). O'zbek xalq maqollari. Toshkent: G'afur G'ulom.
12. Wierzbicka, A. (1991). *Cross-cultural pragmatics: The semantics of human interaction*. Berlin: Mouton de Gruyter.

¹³ Blum-Kulka, S., House, J., & Kasper, G. (Eds.). (1989). *Cross-cultural pragmatics: Requests and apologies* (Advances in Discourse Processes, Vol. 31). Norwood, NJ: Ablex.

¹⁴ Wierzbicka, A. (1991). *Cross-cultural pragmatics: The semantics of human interaction*. Berlin: Mouton de Gruyter.