Молодь і ринок

ЩОМІСЯЧНИЙ НАУКОВО-ПЕДАГОГІЧНИЙ ЖУРНАЛ

№ 1 (233) січень 2025 *Видається з лютого 2002 року*

УДК 051 Журнал "Молодь і ринок" внесений до переліку наукових фахових видань України **(категорія "Б")** у галузі педагогічних наук: 011 – Освітні педагогічні науки, наказ Міністерства освіти і науки України від 02.07.2020 № 886 (додаток 4). Спеціальності: 012 – Дошкільна освіта; 013 – Початкова освіта; 014 – Середня освіта (за предметними спеціалізаціями); 015 – Професійна освіта (за спеціалізаціями); 016 – Спеціальна освіта, наказ МОН України від 24.09.2020 № 1188 (додаток 5).

Засновник і видавець: Дрогобицький державний педагогічний університет імені Івана Франка
Україна, 82100, Львівська область, Дрогобич, вул. Івана Франка, 24
Видання зареєстровано Національною радою України з питань телебачення і радіомовлення.
Рішення Національної ради від 26.10.2023 № 1155, **ідентифікатор медіа R30-01827**

ISSN 2308-4634 (Print)
ISSN 2617-0825 (Online)

"Молодь і ринок" індексується у таких базах даних: Google Scholar; Polish Scholarly Bibliography (PBN); **ERIH PLUS; Index Copernicus** (ICV 2019 = 85.80; ICV 2020 = 82.12; ICV 2021 = 85.55; ICV 2022 = 80.94; ICV 2023 = 84.92)

DOI: https://doi.org/10.24919/2617-0825.1/233.2025

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Тел. +38 (068) 502-45-49; e-mail: molodirynok@gmail.com; веб-сайт: http://mir.dspu.edu.ua

Рекомендовано до друку вченою радою Дрогобицького державного педагогічного університету (протокол № 1 від 23.01.2025)

Youth & market

MONTHLY SCIENTIFIC-PEDAGOGICAL JOURNAL

No. 1 (233) January 2025 *Published since February 2002*

UDC 051 The journal "Youth and market" is included into the list of scientific professional publications of Ukraine **(category "B")** in the field of pedagogical sciences: 011 – Educational, pedagogical sciences, the order of the Ministry of Education and Science of Ukraine from 02.07.2020 No. 886 (Appendix 4). Specialties: 012 – Preschool education; 013 – Primary education; 014 – Secondary education (due to subject specializations); 015 – Professional education (according to specializations); 016 – Special education, order of the Ministry of Education and Science of Ukraine from 09.24.2020 No. 1188 (Appendix 5).

Founder and published: Drohobych Ivan Franko State Pedagogical University
Ivan Franko Str., 24, Drohobych, Lviv Region, Ukraine, postal code 82100
Edition is registered in the National Council of Ukraine for Television and Radio Broadcasting. **Decision of the National Council** dated 26.10.2023 No. 1155, **media identifier R30-01827**

ISSN 2308-4634 (Print)
ISSN 2617-0825 (Online)

"Youth and market" is indexed in such databases: Google Scholar; Polish Scholarly Bibliography (PBN); **ERIH PLUS; Index Copernicus** (ICV 2019 = 85.80; ICV 2020 = 82.12; ICV 2021 = 85.55; ICV 2022 = 80.94; ICV 2023 = 84.92)

DOI: https://doi.org/10.24919/2617-0825.1/233.2025

Editorial office: Ukraine 82100, Lviv region, Drohobych, Ivan Franko, 24 str,
Tel. +38 (068) 502-45-49; e-mail: molodirynok@gmail.com; website: http://mir.dspu.edu.ua

Recommended for publication by Academic Council of Drohobych State Pedagogical University (protocol No. 1, 23.01.2025)

ЩОМІСЯЧНИЙ НАУКОВО-ПЕДАГОГІЧНИЙ ЖУРНАЛ

Молодь і ринок

№ 1 (233) січень 2025

ЗМІСТ

UDC 811.161.2:177:140.8(045)
DOI: https://doi.org/10.24919/2308-4634.2025.322712

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TRADITIONAL STEREOTYPES OF SPEECH ETIQUETTE IN THE FRAMEWORK OF THE UKRAINIAN OUTLOOK

The article reveals the meaning and essence of the concept of "speech etiquette", its main characteristics, the connection with the concept of politeness, cultural-national specificity and parameters of discourse variability, which determine the process of speech interaction between communicators. It is noted that Ukrainian speech etiquette is a progressive and purely national phenomenon because it belongs to the native (mother) language and reflects the national character of the Ukrainian; his mentality is a mindset, a unique way of thinking and worldview. This category has basically become. However, the progress of society brings certain adjustments to it, in accordance with specific practical needs, aimed at further improvement and development. For example, the advent of radio, television, and telephone led to the need for appropriate communication etiquette for them. And yet the basis of speech etiquette is unchanged – the affirmation of correctness and friendly relations between people. It has been noted that Ukrainian speech etiquette includes nationally specific rules of speech behavior peculiar to Ukrainians, embodied in a system of stable formulas and expressions for situations of polite contact with the interlocutor accepted and proposed by society. Such situations include: addressing the interlocutor, attracting attention, greeting, introduction, gratitude, forgiveness, farewell, etc. It is emphasized that Ukrainian speech etiquette is distinguished by its uniqueness because it is based on its own national soil and imbued with the spirit of Europeanism. It reflects the gentle nature of Ukrainians, the inclination to correctness and tolerance in human relations, disdain for brutality. Swear words, which are sometimes resorted to by ignorant speakers, mostly of foreign origin. The conclusions indicate that it is important to learn well the factors that influence the choice of a verbal formula in a specific communicative situation: the factor of the addressee (his age, gender, etc.), communicative conditions (place, time, duration of communication), the nature of the relationship between interlocutors etc.

Keywords: *speech etiquette; speech behavior; communication; interlocutors; politeness.*
Ref. 18.

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ТРАДИЦІЙНІ СТЕРЕОТИПИ МОВЛЕННЄВОГО ЕТИКЕТУ В РАМКАХ УКРАЇНСЬКОГО СВІТОГЛЯДУ

У статті розкрито зміст та сутність поняття "мовленнєвий етикет", його основні характеристики, зв'язок з поняттям ввічливості, культурно-національною специфікою і параметрами дискурсної варіативності, що визначають процес мовленнєвої взаємодії між комунікантами.

Зазначено, що український мовленнєвий етикет – явище прогресивне й суто національне, бо належить рідній (материнській) мові та відображає національний характер українця, його ментальність – склад розуму, самобутній спосіб мислення та світосприймання. Це категорія загалом стала. Однак прогрес суспільства вносить у нього, відповідно до конкретних практичних потреб, певні корективи, спрямовані на подальше вдосконалення й розвиток. Скажімо, поява радіо, телевізора й телефону зумовила потребу у відповідному для них етикеті спілкування. І все ж основа мовленнєвого етикету незмінна – утвердження коректності й доброзичливих стосунків між людьми.

Зауважено, що український мовленнєвий етикет передбачає властиві українцям національно-специфічні правила мовленнєвої поведінки, утілені в системі стійких формул і виразів для прийнятих і запропонованих суспільством ситуацій чемного контакту зі співбесідником. До таких ситуацій належать: звертання до співрозмовника та привернення його уваги, вітання, знайомство, вдячність, пробачення, прощання тощо.

У висновках зазначено, що важливо добре засвоїти чинники, які впливають на вибір словесної формули в конкретній комунікативній ситуації: фактор адресата (його вік, стать тощо), комунікативні умови (місце, час, тривалість спілкування), характер взаємин між співрозмовниками тощо.

Ключові слова: *мовленнєвий етикет; мовленнєва поведінка; спілкування; співрозмовники; ввічливість.*

Introduction. Our life is not possible without knowledge of language etiquette. This truth is known to everyone from childhood. The rules of language etiquette, created over hundreds of centuries by the Ukrainian people, constitute a special group of stereotyped stable communication formulas. By following the rules of language etiquette, we first of all demonstrate our education, respect and attention to the interlocutor.

Linguistic etiquette is inherent in all stylistic varieties of the Ukrainian language, it is not only a common language phenomenon, but also an individual one, because each person, choosing from the treasury of his native people the most appropriate etiquette word or expression in a specific situation, reconciles this choice with his own preferences, that is, uses them creatively. The identity of each nation, along with traditions, value orientations, and culture, is primarily manifested in linguistic stereotypes of behavior. They concentrate the features of the national temperament, national character, formed over centuries.

Problem statement. Nowadays, the center of linguistic analysis is the linguistic personality – the creator of speech activity. Linguistic research is designed to find out exactly how a linguistic personality uses language as a means of communication, as well as how the individual with his inner world, perception of the external environment, relationships and communication with others is reflected in linguistic units. In this context, the study of the field of speech etiquette as an essential element of the etiquette and speech behavior of an individual occupies an important place in linguistic studies today, as evidenced by a number of foreign and domestic philological investigations of a theoretical and applied nature (P. Brown, S. Levinson, G.N. Leech, E. Post, G. Kasper, C. Geertz, L. Vvedenska, A. Vezhbytska, V. Goldin and others).

Broad issues of speech etiquette in everyday discussions and culturally and nationally oriented discourses are studied in scientific works of such researchers as M. Winter, M. Ali Rababa, E.A. Sindri, I. Csajbok-Twerefou, J.J. Errington. However, in the future, the problem of implementing the figures of speech etiquette in specific discourse communicative situations, which involve the variability of verbal and non-verbal factors, remains unexplained to the end.

The purpose of the article is to reveal the meaning and essence of the concept of "speech etiquette", to single out its main characteristics, to find out how speech etiquette is connected with cultural and national identity, social status and role positions of communicators, which determine the process of speech interaction within the framework of the Ukrainian worldview. A person's life in society is regulated by a system of rules and laws, standardized norms of social behavior according to ideas about patterns of behavior in a specific situation. In order to function as a complete and complex social system, society has developed a system of rules for the external culture of a person, his behavior, decency, good tone, etc., which constitute the essence of the concept of "etiquette".

The word "etiquette" (from the French étiquette) initially denoted a product label, and later this was the name given to court ceremonial, i.e. rules of politeness and norms of behavior. It is this meaning that is fixed in lexicographical sources: "…established norms of behavior and rules of politeness in any society" [4, 267].

Introdution. Ukrainian speech etiquette is a national code of verbal propriety, rules of politeness. It was formed historically in the cultural layers of our people and is passed down from generation to generation as a standard of decent speech behavior of Ukrainians, an expression of human dignity and honor, Ukrainian nobility and aristocracy of spirit.

The etiquette of Ukrainians was developed and refined over thousands of years. Some expressions of ethno-etiquette date back to the pre-Christian period and are associated with pagan rites and customs established among the Slavs. For example, a woman, apologizing for an unkind word uttered in the house, said: "honoring the holy sun, and the oven, and the table", while the man, refraining from cursing, said: "I would say, but the oven is in the house". This is connected with the ancient Slavic cults of the sun, the oven, and the table. Having replaced the open hearth, which in ancient times was worshiped as the guardian of the home, purifying and nourishing power, the stove became the personification of family well-being and the guardian of family secrets. They believed if you respected the oven, it would give you strength, wealth, and health [3, 20].

The language etiquette of Ukrainians, embodied in the system of language signs, symbols, verbal formulas, gestures, facial expressions, having absorbed the most ancient customs and traditions, forms a complete system that serves them in the most diverse situations of communication and is one of the codes that reveal the uniqueness of the national language picture of the world. To our great regret and surprise, we know more today about Chinese ceremonial, Japanese bows of politeness, French etiquette. And there is very little about how it is appropriate for a Ukrainian to behave in

polite company, with friends, in a guest house, according to tradition. We never wonder what makes our etiquette stand out from the rest.

We unified in language etiquette, which is sometimes exhausted by a dozen truly stereotypical phrases "*for all occasions"*. And yet we do not stop wondering: "Why is that which has been the adornment of human communication for centuries – politeness (politeness, nobility, kindness) – unacceptably quickly devalued, perceived partly as an extra phrase? Why is the "*dushi krunutsa" (well of soul) running? The golden laws of communication of the Ukrainian people are being forgotten: "A red word makes the heart happy*", "A polite word is pleasant to everyone", "What is "help" and "good health", "A red word is a golden key" ... Ukrainians were educated for centuries according to such behavioral prescriptions. It is truly: "Ukrainian nobility is from the Family", and "The highest nobility is in the Word" (A. Listopad).

In fact, that is where the sources of cordial, attentive attitude, and hospitality are so highly valued by everyone who communicated with Ukrainians in different historical eras. For example, one of the Arab writers of the first half of the 10th century Ibn-Dast in the "Book of Good Treasures" wrote: "Guests are respected and foreigners who look to them for protection are treated well; and with all those who often visit them, they do not allow any of their own to offend and oppress such people" [9, 27].

The language behavior of the people is, without a doubt, combined with its general culture, ethnopsychological features, and folk traditions. For example, at the language level, the ethnopsychological characteristics of Ukrainians, in particular, benevolence, respectful attitude towards interlocutors and a sense of self-worth, are manifested in the fact that "the semantic center of many expressions of Ukrainian etiquette are words with the root *dobr-, zdrov, lask-*: dobruden, dobruvehir, dobrudosvitok, na vse dobre, dobrodiju; zdorov buv, zdorovi buly, dobrogo zdorovja, daj Bozhe zdorovja; laskavo proshu, z vashoji lasky (good morning, good evening, good dawn, all the best, good health; God give you health, hello; please, I kindly ask, by your grace, etc.)" [3, 23].

Appropriate expressions should be used in every life situation. These are greetings of the type: *"Slava Isusu Khrystu", "Khrystos narodyvsia" (na Rizdvo), "Khrystos voskres" (na Velykden), "Dobroho ranku", "Dobryi den", "Dobryi vechir", "Zi sviatom"; farewell: "Do pobachennia", "Buvaite zdorovi", "Do vechora", "Do zustrichi", "Do zavtra", "Proshchavaite", "Na vse dobre"; gratitude: "Diakuiu", "Shchyro vdiachnyi"* ("Glory to Jesus Christ", "Christ was born" (at Christmas), "Christ is risen" (at Easter), "Good morning", "Good afternoon", "Good evening", "Happy holiday"; farewell: "Goodbye", "Be healthy", "Good evening", "See you", "See you tomorrow", "Farewell", "Goodbye"; gratitude: "Thank you", "Sincerely grateful").

Ukrainian folk pedagogy with the help of national speech etiquette teaches us to form sincere and benevolent relationships with people. She has a lot of valuable advice in her arsenal, which is embodied in aphorisms: *"Shcho maiesh kazaty, to napered obmirkui", "Dav slovo – vykonai yoho", "Slukhai tysiachu raziv, a hovory odyn raz", "Hovory malo, slukhai bahato, a dumai shche bilshe"* ("What you have to say, think about it in advance", "Give your word – keep it", "Listen a thousand times, but speak once", "Speak little, listen a lot, but think even more").

Folk pedagogy is very demanding on the observance of speech etiquette, because it is the basis of good order between people, a sign of high spirituality and human beauty. Let's recall the folk song *"Oy u poli nivka*". A. Cossack who was traveling from Ukraine, having met a girl who was "*zhyto zhala y sila spochyvaty*", "*musyv shapku zniaty, dobryi den skazaty*" ("shearing rye and sat down to rest", "had to take off his hat, say good day"), in other words to say hello and wish her success in the work: "*Pomahai Bih, divchynonko, tezh zhyto zhaty*" ("Help Big, girl, also reap rye"). Perhaps, thanks to this, a wonderful relationship developed between them.

In Ukraine, parents accustom their children to speech etiquette from an early age. The child has just climbed onto his feet or is even still sitting in the cradle, and he is already accustomed to listening to the greeting "*Zdorov! Rosti velikiy*" ("Hello! Grow big") and when saying goodbye, say "pa-pa" and wave your pen with a friendly smile. Children's attention to speech etiquette is also attracted by folk tales.

In Ukrainian speech etiquette, there are clear rules about who should greet whom, when and how: a younger person greets an older person first, a man greets a woman (or a young man and a girl). And in the room, the first person who enters is greeted: "Good afternoon", "Good evening", "Good morning". When leaving the premises, they say: *"Goodbye", "Buvaite zdorovi*" ("Be healthy"). In the village, they traditionally greet all fellow villagers and even strangers.

According to the degree of ritualization of behavior, different types of etiquette are distinguished: everyday, occasional, festive. The multi-level structure of etiquette includes several levels: verbal (verbal) level (etiquette expressions of greetings, farewells, thanks, apologies, etc.); paralinguistic level (speech rate, volume, intonation); kinetic level (gestures, facial expressions, postures); proxemic level (standard communication distances, place of honor for guests, etc.) [9]. Therefore, etiquette functions in two main forms of behavior: verbal and non-verbal, which are closely related and interdependent. Since etiquette, as a code of established rules, regulates external behavior in accordance with the requirements of the environment, speech etiquette can be defined as rules regulating

speech behavior, as evidenced by domestic and foreign lexicographic sources: "speech etiquette is a system of stable communication formulas, accepted and attributed by society to establish contact between interlocutors and maintain communication in the chosen tonality in accordance with their social roles and role positions, mutual relations in official and unofficial conditions" [6, 413].

Based on the above definitions, we understand speech etiquette as a relatively autonomous system of language signs and the rules of their application, an established set of requirements for the form, content, order, nature and situational expediency of speech. Speech etiquette characterizes almost every successful act of communication and is related to the postulates of speech communication according to H. Grice [5] based on the principle of cooperation, and therefore is considered from the point of view of the communicators achieving specific goals in the context. In a narrow sense, speech etiquette represents a system of linguistic means in which etiquette relations, implemented at different language levels, are revealed. The essence of the concept of speech etiquette is determined by its main characteristics: anthropocentricity and dialogicity [12; 14].

Speech etiquette is anthropocentric in nature, as it reflects an aspect of real reality related to an individual in his attitude to other people and ethically significant things [1; 18]. The dialogic nature of speech etiquette is revealed in the context of dialogic relations as a universal phenomenon that pervades speech and all manifestations of human life. In situations of speech interaction, in the process of the speech act, the speech behavior of the individual and its expression in the figures of etiquette are realized.

The concept of speech etiquette includes a set of regulatory rules of speech behavior, a wide area of speech and speech units, which "verbally expresses the etiquette of behavior, gives us those language riches that have accumulated in every society to express a non-conflictual, benevolent attitude towards people" [10, 69]. On the other hand, etiquette enables the choice of speech means in a specific situation, a specific case related to specific individuals. Therefore, although in general speech etiquette is embodied in fixed stereotyped formulas and communicative language units, each specific choice in a speech act is a matter of individual creativity.

The structure of speech etiquette is determined by main communicative and semantic groups – elements of communicative situations such as: address, greeting, farewell, apology, thanks, wish, request, introduction, congratulations, invitation, offer, advice, agreement, refusal, sympathy, compliment, oath, praise etc. It is related to the social concept of etiquette when performing a regulatory role in the choice of the register of communication and ritualized speech behavior. Speech behavior is carried out within the limits of unwritten laws developed by society as a result of the number of repetitions in images of prototypical situations. At the same time, social communication involves the standardization of the communicative expression of social relations, in particular etiquette, in order to support non-antagonistic contacts between individuals. Such semiotic stereotypes are formed in the process of upbringing and are produced in communicative situations [12].

Speech etiquette is social in essence, as it reveals the socio-role side of communication. The choice of a certain unit of etiquette is influenced by the social role of the individual – a normatively approved way of behavior by society, which is expected from everyone who occupies a specific social position. When changing the role structure of the communication situation, the individual switches from one stereotype of behavior to another, uses language styles and units of speech etiquette. It follows from this that the social roles of the speech personality are key in understanding the essence of speech etiquette. Since the language competence of an individual is formed precisely in the context of culture, which acts as the main determinant of his speech behavior, etiquette as a functional-semantic and pragmatic universal is found in different national cultures.

This is "a universal linguistic phenomenon inherent in all peoples and cultures, but each language has its own thesaurus, which reflects the national specificity of speech politeness" [2, 7]. Etiquette-ritualized behavior, personal behavior, and cultural-national communication are distinguished within the limits of specific national characteristics characteristic of each culture [1; 8]. We believe that if there are several subcultures in each culture, socio-stylistic differentiation that corresponds to the structure of society should be taken into account when analyzing figures of speech etiquette.

Speech etiquette is considered in terms of the category of speech politeness. The concepts of speech etiquette and politeness are not identical, although they are interrelated. Politeness, as a system of communicative strategies and tactics for maximum mutual understanding and harmony and as a functional-semantic category with pragmatic features of expressing the addressee's attitude towards the addressee, is broader than etiquette, as a set of communicative norms and rules. Speech etiquette is included in the zone of the functional-semantic field of politeness as traditions and rituals of social interaction, as communicative-semantic groups of statements – speech acts expressing etiquette intentions, as well as other speech manifestations of politeness [11; 12]. Here we should distinguish between the concepts of negative and positive politeness proposed by P. Brown and S. Levinson [13; 15], as the motivational basis of any communicative behavior.

Negative politeness is aimed at minimizing impoliteness in speech and avoiding communicative conflict. It provides for the reduction of aggression in com-

munication, the preservation of freedom in actions, the observance of a proper distance between communicants. There is a wide arsenal of verbal and non-verbal strategies for the performance of these tasks in culture and language, in particular, indirectness when expressing requests, euphemism and other ways of avoiding the discussion of unpleasant topics. According to the concept of J. Licha believes that the degree of politeness directly depends on the following pragmatic variables: the power of the addressee over the speaker, the social distance between the participants of the communication, the amount of effort spent by the addressee on this speech act [17]. The functional-semantic field of politeness covers a wide range of lexemes with the intentional and emotional meaning of respect, honor, gallantry, correctness, which act as "characteristics of direct speech and speech behavior (verbal and non-verbal) of characters in artistic texts, as well as as a description of the narrative speech mode" [12, 187].

The main requirement of speech etiquette is politeness, poise, decency, attentiveness and politeness of interlocutors. There is indeed a well-educated person speaks respectfully always, everywhere and with everyone. Folk practice of live communication is rich in words of courtesy, which are also called charming.

Ukrainian education warns children and young people against the use of rude, abusive, offensive words. Those parents who quarrel in front of their children are condemned. Quarrels create ugliness in relationships. A well-known proverb says: "*Yak batko krychyt, to syn harchyt, a yak batko laietsia, to syn kusaietsia*" ("When the father shouts, the son growls, and when the father curses, the son bites"). In linguistic communication, everything that contributes to decent human relations is beautiful.

And that is why it is ugly to be silent when it is necessary to speak, and it is ugly to speak when it is necessary to be silent. The people say about silent people: "*Movchyt, yak pen", "Movchyt, yak vody v rot nabrav*" ("He is as silent as a tree stump", "He is as silent as he has water in his mouth"). Approving people who have a good command of the language "*Za slovom u kysheniu ne polize*" ("You don't use a word in your pocket"), folk pedagogy at the same time condemns empty chatter, unnecessary, false decorations in the language "*Krasno hovoryt, a slukhaty nichoho*" ("He speaks well, but there's nothing to listen to"). But the talkers get the most: "*Yazykom siak i tak, a dilom niiak", "Bazika – movnyi kalika", "Besidy bahato, a rozumu malo"* ("One way or another with a tongue, but nothing in action", "A talker is a speech cripple", "There is a lot of talk, but not enough intelligence").

Ukrainian speech etiquette is a great spiritual force that defends us as a nation. That is why various enslavers of Ukraine, seeking to denationalize Ukrainians, tried to distort our speech etiquette and introduce a foreign one. And they managed to do something. For example, in many families, children, when addressing their parents, grandparents, use the pronoun "*ty*" (you) instead of our traditional Ukrainian honorific "*vy*" (you). It is foreign, not characteristic of Ukrainian etiquette, and calling by patronymic, because it humiliates a woman-mother. If we are already naming the father, then we must not forget about the mother as well (for example, "*son of Vasyl and Galina", "daughter of Mykola and Kateryna*"), or not to name anyone, because by naming one, we diminish the role of the one whom we do not name, and finally should be called Therefore, according to Ukrainian speech etiquette, the first name is combined with the last name.

Our national geniuses greatly respected and loved their mothers and fathers, but called themselves traditionally: Taras Shevchenko, Ivan Franko, Mykhailo Hrushevskyi. And it is a European variant. Let's recall how great people of other European nations are represented in the world culture: Victor Hugo, Ferenc Liszt, Adam Mickiewicz, Isaac Newton. Our famous women also steadfastly followed this Ukrainian European speech etiquette, choosing literary pseudonyms for themselves: Olena Pchilka, Lesya Ukrainka, Hanna Barvinok, Dniprova Chaika, Mariyka Pidhiryanka. By the way, in the early 1920s young Ukrainian writers Yurii Yanovskyi, Mykola Khvylovy, Mykola Kulish warned their contemporaries against the non-Ukrainian custom of using "*otchestvo*", meaning patronymic.

The rule of colonial totalitarianism in Ukraine had a negative impact on all spheres of Ukrainian national life, including the culture of communication. The official ignoring of the Ukrainian language in Ukraine and the introduction of the Russian language have caused such ugly phenomena as the renunciation of the native word, "*surzhykovy surrogate*", that is, a Russian-Ukrainian mixture and various verbal contortions.

Such forms of address as "Borka", "Vanya", "Vasya", "Manya", "Shurka", "papanya", "mamasha", "Sydorivna", "Petrovych" are completely contrary to Ukrainian speech etiquette. It is grossly violated by persons who resort to obscene words. Curse words are a particularly terrible abomination, a relic of primitive Asian savagery. The one who resorts to this rude insult commits a criminal attack on the culture of our native language, violates our national speech etiquette, which has been formed over thousands of years and has become a model of respectful attitude towards people, an integral component not only of the Ukrainian national, but also of the European language culture, in which a person is considered the most important value (let's recall the forms of address "*pan", "pani", "panna", "panychu*" ("Mr.", "Ms.", "Miss", "Mr.")), which come from from the Greek word "*vse"* ("all").

The long colonial enslavement did not pass without a trace. The glorification of the Russian language and the destruction of Ukrainian caused negative conse-

quences. In the minds of some people, a false idea appeared about the superiority of the Russian language and the inferiority of the Ukrainian language. A significant part of rural boys and girls, finding themselves in the city, switched to the Russian language, although they did not speak it well. But neglecting one's native language and distorting someone else's is, among other things, a gross violation of speech etiquette.

Russia's invasion of Ukraine increased the use of the Ukrainian language and specific expressions of speech etiquette: *Slava Ukraini – Heroiam Slava! Dobroho vechora, my z Ukrainy! Vse bude Ukraina!* (Glory to Ukraine – Glory to the Heroes! Good evening, we are from Ukraine! Everything will be Ukraine!) etc. A significant role here is played by separate grammatical categories in the pragmatic aspect (person, manner), as well as strategic and tactical speech steps, fixed in the linguistic consciousness, communicative and pragmatic competence of native speakers. In combination with the maxims of the pragmatic principle of politeness J. Licha [17] (being tactful, generous, modest, showing sympathy, agreement and approval) of speech etiquette prevents and removes conflicts, providing a non-conflict zone of communication. Violation or non-observance of the maxim of politeness and the principle of cooperation can lead to communicative failures. Similar to sincere politeness, or politeness-a mask, which is designed to veil the true intentions of the addressee, speech etiquette can act as a manifestation or only an external demonstration of respect and a desire to establish and maintain contact, but in fact express modality (I want – you must).

According to the concept of communicative truth, introduced by G. Pocheptsov, it can be assumed that some etiquette statements are only communicatively true, and in fact, in certain etiquette situations, there is a difference between communicative and denotative truth. Politeness, as a deictic category indicating the social status of communicants, is based on the main indicators that determine the context of speech expression, namely: participants, time, place, social characteristics. Even without being labeled, they play a role in communication because they are indirectly related to a central point of reference in speech interaction. The rules of speech etiquette vary according to the situation and sphere of communication and are determined by extralinguistic factors, in particular, the personal and role relations of the communicators. Speech etiquette includes verbal forms of expression of polite relations determined by the situation, cultural level, gender, age, degree of kinship, and familiarity of the communication participants.

The communication process is also influenced by the social status of the addressee and the addressee, their official position, nationality, profession, religion, character, that is, the norms of etiquette speech are closely related to the status, role and even biological characteristics of the communicators. All these factors belong to the parameters of etiquette variability [7], which determine the process of speech interaction.

Conclusions. So, it has been found that along with anthropocentricity and dialogicity, speech etiquette is characterized by ritualization (which implies the standard and stereotyping of etiquette figures) and situationality, changeability, dynamics, flexibility and discourse variability. The use of units of speech etiquette combines pattern and creative selection of the most appropriate language means in the etiquette situation from the number of synonymous counterparts [3, 48]. In the future, it seems necessary to single out the main functions of speech etiquette, to clarify the character, nature, grammatical features, peculiarities of the semantics and syntax of its units, as well as to substantiate the expediency of the analysis of speech etiquette in artistic discourse, where the discourse variability of etiquette figures is clearly evident.

The stereotypicality of the language behavior of people, which goes back to ancient times, should not be perceived either as a rigidity of the register of the national-linguistic "code of conduct" (it is, albeit slowly, changing), nor as a leveling of the individual when choosing the most appropriate form of etiquette (when communicating even occasional expressions can be created, most often – in appeals).

Stereotypicality refers rather to a set of expressions of language etiquette, common to everyone at a certain historical stage, and their use by speakers (if they have a perfect command of the language and etiquette of the people) – and the rest. Before such forms become stereotyped, they need to be embedded in the cells of human memory, to achieve that they become a kind of algorithm. Each speaker, as you know, does not create a new formula every time, but can use one of the possible (and most suitable) for mutual understanding.

Thus, it is important to learn well the factors that influence the choice of a verbal formula in a specific communicative situation: the factor of the addressee (his age, gender, etc.), communicative conditions (place, time, duration of communication), the nature of the relationship between interlocutors, etc. Knowledge of the features of the entire range of accompanying means (gestures, facial expressions) is also important here. And also – the melody of speech, timbre and tone of the speaker's voice, friendliness and affection for the interlocutor. But even combining everything said together will not be enough, if the speaker does not take into account the national specificity of language etiquette. Because despite many common features, the etiquette of each nation is unique.

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Стаття надійшла до редакції 13.01.2025

“Подорож у тисячу миль починається з одного кроку”.

Лао-цзи
китайський філософ

“Реальні труднощі можна подолати, і тільки уявні залишаються непереможними”.

Теодор Ньютон Вейл
американський бізнесмен

“Працюйте в той час, як вони сплять. Вчіться в той час, коли вони розважаються. “Успішні люди роблять те, що неуспішні не хочуть робити. Не прагніть, щоби було легше, прагніть, щоби було краще”.

Джим Рон
американський підприємець

“Я поставив собі за мету правду, зробив своїм помічником чеснота, знайшов собі опору в людяності і знайшов своє відпочинок у мистецтвах”.

Конфуцій
давньокитайський філософ

“Все в нашому житті приходить у свій час. Тільки треба навчитися чекати!”

Оноре де Бальзак
французький письменник