The Ecology of the Language and Speech Etiquette in the Context of Digitalization of Foreign Language Teaching in Higher Education

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Abstract: The article considers the problem of environmental education of students. The features of the lessons of improving communicative skills in speech etiquette are considered. In addition, the work analyzes an ecological approach to speech etiquette issues. The authors came to the conclusion that the ecology of language in the context of speech etiquette implies a responsible attitude to national language traditions. Caring about the ecology of a language is both caring about the upbringing of a person who speaks this language, and therefore caring about the renewal of society.

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1 INTRODUCTION

The culture of the word is directly related to the concept of personality education. Education, as you know, is the main category in any educational institution, and it is not only excellent knowledge, but also the formation of a person's way of thinking and behavior in society.

In this regard, the State Educational Standard provides for the process of humanization of technical education, and therefore the inclusion in the curriculum of the technical faculty of the discipline "Russian language and culture of speech", the program of which is aimed at teaching students the culture of communication in various fields of communication, is a necessary decision of the administration of any university.

The sphere of humanitarian knowledge is addressed to the person, to the relationship of the individual and its environment. Many scientists agree that an educated person should have a humanitarian education ahead of a special one. It is unthinkable to be a professional in any activity and at the same time not understand the peculiarities of your native language at all, not to know the culture and identity of the nation.

A weak speech culture significantly lowers the status of a business person. Obviously, the training of highly qualified specialists is impossible without teaching them Russian. An engineer who has extensive technical knowledge, but is not able to correctly link his speech and choose the necessary words, will always lose against the background of specialists with serious language training.

The academic discipline "Russian language and culture of speech" is traditionally considered to be a linguistic training course. However, the program of this course is often one-sided, reduced only to repeating the basics of spelling and punctuation or to learning the language of business communication. Therefore, it is necessary to remember that philology is the basis of all language disciplines.

Philology is a set of sciences about language and culture. Until the twentieth century, this field of knowledge combined linguistics, literary studies, stylistics and poetics. Philology has always been associated with various problems of word-making: the

emergence and development of languages, the compilation of explanatory dictionaries, the culture of speech.

The founders of Russian philology are considered to be M.V. Lomonosov, M.M. Bakhtin, V.V. Vinogradov, L.S. Vygotsky, A.A. Shakhmatov, V.M. Zhirmunsky and others. Thus, the great teacher K.D. Ushinsky most accurately expressed himself about the Russian language and the culture of speech: "This is the most lively, the most abundant and strong bond connecting the obsolete, living and future generations of the people into one great, historical living whole."

The culture of speech appeared as a special linguistic discipline relatively recently. Such Russian linguists of the XIX – XX centuries as B.N. Golovin, S.I. Ozhegov, L.V. Shcherba,

V.I. Chernyshev and others made a huge contribution to its formation. In their works, these scientists paid special attention to the study of literary norms. In addition, linguists promoted the love of native Russian speech and sought to popularize literacy. According to the reflections of S.I. Ozhegov, "the issues of speech culture cannot be solved on the basis of personal, subjective assessments. Language is always moving, developing along with the development of society. Therefore, a correct, objective assessment of the current state of the Russian language and its norms should be based not on the sum of subjective opinions, but on an analysis of historical patterns and current trends in the development of the language."

Consequently, the culture of speech, first of all, is aimed at the competent demonstration of examples of correct word usage, as well as at explaining the reasons for the deviation from the norms at the present time.

In many ways, the culture of speech is also close to such a discipline as rhetoric – the science of oratory. Rhetoric originated in ancient Greece. In Ancient Russia, this science was called with the help of the following words: blagovyazie, dobrorechie, slyness, krasnoglasie, zlatoust and eloquence.

2 MATERIALS AND METHODS

Modern linguists consider rhetoric as a discipline related to the problem of expressiveness and persuasiveness of human speech. It is no coincidence that special attention in rhetoric is paid to judicial eloquence – the art of court speaking. The essence of this eloquence is the ability to speak competently in content and masterfully in form. It is also necessary to note the growing interest in rhetoric among future engineers. Students strive to possess the techniques of a strong "linguistic personality" with a rich vocabulary and the ability to use the Russian language as a tool for effective professional and interpersonal communication.

The need of society for highly educated people

who possess the skills of all types of speech activity is so high today that the process of returning rhetoric to the system of higher technical education is already noticeable. Future specialists realize that professional skills can lead to success only if they have a high cultural level of personal development.

The introduction of the course "Russian language and culture of speech" to the list of compulsory subjects studied in technical universities will lead to the emergence of a high- class engineer who is able to acquire not only the necessary special knowledge, but also ready to implement them in situations of written and oral business communication, clearly and clearly articulating engineering and technical tasks, justifying them, putting forward and defending hypotheses, various ideas. Logical, meaningful, correct speech should become a characteristic feature of an engineer, a representative of the technical intelligentsia.

Thus, the idea of humanizing the language in a technical university becomes the dominant direction in the education system.

3 RESULT

The emergence and functioning of linguistic ecology as an independent humanitarian direction integrating various interdisciplinary scientific knowledge is relevant for modern social discourse. The most important interrelated and mutually conditioned concepts of "language - society - culture - personality" require additional understanding in the conditions of a prolonged transitional stage in the life of Russian society, the consequence of which, as is known, were a variety of negative linguistic processes associated with a sharp drop in the level of speech culture, with lexical and stylistic deformation of our "great and mighty", Russian speakers' verbal aggression has increased, and so on. Anxiety, concern about the current state of the Russian language, awareness of its social significance and importance have actually become the main signs of our time (Fomina, 2011).

At the end of the XX century. there was a need to include cultural and historical values in the concept of human habitat, which, of course, includes language. Thus, new moral and cultural concepts and their corresponding term combinations appeared: the ecology of culture, the ecology of spirituality, the ecology of morality, the ecology of conscience, the ecology of thinking, the ecology of history, the ecology of language, the ecology of words, etc. A whole system of scientific ecological knowledge appeared. Hence the many eco- phrases: general ecology, biological ecology, social ecology, paleoecology, sanecology, health ecology, environmental medicine, environmental biophysics, landscape ecology, etc. Linguoecology has a relatively small age "by the standards" of science; having originated in the second half of the XX century, having experienced a kind of boom in the 90s, this area of scientific knowledge at the beginning of the XXI century acquires the character of systematic, broad-front research and development in response to the increasing tendency to pollution of the linguistic environment and the need to preserve cultural linguistic heritage (Fomina, 2011).

Speech etiquette is an important element of the culture of the people, "the rules of proper speech behavior based on moral norms, national and cultural traditions" (Graudina, Shiryaev, 2020). In the expressions of speech etiquette, the social relations of a particular era are fixed. The formulas of speech etiquette are fixed in proverbs, sayings, phraseological expressions: Welcome!; With a light steam; How many years, how many winters!, etc. Being an element of national culture, speech etiquette is distinguished by bright national specifics.

At the present stage of intensive development of intercultural relations, issues related to the study of national peculiarities of speech behavior and the application of this knowledge in practice to achieve effective communication are of particular importance. Knowledge of the peculiarities of communicative behavior within the framework of someone else's culture increases the general cultural status of a person, ensures free communication. At the same time, knowledge about the speech etiquette of different peoples of the world (stereotypes of greetings, goodbyes, invitations, apologies, methods of appeals, etc.) is important.

The adequacy of the communicative behavior of representatives of different linguistic cultures largely depends on the knowledge and observance of traditional etiquette formulas of a particular linguistic and cultural community. "Representatives of one linguistic and cultural community, coming into contact with members of another linguistic and cultural community and even speaking the language of the latter, act according to "their" behavioral models ..." (Formanovskaya, 2015). Thus, the problems of speech etiquette become especially relevant in the practice of teaching Russian as a foreign language. Familiarization of students with an essential part of the culture of the country of the language being studied, including the culture of everyday speech behavior, is one of the urgent tasks

of linguoculturology and intercultural communication.

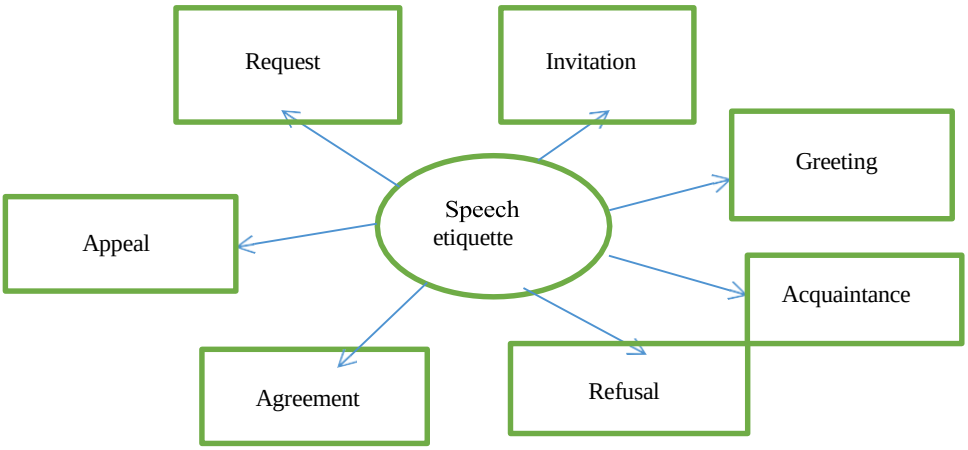

Figure 1: Speech Etiquette.

4 DISCUSSION

In linguistics, there are many definitions of the concept of "speech etiquette". Here are just some of them, the most characteristic and significant, in our opinion. For example, N.I. Formanovskaya defines speech etiquette as "socially defined and nationally specific regulating rules of speech behavior in situations of establishing, maintaining and breaking contact of communicants in accordance with their status-role and personal relationships in official and informal communication settings" (Formanovskaya, 2007). Speech etiquette is a system of language signs and rules of their use adopted in society at a specific time in order to establish verbal contact between interlocutors and maintain communication in an emotionally positive tone, in accordance with the speech situation. This is a universal linguistic phenomenon inherent in all peoples of the world. At the same time, each language has its own stock of words and expressions reflecting the national specifics of speech politeness (Balakai, 2001).

Here is how the definition of speech etiquette is given in the encyclopedia "Russian Language": "Speech etiquette is a system of stable communication formulas prescribed by society as rules of speech behavior for establishing verbal contact of interlocutors, maintaining communication in the chosen key, according to their social roles and role positions relative to each other, mutual relations in official and informal settings" (Karaulov, 1997).

Consequently, speech etiquette as an essential element of the speech and behavioral culture of the people, fixing the social relations of a particular era, characterized by a vivid national specificity, is a very interesting object of linguistic research.

Greetings and all kinds of information from different peoples are the most specific. For example, Ossetians, Abkhazians and many other peoples of the Caucasus have at least three dozen specialized greetings corresponding to the extremely common Russian "hello": by the type of situation (greeting a guest, traveler, plowman, hunter, etc.), by age (greeting younger, older and equal), specialization by gender, etc. A huge variety of good wishes can be found among the Mongols, and these greetings differ depending on the season. In autumn, for example, they ask: "Are the cattle fat?", "Are you having a good autumn?", in spring: "Are you meeting spring safely?", in winter: "How are you wintering?". And the most common greeting is a stereotype that reflects the nomadic lifestyle of pastoralists: "How are you wandering? How are your cattle?", and it does not matter that people who have not been roaming for a long time and do not keep cattle are talking. Stable expressions keep a distant antiquity, speakers usually do not feel the old meaning of the etiquette phrase, using it today.

National and cultural traditions presuppose certain forms of addressing strangers. So, in Russia at the beginning of the century, the words "citizen", "comrade" were universal appeals, and in the second half of the 20th century, dialect southern forms of gender–based treatment - "man", "woman" became widespread. Nowadays, the word "lady" is often used in colloquial speech when addressing an unfamiliar woman; and as for the word "gentleman", it is used when addressing a man only in an official, semi-

official, club setting. The development of a universal, generally accepted address corresponding to both a man and a woman is "a matter of the future," L. K. Graudina believes (Graudina, Shiryaev, 2020).

Speech etiquette is a universal phenomenon, but at the same time, each nation has formed its own, nationally specific system of rules of speech behavior. So, for example, Europeans, greeting, stretch out their hand, and a Chinese, a Japanese are forced to shake the limb of a stranger. Probably, it would not have delighted Parisians or Muscovites if a visitor had offered them a bare foot. A resident of Vienna says: "I kiss a hand" without thinking about the meaning of the words, but a resident of Warsaw, when he is introduced to a woman, automatically kisses her hand. An Englishman, outraged by the tricks of a competitor, writes to him: "Dear sir, you are a fraud." Without the traditional mental address "dear sir", it is unthinkable to start a single letter. It is known that in the Japanese language, almost all verbs have either an emphatically polite form towards the addressee of speech, or a familiar form; therefore, the Japanese have to constantly choose between the polite and familiar form of the verb, no matter what they are talking about, i.e. they must certainly demonstrate their attitude to the addressee.

The traditional culture of China "did not know the autonomy of the individual and the idea of human rights" (Vladimirova, 2010). Here the power "extended not only to the subjects of the sovereign, but was also exercised by a man, the head of the family over a woman and children, whom he owned in the same way as the tsar or emperor owned the bodies and souls of his subjects" (Vladimirova, 2010). Let's note some features of the Chinese mentality. At the meeting, the Chinese consider it their duty to demonstrate deep respect to each other, to emphasize that they consider the interlocutor to be a developed and cultured person, even if this does not correspond to reality. During a one-on-one conversation with unfamiliar people, the posture of the interlocutors remains motionless, and the voice approaches a whisper. The style of speech interaction adopted in China does not involve eye contact, because, according to the Chinese, only enemies or people who hate each other look directly. Consequently, the diligently averted or downcast gaze of the interlocutor in a serious conversation is a tribute to a centuries–old tradition.

It is advisable to highlight such characteristic features of the national and cultural originality of Chinese speech behavior as politeness, respect for the interlocutor and the ability to put yourself in his place. The most important thing is the presence of a smile that does not depend on the topic of conversation, which is an expression of general agreement or greeting, and not a feeling of special joy, which is typical of Russians. In modern China, the welcoming ceremony has been greatly simplified under the influence of Japanese and European speech etiquette. So, when meeting in an institution, such forms of address are

used as: comrade Wang, chief Wang, Professor Zhang, etc. If people of different generations meet, then the younger one cannot call the older addressee only by first and last name. According to etiquette, he is obliged to bow his head when greeting and use addresses like "Uncle Wang" or "Chief Li".

Expressing their hospitality, the Chinese necessarily offer the guest lunch. At the same time, the host is instructed to show some perseverance, and the guest is required to refuse. After some ceremonies, the guest sits down at the table, and the host takes the best pieces of meat or fish with his chopsticks and treats the guest. After the meal, the host offers to drink green tea and the conversation begins. Saying goodbye, older people bow to each other, and the younger generation shakes hands. Unlike Europeans, the Chinese do not kiss each other, this is allowed only to the mother according to the rules of speech etiquette.

When addressing a stranger in China, the following etiquette expressions are used: "May I ask once?", "May I borrow your radiance a little?", "I will bother you...", "I will delay you a little...", "I will take your one step ...". The form "Hey!" is evaluated as rude, stylistically reduced, as, indeed, in Russian speech etiquette.

The Chinese's inherent strictness of moral prescriptions to a certain extent predetermines a peculiar attitude to Russian communicative behavior and significantly complicates the achievement of mutual understanding. This refers to such characteristic features for Russians, but completely unacceptable for the Chinese, as: uncertainty of status roles and a sense of subordination, a combination of official roles and interpersonal relationships, a general rejection of strict hierarchy in joint activities, as well as a tendency to joke and irony.

It is quite natural that the differences in the behavioral and speech etiquette of non- European peoples are very large, although closely related nationalities and languages also have significant differences. Here are some examples of differences in Russian and Bulgarian speech etiquette, which contain many units, at first glance, completely similar, and sometimes consonant: "Good afternoon – Dober den!"; "Hello! – Zdravey!"; "Good night –

Leka noshch!". However, the usual use of these expressions reveals their differences in lexical and stylistic terms. If in the Russian language the synonymous series in the situational-thematic group "Greeting" begins with the dominant "Hello!", then the Bulgarian " Zdravey!!" turns out to be stylistically reduced, i.e. not a core word. The dominant unit of greeting in Bulgaria is "Dober den!".

Farewell-the wish "Good night!" is similar to the Bulgarian "Leka noshch!". However, in Bulgarian speech usage, good-bye at night is used not only just before going to bed, but also much earlier, as an evening farewell in general. A similar situation is observed in other European countries. The Bulgarian farewell wish "Vsičko hubavo" is correlated with the Russian "All the best". Being a farewell formula, it is perceived in Bulgarian as a wish, to which the remark "Like (to you)" follows, i.e. the same to you. In Russian, such retaliatory remarks cannot take place.

In addition to similar, at first glance, units in Russian and closely related languages, there are also many different ones that do not have equivalents. These are, for example, "such Bulgarian nominations of kinship and vocative functions, which have no correspondences in Russian: "batko (elder brother)", "kako (elder sister)", "chicho (father's brother)", "vujcho (mother's brother)" (Formanovskaya, 2015).

Interesting, in our opinion, are the appeals to Bulgarian children by the addressee's kinship. So, the father can address the child: "tatko", the mother – "mamo", the uncle – "chicho" or "vujcho", the aunt – "laylo", etc., attributing to the addressee the name of the addressee. In Russian families, you are unlikely to find such an appeal to a baby as "daddy".

Some reasons for congratulations are also very different. For example, in Bulgaria it is customary to congratulate on any good luck, even such as buying a new dress or a good hairstyle. If a mother complains about her son's leprosy, according to etiquette, the obligatory responses are wishes for his good health.

In Czech and Bulgarian speech behavior, a child can turn to an adult friend using the "comrade + surname" model, which is impossible in the speech of Russian children. The same unacceptable situation for native speakers of Russian speech occurs in Bulgaria, when the pronoun "he" is quite etiquette in the presence of a person.

The emergence of etiquette as such and speech etiquette in particular is strongly associated with the development of the state as the main regulatory and governing system of society. The state, which implies by its nature a hierarchical structure of power and institutions of power, various forms of subordination and social stratification, needs norms and rules of behavior that would in practice serve as means of differentiation of various groups of society. The system of ranks, ranks, titles, titles and other attributes of power necessarily requires tools that will accompany the communication of representatives of different strata and groups that differ in the above definitions.

Over time, the activities of government and public structures are so formalized and normalized, the differences between people are so obvious that communication in the state and society is overloaded with a huge number of unsystematic rules. All this leads to confusion and confusion. From this moment, norms begin to be classified and a system of rules regulating human behavior in society, i.e. etiquette, is born.

Speech etiquette accompanies a person all his earthly life, from the affectionate mother's

«agu» to the last «forgive». We receive the first lessons of the culture of communication from the closest and dearest people: mom, father, grandfather, grandmother, nanny, teacher. "An ordinary person cannot live with people," says a Russian proverb. Anyone who neglects socially accepted norms of behavior, including the norms of speech behavior, cannot count on the respect of others, and consequently, on personal success in life.

"Benevolence ("kindness"), kindness, friendliness, hospitality towards acquaintances and especially strangers have long been noted by domestic and foreign writers and historians as characteristic national features of the Russian people" (Balakai, 2004).

If we compare the etiquette capabilities of Russian speech and other languages, it turns out that etiquette means are mandatory and optional. For example, almost all verbs of the Japanese language can have an emphatically polite form towards the addressee of speech and a familiar form. Whatever we talk about in Japanese, we have to choose either a polite or a familiar verb form. But in the Russian language there are no grammatical prescriptions, when and in what way the etiquette content must necessarily be expressed. So, the etiquette means of the Russian language are optional.

In the study of speech etiquette, pragmatic, linguistic, sociolinguistic, stylistic, paralinguistic, cultural and other factors are taken into account.

From a pragmatic point of view, a unit of speech etiquette is a speech action (speech act), for example: "Forgive me" is an act of apology; "I ask you to hand over the magazine" is an act of request.

The actual linguistic nature of the expressions of speech etiquette is determined by their essence as

statements-actions carried out under the condition of direct communication (when the partners "I" and "you" meet "here" and "now").

From a sociolinguistic point of view, the units of speech etiquette reflect the constant social characteristics of the participants in communication: their age, degree of education and upbringing, place of birth, upbringing and residence, gender, as well as variable social roles (comrade, client, patient, policeman).

Stylistic properties are closely related to sociolinguistic factors of speech etiquette, therefore, sociostylistic characteristics are distinguished, for example: "Let me take my leave!" – stylistically high, characteristic of the intellectuals of the older generation; "Bye!" – stylistically reduced, when communicating with an equal partner.

The culturological aspect of speech etiquette is connected with the fact that speech etiquette is an integral element of the culture of the people, their background knowledge, an important part of the culture of behavior and communication, it is a product of human cultural activity and an instrument of such activity.

An important component of speech etiquette is a compliment. Tactfully and in time said, it lifts the mood of the addressee, sets him up for a positive attitude towards the opponent. A compliment is said at the beginning of a conversation, at a meeting, acquaintance or during a conversation, at parting. A compliment is always pleasant. Only an insincere compliment is dangerous, a compliment for the sake of a compliment, an overly enthusiastic compliment.

The compliment refers to the appearance, testifies to the excellent professional abilities of the addressee, his high morality, gives an overall positive assessment:

- You are good (excellent, excellent) you look;
- You are (so, very) charming (smart, practical);
- It's nice (excellent, good) to deal with you (work);
- It was nice to meet you!;
- You are a very nice (interesting) person (interlocutor).

The lexeme “compliment" appeared in European languages only at the beginning of the 17th century, and in Russia - at the beginning of the 18th century. Therefore, the compliment could become the object of special study and coverage in the literature starting from this time.

However, do not forget that the concept we are interested in is synonymous with praise – one of the main goals of epideictic speech. Therefore, it would be advisable to turn to the consideration of its features. The description of epideictic speech was first presented in Aristotle's work "Rhetoric".

Depending on the addressee and the purpose of the speech, Aristotle distinguishes three kinds of rhetorical speeches: advisory, judicial and epideictic. He calls praise or blasphemy the purpose of epideictic speech, and the object of uttering praise is beauty and virtue. The problem of beauty is one of the main problems of Aristotle's rhetorical aesthetics. He says that what is important is not the beautiful in itself, but its desirability. Therefore, rhetoric, the purpose of which is persuasion, must convince someone of the beauty of a particular object or person. In addition, it is important to prove that this subject is quite worthy of praise and at the same time it is absolutely not necessary that beauty is really inherent in it. It is enough to convince the listener of the desirability of this subject and it will be perceived as beautiful. It should also be noted that for Aristotle, what is beautiful is above all what is useful for others.

The author of "Rhetoric" notes that the beautiful, "being desirable for its own sake, also deserves praise, or that, being good, it is pleasant because it is good. If this is the content of the concept of beauty, then virtue is beautiful" and, therefore, deserves praise. However, virtue is presented by Aristotle in a differentiated way, and, therefore, all kinds of virtue: justice, courage, prudence, generosity, generosity, unselfishness, meekness, prudence, wisdom – are beautiful and deserve praise.

The ancient Greek rhetorician emphasizes that what is beautiful is what is only in one person, and people with an extreme degree of some quality should be taken for people with virtues.

When pronouncing praise, special attention should be paid to the one among whom the praise is pronounced and to praise the property of a person that is most valued among people of this class. If you don't find something to say about a person by himself, Aristotle advises comparing him with others, but only with famous people, since "if he turns out to be better than people worthy of respect, his virtues will only benefit from this".

Aristotle equates advice and praise, arguing that what is in the council serves as a lesson, when changing the way of expression, can become praise. "So when you want to praise, look at what you could advise, and when you want to give advice, look at what you could praise".

But a well–intentioned compliment can be misinterpreted-as can the good intention behind it. World Compliments Day is celebrated on Wednesday (March 1), so it's time to consider different types of compliments.

Misunderstandings arise especially quickly between people belonging to different cultures. Everything can start with a simple gesture: In Germany and many European countries, a thumbs up means something positive, for example, "Well done", "Super" or "Everything is fine". In Australia or Greece, for example, such a gesture is indecent and is considered a vulgar insult. If you give a thumbs up a few times, it will even become a gross sexual insult.

Compared to Germany, Japan has a completely different culture of compliments. The inhabitants of the island state are very reserved people, so they rarely make compliments. "The other day, an optician told me to my face that I needed other glasses because I had a flat nose," says Akiko Kawauchi, cultural director of the Japanese–German Center in Berlin. She has lived in Germany all her life, so she interprets this remark as an honest and neutral statement. "However, if I had come directly from Japan, I would have taken his statement as an extremely rude insult."

In Japan, a high nose is considered the ideal of beauty. Therefore, you would not say the opposite to your colleague's face, explains Kawauchi. The same applies to the remark about double wrinkles on the eyelids, which make the eyes bigger. Noble pallor, common in Japan, is also considered a compliment. Unlike the tanned complexion in summer, which used to be derided as "rural", especially among women – but not so often these days.

6 CONCLUSIONS

The ability to communicate with people is a high personal characteristic of a person of any profession. The higher the level of speech culture, the more productive the future specialist will be to solve the problems of his professional field. The problem of increasing the level of communicative culture for higher technical education is particularly relevant.

The ability to demonstrate a high culture of communication in general and the culture of business communication in particular, to know and comply with the basic laws, rules and principles of conflict-free communication, to effectively organize and properly interact in crisis situations is the most important condition for achieving life and professional success.

Thus, the identification of national specifics in the course of communication is extremely important. Even the few examples given in this article reveal serious national peculiarities and discrepancies in the speech and behavioral practice of representatives of different cultures. The study of the specific features of various etiquette formulas allows us to identify both integrating and differentiating communicatively significant principles of speech etiquette, speech behavior.

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