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Linguistical Specifications of the Acts "Greeting and Farewell" in Russian and English Lingvocultures

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Abstract: This study examines speech etiquette conventions in Russian and English languages, focusing on communicative and pragmatic aspects. It reveals the communicative and pragmatic specificity of greeting and farewell in Russian linguistics, characterized by politeness and goodwill. The study also reveals that Russian linguistics exhibits significant differences in politeness expression and the choice of greeting and farewell forms. The vector of statusality (vertical rituality) in domestic communication is the smallest in English language culture, with a greater liberalization of ritualized communication. In modern English-speaking society, formal relationships are welcomed, with equality being emphasized. The social distance vector reveals more detailed differences in English language culture, with respect for personal autonomy being the basis for all communication.

Keywords: linguopragmatics, objective, subjective modality, politeness, intercultural communication, anthropocentrism.

Introduction

Faced with the problems of communicative effectiveness and speech etiquette, one can turn to their study from the perspective of linguistic pragmatics (lingvopragmatics), which was formed in connection with the emergence in the 1960s and 1970s of the theory of speech acts, whose origins were the logic of John Austin and John Searl. Linguistic pragmatics is one of the relatively new areas in linguistics that studies the use of language, taking into account the age, gender, social status, and professional characteristics of the communicants, as well as the specific conditions and purposes of the speech act.

The very concept and the term pragmatism (from the Greek root with the meaning "action, cause") were introduced by the American scientist Charles Morris in the 1930s. The theory of signs of Ch. Morris consisted of three parts: semantics (relationship between signs and objects), syntax (relation between the signs), and pragmatics (relationality between the sign and the speaker). (These aspects of the meaning of the word are autonomous and independent of each other.) (Norman, 2009, p. 5) Later, Morris' theory was revised by the German philosopher G. Klaus: the relationship between signs is not only syntactic but also paradigmatic. In the future, this has also been improved. It turns out that the coherent components of the word are organized on two axes: "relationships, not dependent on usage"; "relationships, dependent upon usage"; and "intralingual usages, extra-lingual usage."

In addition to the above, the scope of this discipline includes the analysis of explicit and hidden purposes of expression (locution and illocution), the inner attitude of the speaker and the readiness of the listener for dialogue, and the study of types of communicative behavior. From this, there are two positions: the speaker and the listener, and a very important point is the understanding of the place that the speakers take for themselves, because his egocentrism finds a diverse expression in speech; the self-centrism of the listeners manifests itself only in the interpretation of the statement.

Thus, it can be noted that linguistic pragmatics covers practically all issues related to language, but the most important specific features affecting interpersonal communication should be highlighted (Norman, 2009, p. 23):

- objective modality: in its most general form, it is an opposition to reality—irreality, and in more particular cases, a distinction of possibility, desirability, necessity (need);
- subjective modality: the attitude of the speaker toward what is concerned. Subjective modality includes evaluative qualification and correlation with the scale "good-bad." And if you interpret it in more detail, it is embodied in various shades of attitude, such as "admiration," "satisfaction," "compassion," "incomprehension," "irony," and "indignation";
- phatic (from the name of one of the functions of language - phatic). In the broad communication plan, this includes all speech efforts aimed at regulating interpersonal relationships, establishing connections in the microcollective, and the implementation of social masks.

This also means that the specific moment of communication (information-code model and inferential model of communication), which is created due to communicative conditions and circumstances, is limited by socio-cultural attitudes. It is this circumstance that determines the **relevance** of the proposed topic, namely the need to study the linguistic peculiarities of label forms of greeting and farewell, since the aspect of intercultural communication and communicative behavior remains insufficiently studied. The **aim** of the study is to analyze the linguistic and pragmatic characteristics of the etiquette forms of greeting and farewell to the Russian and English-language picture of the world.

Research Results

Each country has its own traditions, rules of politeness, and norms of behavior. All this has developed over the millennia and has become a certain uniqueness, a distinctive feature. Consider the typical language acts of greeting and farewell in the English and Russian language picture of the world, because these elements are important in intercultural communication and allow to determine the further nature of communication.

The English are widely known for their politeness, there is even a stereotype that they are very restrained. This becomes noticeable in the establishment of interpersonal contact, because even before it begins it is necessary to introduce. In greeting and appeal it is customary to use noble titles, or "sir", "miss", "madam" with the addition of surname (Grigoriev, 2024, p. 7). In the Russian-language picture of the world, you can often address strangers with the expression "please forgive me", "and you will not tell me" and so on. If people are familiar it is possible to treat only by name, surname or paternity (this also depends on the difference in age, social status).

Nonverbal greeting. Russians, especially men, very often use a non-verbal type of greeting, namely a handshake. Through it, they express their respect and willingness to begin interpersonal contact. English, unlike the Russians, rarely use such a gesture, but in their culture, it is customary to make a light kick forward. In England, if there is an accidental encounter on the street, you should not utter any screams; there is no need to scream or loudly express your emotions. Only if the acquaintance approaches will there be an opportunity to say hello to him. Russians are the opposite. When meeting, they can express their emotions very clearly, which emphasizes their expressiveness.

There are similar features in interpersonal contact between these two cultures. For example, in England, if you are going somewhere with a companion and he meets and welcomes a person he knows, then you need to say hello to him too. Similar obligations are performed by a stranger to you: he must welcome you. Russians are absolutely identical in this (Erzyntyk, 2018, p. 153).

The greetings between the elderly and the younger come from both the English and the Russians. The younger person is not obliged to greet the oldest first. The elder can also greet a younger person first, or may not do so, and this will not be a manifestation of rudeness. But in Russian, there is one difference: if the youngest does not greet an elder, it will be an expression of disrespect and will look rude.

To extend the comparative analysis, it is necessary to compare the speech acts of these two cultures related to greeting and farewell.

To a neutral Russian, "Hello!" corresponds to the English greetings "Good morning" and "Good evening," but this form directly depends on the time of the day. Often, instead of "good morning," you can hear a less formal "morning" (abbreviation). However, in Russian, this is not the norm; such an abbreviation as "morning" is not used. After the greeting phase has taken place, the English language often asks about the status of your business, "How do you do?" to which the usual answer is "Fine, thank you!" In such a situation, when asked, the Russian will begin, although in general terms, to tell about his problems or achievements (Oleynik, 2024, p. 1–3).

There are also differences in the informal way of greeting. "Hello!" (privet) in Russian is used mainly for greeting acquaintances or friends. Although the English "Hello" and "Hi" correspond to the Russian "Hey!" they are more democratic and can also be used in a formal setting.

Farewell is the most important act of speech in both cultures. Russian "do svidania" in English is expressed as "goodbye." Often, often these forms are used in official circumstances. Colleagues or business partners can use "Have a good or nice day!". The phone conversation ends with the words "Talk to you later!" or the most common version of "Bye!" (Komilov, 2018, p. 36).

Conclusion

Communication is one of the most important factors in human life. Behind this process are many different interactions between people. It is a process of mutual understanding, mutual influence, the exchange of cultural information, and technological achievements. Despite the fact that there is a common cultural pattern, everyone's perception of the surrounding reality can be different, which can serve as a cause for communicative conflict.

However, the effectiveness of such communication is not always limited to knowledge; you also need to be able to use both verbal and non-verbal means to express your intentions. The ability to understand the interlocutor and the ability to listen to a contradictory point of view are not less important. This will only emphasize intercultural competence.

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