

The Historical Preconditions of the Formation of Etiquette in Turkic and English Speaking People

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Abstract

There is an urgent need to learn foreign languages in the era of globalization and intercultural days. However, as we know, only a command of the language is not enough to provide a complete picture of the interlocutors and the people in general. Before entering into a business relationship with the representatives of other cultures, a modern man should learn more about the culture of his interlocutor to avoid cross-cultural misunderstanding. Sometimes the most minor cultural differences can lead to unpleasant consequences, because the mentality is an integral part of our lives. It is formed for centuries, and despite the severe changes in our way of life, mentality continues to exert a strong influence on our actions. In this paper we would like to consider the historical background of the formation of speech etiquette of the Turkic and the British as well as its impact on modern humans. This choice is not random, because it is with the birth of a nation, with the first written sources our mentality begins to form, which is transmitted from generation to generation by word of mouth. Only considered and researched in detail the origins of etiquette in the country studied, it is possible to get at least some idea about the target language and its people.

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1. Introduction

The modern world does not stand still: our way of life, our vocabulary and manner of communication changes with the pace of the changing world. Only our mentality, which is formed for centuries and has an impact on our way of life and etiquette, remains unchanged. In this paper, we would consider history of the formation of speech etiquette of Turko-Tatar and English lingual-cultures.

Speech etiquette is an important element of any national culture. People's rich experience, as well as the uniqueness of customs, lifestyles, and living conditions of every nation is put on hold in language, verbal behavior, and stable formulas communication. Social relations of a particular era are fixed in terms of speech etiquette. As part of the evolutionary path of humanity, language evolves in response to changes in the spiritual and material life of society and, therefore, reflects the historical, educational experience of the people, his moral ideals and moral norms, perception and evaluation of reality.

Referring to the historical prerequisites for the formation of national ethical standards, it should be noted that they are directly related to the spiritual heritage of the people, which is recorded in the ancient monuments, various ethical treatises, and others.

2. The aim of the study

The purpose of this research is a comprehensive study of the historical background of etiquette culture formation in the Turko-Tatars and the British and the influence exerted on the formation of the modern mentality.

3. Methods

Early Turkic literary monuments, " Manichean prayers of repentance » (V c.), "KutadguBilik" ("Beneficial Knowledge»), (XI c.) Balasaguni Yu. et al are common to all Turkic peoples, because different tribes living in the vast area between the Altai and Central Asia, joined together, taking the name of the stronger tribes, then broke again.

Turkic tribes professed different faiths. In addition to faith in Tengri shamanism, the ancient Turks professed Buddhism (pierced which came Tibet and India), Manichaeism - from the Iranians, Christianity - from the Syrians, Nestorians. All this is reflected in the written monuments of antiquity.

The oldest, apparently, is a monument to the Manichean doctrinal content "Manichean repentance prayers." The monument is divided into small sections, each of which lists the transgressions of Manicheans who ask God for forgiveness. Lies, hypocrisy, deceit, gossip, slander, seduction, abuse of law, demon worship are considered to be sins. This work gives an idea of the aesthetic and ethical views of the ancient Turks.

In 1069 - 1070 years, Yu. Balasaguni creates a philosophical and didactic poem "KutadguBilik" ("Blessed knowledge"). According to the famous scientist, Turkic and Iranist H.G, Koroglu: "The poem gained wide popularity, it was called "Ethics of government", the "Reigning laws", "Adornment of the noble", "Advice for kings" and the Iranians" - Turkic Shahnameh"- a set of epic tales of the Iranian people, and the poem Balasaguni - a collection of wise tips and instructions "(Koroglu, 1999). For example:

The ignorant is blind - but he assured:

Only in the eyes is the study scientific world enlightened.

Where law rules, people are well off.

And his name lives in the glory of times...

Oh those aware! Banish anger from the soul!

Reasonable! Do not be angry, save honor!

Irascible is tormented by a late remorse,

Those irascible – are always punished!

Self-possession is a debt for a man:

Beck should be clear as the sun and moon (trans. S. Ivanov), (Balasaguni, 1983).

In the "Beneficial Knowledge" by Yu. Balasaguni the life and customs of the upper class of the Turkic world is reflected. The poem is an ancestor of the didactic trends in Turkish literature and has had a great influence on the mentality of the Turkic people. Later these teachings and sermons have become a tradition. All literature and scientific works, one way or another, include elements of morals, instructions and tips.

At the end of XII century, another monument of didactic literature - "Sum of truths" ("hibatulhakaik") by Ahmed Yugnaki was written. The book remained incomplete. According to H.G.Koroglu, it is noted in the introduction, that it consisted of 14 chapters. However, extant copy of the manuscript contains only 7 chapters:

"The first type –about the benefits, the knowledge and dangers of darkness";

"The second type – on the preservation of language and other customs and traditions";

"The third kind - on the impermanence of the world and the inconstancy of life";

"The fourth type - on the benefits of the generosity of and the harm of avarice";

"The fifth type - on the manners taken and respect of them" (Koroglu, 1999) etc.

A. Yugnaki, as well as Yu. Balasaguni, stressed the importance of education. Knowledge is declared the main value of life:

The path to happiness lies through knowledge

Reach the knowledge to find happiness.

Pundit is like gold,

The ignorant is not worth a dime.

A Scientist dies, but his name is alive;

The name of an ignorant man is like the dead, though he is still alive.

The authors attach considerable importance to ethics and morality. They are instructed to be polite, monitor their speech in order not to offend the interlocutor unintentionally by a thoughtless word. Be truthful, keep another's secret, struggle against injustice and evil, don't envy, be generous, etc. According to the author (Koroglu, 1999), with these qualities you will have the right to be called a man.

In the XI century, in a relatively quiet time, the poets think the main task is to instruct people in power to renounce violence and to do good. In this era the ideas of humanism, influenced not only literature and culture, but also etiquette on the whole.

Bulgarian period in the history of Tatars and Tatar literature is of particular importance. This period is that of the emergence and development of the Bulgarian state, the day of its economic, social and

spiritual life. Islam became the state religion of Volga Bulgaria. It has a huge impact on the culture of the people and became the "conductor of culture".

The most striking literary monument, which reflects the way of life, thinking, ethical and aesthetic education is a poem of KulGali " Yusuf's Kyssa." According to N.S. Khisamov: "At the center of his work the poet raises the problem of the ruler and the people's livelihood. All other issues in terms of social and moral ones, and in terms of aesthetics centered around the problem, which is solved through Yusuf's character. What should the ruler be? To answer this question, the poet puts his hero to various tests and thus reveals his human nature ... Loyalty is the motive of the poem. Therefore, I believe it is a basic condition to achieve human happiness "(Khisamov, 1999).

KulGali highlighted features that strong and fair rulers should have. He included elements of sermons, teachings, advice into the text of the poem.

The second half of XIII - beginning of XV centuries. – is the era of the Golden Horde. During this period works of ethic, moral, religious and philosophical character was created. As a result of the close relationship with Egypt, the Golden Horde, according to Sh.Sh. Abilov, "the cultural exchange between the Nile and the Volga was mutually beneficial for the people. Kipchaks lived in Egypt for a long time, and had the opportunity to influence all spheres of life. They left a great heritage in the arts and literature to Egypt. But some imitation of Egyptian orders can be found in the public life of the Tatars. Much more was borrowed from the Egyptians by northern Tartars (Kipchak-Bulgars) in the field of culture, science and art (Abilov, 1999).

Monuments created in the era of the Golden Horde, as literary factors are directly related to the history of Tatar culture. We become aware of the lifestyle, traditions and norms of behavior of Turks – Tatars of that time through such works as "Khosrow and Shirin" by Qutub, "Sultan Dzhumdzhuma" by HussamKyatiba, "Gulistan" by Saif Sarai, "Nahj al-Faradis" by Mahmud ibn al-Ghali Bulgari. For example, in the poem "Khosrov and Shirin" by Qutub, according to N.S. Khisamov, " there are lot of details, painted in the realities of the Bulgaro-Kipchak ethnography. For example, the shedding of coins at a solemn meeting, sitting on the throne beside the King and Queen at the reception of guests, the removal of hats as a sign of respect and obedience to the lord "(Khisamov 1999).

Thus, in an era of the Golden Horde, the tradition of predecessors continued to develop (Yu. Balasagun, i A. Yugnaki), and their poems are in one way or another, instructive and didactic. They ridiculed human vices, praised the mind, knowledge and courage.

Tatar literature of the XVI - XVIII centuries - Ummi Kamal, Muhamadyar, Hisametdinov Muslim, Maule Coulee, Gabda, Tadzhetdin Yalchygula etc. also followed the traditions of its predecessors. The works of these are valuable resources for the study of customs, traditions, ethical and aesthetic norms, rules of etiquette of the time.

In the XIX century, especially in the second half, the establishment of Tatar secular thought of educational orientation takes place. This period is "the time of the new era for the Tatar culture and society, when there is a significant layer of Tatar thinkers, secular-educated individuals, entrepreneurs who understand themselves as representatives of the Tatar nation and seek to raise the cultural level of the Tatar people on the European level" (Yuzeev, 2001).

In 1844 a valuable historical source "Kazan Tatars in the statistical and ethnographic relationship" by Fuchs came out. It describes in detail the Tatars' appearance, lifestyle, clothing, customs, traditions, cooking, etc. Through this work, we have a clear idea of the etiquette of the Tatars of the XIX century. For example, describing the homes of wealthy merchants and burghers, Fuchs notices women are never seen; they are in the back rooms, where men are not allowed to enter. Men usually serve lunch at a party (Fuchs, 1991).

Speaking about the history of etiquette, Riza Fakhretdin as a teacher, journalist, educator, writer and spiritual leader is worth mentioning. His rulebook is a rich source for the study of the history of the etiquette of the Tatars, and the authors who in 2002 published a set of rules "Instructions for Children" based on this invaluable work, modernizing some of the rules.

Risa Fahretdin singled out the following sections in his rulebook :

- Educated mother;
- Mannered child;
- A family;
- Educated wife;
- Instruction - for children, for girls only, for adults.

R. Fahretdin gives instructions about how to behave with the older, with close friends and relatives. The book is a valuable source for the study of non-verbal etiquette of Tatars in historical terms.

As mentioned above, the work of the educator was the basis for a set of rules for children, published in 2002. In the chapter on etiquette, the authors provide guidance on how to behave in a given situation: towards the parents, on the road, welcoming or saying goodbye to someone etc.

Thus, from the Middle Ages Tatars paid great attention to good behavior and etiquette. It was believed that knowledge and education are the driving force and only knowledge is an assistant in everyday life and in public. Educated people will be able to cope with all the difficulties. That is why all works were didactic, with elements of teachings and sermons. This tradition can be traced to the first half of the twentieth century. Along with the works of the moral character, those vividly describing the etiquette of the Tatars were published. A set of rules by R. Fakhretdin supplemented with norms of modern etiquette has also been reissued.

Regarding the formation of the English-language etiquette, it should be noted that no other country's etiquette play such an important role, as in England. Famous British snobbery and conservatism in society have become fertile ground for the development and increasing complexity of ritual behavior. This topic is quite vivid and detailed in the work of such scholars as S.M. Bour ("Heroic Poetry"), A.G. Glebov ("England in the early Middle Ages"), George. Casson ("Rudeness and education, the manners of the 19th century"), C. Purdy ("Etiquette in the big city, the graceful manners for modern metropolis").

The royal court was the place of origin and development of etiquette, the monarch himself being in the center of it, who demanded from the court certain standards of behavior in relation to him. Violation of these regulations is punishable by exclusion and rejection in society. The author of the poem "Beowulf" describing the Anglo-Saxon society, indicates the queen "decorum" when the first

tray of the cup was served up to the king, and then to the court in a strict sequence, according to their status in the court (Bour, 2002).

The Middle Ages were the golden age of Western etiquette, if only because feudal society was clearly divided into classes. In his "Chronicles", Jean Froissart tells how the black prince served the imprisoned king of France John. The VII century in the history of England can be considered a starting point for the study of the laws of etiquette and good manners. At this time, the northern regions of England, especially Northumbria, become centers of education and training. Monasteries are beginning to fulfill the role of the early universities, led by such prominent thinkers of the early Middle Ages, as the Venerable Bede, who wrote one of the first histories of England, entitled "Ecclesiastical History of the English People" (Froissart, 2008).

As noted by R. Bartlett, the "Domesday Book" is a set of material about the first European general census conducted in England in 1085 - 1086 years by orders of William the Conqueror. It is an unprecedented source of information about the social, economic and demographic development in England of the XI century.

"The Book of civilized man" (Book of the Civilized man) by Daniel Bekkelskii is considered to be the first English book on etiquette and norms of behavior in society. It was written probably in the XIII century by the court of Henry II Daniel Bekkelskii. It is a poem of 3,000 lines, in which the author gives advice and tips on daily life of medieval man. For example:

- 1) Thank the owner of the house for their hospitality;
- 2) If you want to keep something secret from people do not talk about it to your wife;
- 3) Do not sit on a horse in the hall of the castle;
- 4) Accept gifts with gratitude, etc. (Bartlett, 2002).

Three topics are clearly seen in the poem: social hierarchy, self-control and moral character of the person. The author teaches how to deal with the higher and lower classes (with the Lord and servant). Already in the first few lines, he instructs: "Reader, if you want to be dealt bountifully with good manners, if you want to be respected, then lead a civilized life worthy of a noble landowner". In other words, the poem is addressed only to a small category of people, who owned lands and servants. From the XVI century, this category of people are called "rural intelligentsia."

In England, the cult of good manners began during the reign of Elizabeth I, when books on etiquette gained popularity, namely "The Book of the court," by the Italian Baldassare Castiglione (1528), "Galatea" by Giovanni Cases Cash (1558), "Small talk" by Stefano Guazzo (1574). They are all written in Italian. In 1561 Thomas Hoby translated and published "The Book of the court." This work was a great success and influenced the works of Shakespeare, Spencer and Johnston. Translation of "Galatea" performed by R. Petersen, appeared in 1576. In 1622 a book by Mr. Peachum "True gentleman", "English gentleman" and "Description of a good wife by" R. Brathwaite and in 1715 "The school of good manners" by E. Moody were published.

At the end of XVIII - early XIX centuries. etiquette culture reaches its peak in Britain, at this time dandies, like R. and J. Our. Brummel were trendsetters and good taste embodiment (Balzac, 1995).

The era of Queen Victoria's reign was characterized by a strict moral code (gentlemanly), which recognized the conservative values and class differences. At this time, middle class started to set in.

The values professed by the middle class began to dominate in the society. Sobriety, punctuality, frugality and thrift were valued in the past, but it was in the Victorian era, that these qualities have come to dominate as the norm. The queen herself set an example: of her life, fully subordinated to the family was strikingly different from the flashy lifestyle of the previous generation. Highly skilled part of the working class began to follow it.

Values and the energy of the middle class formed the basis of the achievements of the Victorian era. However, the middle class had unattractive traits: middle-class had confidence that prosperity is a reward for virtue (and, therefore, losers are unworthy of the better); taken to the extreme Puritanism in family life, leading to a feeling of guilt and hypocrisy (Phillips, 2006).

In 1769 the publishing house "Debre" was founded, which released his first book, entitled "A new book by peers' (The new peerage). This is a guide to the genealogy of the English aristocracy and it was the cornerstone of British society for many years. It is republished to this day under the name "Debra: Peers and baronet." The book includes a brief history of each titleholder.

Since the beginning of the XX century, "Debra" was to specialize in publishing literature on etiquette and published a series of guides to the traditional rules of good manners generally accepted in the United Kingdom. Among the publications, published in print, there are such works as "Correct behavior in the east of Debre (Debrett's Correct Form in the Middle East), "Etiquette and modern manners on Debre" (Debrett's Etiquette and Modern Manners), "English gentleman" (English Gentleman) etc., as well as numerous collections of concise history of Scottish and English families and counties, the history of royal engagements and weddings, cookbooks.

In 2006, "Debra" modernized previously released book "The correct behavior", which describes the subtleties of relations with high-ranking persons. Publishing house did not change the name, adding another chapter on business etiquette. In 2007 the book "Organization of weddings" was published. It was a colorful edition containing advice on all aspects of contemporary wedding: traditional forms of invitations, roles and responsibilities of family members, a description of who should pay.

More recently, there are such publications as "Etiquette for Girls from Debre", "Modern manners from A to Z", For young gentlemen. They give detailed instructions on how to succeed in society, without fear to seem awkward or old-fashioned.

Thus, etiquette in England has been and remains an integral part of a secular society. In spite of the epoch-making events that have occurred throughout the history of the UK, inherent conservatism of the British people could not help but reflect on the rules of etiquette. Even in the XXI century, when globalization eliminated the cultural and national characteristics of individual countries, the United Kingdom retains its identity, persistently following the centuries-old traditions and norms of behavior in society.

Formation of the specific features of American etiquette is connected with the history of the formation of the American nation.

Let's dwell on the issue of the American etiquette, which, despite its apparent triviality, has always played an important role in American society.

In the work "US- The story of one country", the American historian D. McNerney pointed out that the first settlement of Jamestown in America occurred in 1607 in Virginia. European immigrants were

attracted by the rich natural resources of the distant continent, its remoteness from the European religious dogmas and political biases. The exodus to the New World was funded primarily by private companies and individuals who received income from the transport of goods and people.

In December 1620, the ship "Mayflower" with 102 Puritans, Calvinists arrived at the Atlantic coast of Massachusetts. This event is considered to be the beginning of the targeted colonization of the continent by the British. The colonists entered into an agreement, called the Mayflower. The agreement reflected the most common ideas of the first American colonists on democracy, self-government and civil liberties. The first colonists in North America possessed neither consistent religious beliefs nor equal social status. For example, long before 1775, at least a third of the population of Pennsylvania was already Germans (Lutherans), Mennonites, and members of other religious confessions. The English Catholics settled in Maryland, French Huguenots settled in the South Carolina. A lot of criminals - murderers, robbers, thieves, and rapists came to America. The Swedes sat in Delaware, German and Italian craftsmen chose Virginia. Among these farmers included recruited salaried workers (Ivanyan, 2004).

Thus, at the dawn of its existence, American society seems a highly heterogeneous mass. Despite this, each colonist, whether he is a criminal or a Puritan, had operated the code of conduct and manners that were peculiar to his former country.

In the development of American society certain regularities in the behavior of its members appeared. Demeanor, gestures, facial expressions, and speech became a sign of a wealthy and respected man. As a rule, they are markedly ostentatious and scenic. New World gave colonists new life and a chance to become the representative of the emerging American "elite", the main feature which was the desire to emulate the French and English standards of conduct.

The first literary work, denoting the standards and rules of conduct in the United States, was a set of 110 instructions - "Rules of politeness and good behavior in society and in conversation" (The Rules of Civility and Decent Behavior in Company and Conversation) by George Washington, published in 1745. "Manual by George Washington" fully embraced American life in the XVIII century: from the rules of conversation to the recommendations relating to personal hygiene, which, undoubtedly, would have surprised his contemporaries. Consider some of them:

1. Do not crush lice, fleas and ticks in the eyes of others...
2. Do not inflate the cheeks and put your tongue out, do not rub your hand or beard; do not protrude the lips, do not nibble them and do not leave mouth half-open, or tightly closed.

After the war of 1812 - 1815 with Great Britain, a new educational literature on etiquette and good manners began to appear. It was not an easy task to describe the changes in etiquette before its authors, which led to the creation of a new democratic society, which existed outside the monarchy and aristocracy, connecting people from many different countries. It was necessary to find answers to these questions:

1. Is there a class system in the new social society? Is it possible to create a classless society in the pursuit of universal equality?
2. How can we identify the role of servants and slaves in a democracy?
3. How can the set of beliefs, customs and traditions in the same society be united?

All of these issues are more or less detailed in the following works: "The mentor young lady" (1813), "Good manners and behavior in high society" by de Bellegarde (1821), "The mother in the house or the basic principles of motherhood" by George. Abbott (1833), "Family Book" (1853).

The end of the XIX century was the time of the powerful industrial development of the United States. The classic American literature, Mark Twain named this era "Gilded Age". Development of American industrial industry led to the fact that by the end of the XIX century, per capita income in the US was the highest in the world (the United States occupied the second position after the UK). Later, an unprecedented wave of immigrants not only joined the ranks of the workers for the American industry, but also created a variety of ethnic communities inhabiting the poorly populated western areas of the continent. Restless industrial practices played a major role in the rise of violence from the labor movement in the United States. D. Rockefeller and E. Carnegie were the Influential figures of the time.

The economic boom caused by the civil war, has put new challenges to the authors of books on etiquette. Capital society ceased to be the subject to follow; Washington gave up his place to New York. Suddenly wealthy entrepreneurs and adventurers began to search for detailed guidelines, which would allow them to fit in a secular society, and thereby become members of the "elite". At that time, Lord Chesterfield expression "good manners themselves are not important, but are the only way to advance in society" has acquired a new urgency.

William Alcott (1798 - 1859) became one of the most prolific authors of educational literature. In his work "The young wife" (1837), "Young Mother" (1838), "A young man" (1840), etc., he expresses the eternal anxiety of the older generation about the fact that in today's world, morality and ethics are in decline. "A guide of the young man" which sustained, at least 16 editions, was aimed at "forming the character of young people for life". It covers such areas as education and self-improvement, marriage, and fun. The "Guide of excellence for a young woman" contains the following topics: obedience, kindness, cheerfulness, confidence, compassion, friendship, love, tact, love of home, frugality in the economy, intellectual improvement, spiritual influence on her husband, etc.

The Cultural Revolution and the various social movements of the twentieth century could not but affect the rules of etiquette and proper behavior in society. Campaigns in favor of Afro-Americans, national minorities and other fringe groups were aimed at establishing universal and indisputable equality in a society in which behavior, emphasizing class differences, was harshly condemned, and sometimes caused aggressive response.

After World War I, Post (1872 - 1960) gained fame among the authors of manuals on etiquette. In 1922, her book "Etiquette" (full name: "Etiquette in society, business, politics and the house") immediately became a bestseller and then was reprinted many times. Since 1931, E. Post participated in radio broadcasts, ran daily column in one of the newspapers devoted to good manners.

L. Baldridge, who wrote the following books: "Tiffany setting the table" (1958), "How to combine marriage, motherhood and career" (1976), "Good taste: find something that cannot be bought For the Money "(2007), etc. has become an expert on etiquette and good manners in the US.

In summary, we note that in comparison to Europe, the development of etiquette in the US happened differently. While at the beginning of its formation, the American society imitated the European standards of conduct, after the War of Independence of 1775 - 1783 years; they strive for

national identity, including matters relating to etiquette. The young nation is rapidly evolving and changing. Within a short period of time the United States formed their own social structure, the creation of which took the Europeans centuries.

4. Conclusion

Having studied most of the written sources about the etiquette of the Turko-Tatars, it should be noted that first of all they always put an emphasis on mind and education. A noble, brave, and in all respects positive hero in the first place had to be educated. It had a tremendous impact on the formation of the Turko-Tatar mentality. Speaking of the English, it should be noted that etiquette has always been associated and continues to be associated with good manners. For the representatives of the ethno-lingo-culture, etiquette is of ritual character formed for many centuries. In contrast to the Tatars, for whom didactics, education and good education is an indicator of a well-bred and cultured man, for the English good manners and etiquette from the time of Elizabeth I it became a kind of cult. This world perception is true to this day.

Thus, comparing two very different linguistic culture, we can draw the following conclusions: firstly in the formation of etiquette in general, the Turko-Tatars praised education and didactics, whereas the British prioritize culture and good manners; secondly, summarizing all of the above, I would like to note that despite the seemingly different values, both ethno-lingo-cultures eventually aspire to the same goal, that is, only a well-educated person can be a gentleman and worthy of respect.

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