

THE EXPRESSION OF LINGUISTIC POLITENESS IN THE ENGLISH AND UZBEK LANGUAGES

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Abstract. *The main aim of this article is to indicate some differences, and similarities of expressing politeness between two languages, more precisely, between English and Uzbek languages. Article includes some theoretical basis about Politeness, and the expression of it in two languages. It deals with analyzing two languages and finding some peculiar features of them. The purpose of the paper is putting forward the importance of politeness in communication, revealing some special usage of politeness according to the situation, studying the expression of politeness from cultural perspective and the role of culture in the expression of linguistic politeness in communication.*

Keywords: *politeness, positive face, person of threatening act, negative politeness, positive politeness, language, culture, communication, negative person, politeness theory.*

ВЫРАЖЕНИЕ ЯЗЫКОВОЙ ВЕЖЛИВОСТИ НА АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация. *Основная цель данной статьи заключается в том, что автор подразумевает на прямое указание на некоторые различия и сходства выражения вежливости между двумя языками, точнее, между английским и узбекским языками. Статья включает некоторые теоретические основы Вежливости и ее выражения на двух языках. Она посвящена анализу двух языков и выявлению некоторых их особенностей. Цель статьи - подчеркнуть важность вежливости в общении, выявить некоторые особенности употребления вежливости в зависимости от ситуации, проанализировать выражение вежливости с межкультурной точки зрения и роль культуры в выражении языковой вежливости в общении.*

Ключевые слова: *вежливость, позитивное лицо, угрожающий акт, отрицательная вежливость, положительная вежливость, язык, культура, общение, отрицательное лицо, теория вежливости.*

Introduction

Every human-being that is breathing and living in our gigantic, unique world, is communicating with one –another under the impact of different factors, or under the influence of some peculiar personal characteristics that serve to construct ideal relationships. Respectfulness, Gratitude, Politeness are most prominent ones that have vital role in creating amicable atmosphere among the nations of different cultures. Politeness Strategy is one of the most being researched problems of the Pragmalinguistics that is newly emerged in the field of Linguistics. The universality of Politeness features around the world is of great importance. Even, the notion of Politeness is accepted by all the members of society, its expression differ in this or that way according to every specific peculiarities or ascribed behaviors of each nation. The importance of my choosing this very topic under my research is the changeability of politeness strategy between west and east countries. It is obvious that, these two opposite poles of the world are various in all the spheres of life. Living conditions, atmosphere, environment are totally different

from each other. But what about Politeness? Can I find any similarities or universals between English and Uzbek languages under this very topic? Or can I highlight the differences, specific features of every accounted nation? My research tries to identify such kind of questions, and deals with finding answers to them. Before digging into the question, I come up with my ideas about politeness. Politeness is the form of expressing speaking and hearer's attitude to each other, and merely it indicates also the closeness of their relationship. If, the social distance between interlocutors is not so close, their utterance penetrates into some formal words, expressions, and there will be eye-catching difference rather than friendly or near relationship. The notion of "Face" has the fundamental or more precisely basic place in the theory of Politeness according to Erwing Goffman.

Literature Review.

Linguistic Politeness expresses not only the social right behavior among people, it also includes studying people's being impolite in their speech. The emergence of Politeness theory collides in 1987. It was investigated and proposed by Brown and Levinson and it is very influential among researchers. Their theory is mostly based on four strategies of Politeness they are: positive politeness strategies, negative politeness strategies, bald on record and off-record strategies. According to Brown and Levinson these strategies express politeness features in every speech of people. The concept of "Face" that was proposed by sociologist Erwing Goffmann, can be observed in the studies of Brown and Levinson. As Brown and Levinson (1978:66) clarified, Face is "the public self-image that every member of society wants to claim for himself." There are some acts in speeches that threaten someone's face and the opposite of that serve to save hearer's or speaker's face. We call them as Face-threatening acts and face-saving acts. According to Goffmann, (1955) "face is the positive public image you seek to establish in social interactions. In meeting us, the face or image you want us to observe might be that of intelligent, inquisitive, polite and articulate student. Now suppose, you are single and unattached and were attending a party where you meet a potential romantic interest. What impression would you like that person to have of you? What face or image would you hope to establish in that person's mind? Being seen as an inquisitive and articulate student is probably not the image you are going for, your "romantic" face is going to differ from your "articulate student" face" (Mak V.Redmond, "Face and Politeness theories" 2015). One of the most predominant scholars of Linguistics, Leech considers the politeness as the mutual harmony between communicants that is based on participants' good social behavior and provides interlocutors with friendly atmosphere. According to Leech's Politeness principle, there are several politeness maxims, that explain how politeness moves in conversational utterances. We can take account the maxim of tact, generosity maxim, approbation maxim, the maxim of modesty, sympathy and agreement maxims as the Leech's maxims of Politeness principle. Leech prefers to avoid discordance to seeking concordance. Yule (1996:61) mentions that there are many various methods of performing face saving acts, since every person, usually tries to respect the face wants of others. Besides that, Yule(2010:135) clarifies that, a face-saving act emphasizing person's negative face reflects concern about imposition(I'm sorry to bother you.....; I know you are busy but....) A face-saving act emphasizing a person's positive face reflects solidarity and shows a common goal(Let's do this together....., You and I have the same problem so....). In analyzing literary texts, the theory of Brown and Levinson's (1987) is mostly utilized by researchers.

It is obvious from the above mentioned statements, that politeness theory of Brown and Levinson (1987) has the dominant role in different works of researchers, and, the concept of face is also highlighted in the theory of politeness. As all the individuals try to use their best faces in communication, it should be investigated according to the type of speech, or what kind of face, positive or negative one is used and for what reason, are the questions that should be solved.

Methodology

This article, observes the expression of politeness in different languages of the world, English and Uzbek languages. The research employs the qualitative research that is done by gathering up the data in the form of utterances, classifying the data and analyzing them in two languages. While collecting the data I used some works of Uzbek writers and English writers, the main reason of my choosing literary texts to analyze, and find the difference of two languages according to their expression of politeness is that, all the works of literary members of society can be considered as the mirrors of that nation, language and that culture. Before digging into the pragmatic aspect of politeness, I should mention that cultural expression of politeness can be observed in some proverbs, sayings and aphorisms. My qualitative research includes some national proverbs and sayings, even, some amount of aphorisms in order to explore the entire expression of politeness from cultural and pragmatical point of view.

Discussion

All individuals of the horizon behave themselves in conformity with the ascribed norms of their society. What is accepted in one culture, can not be ascribed as the good social behavior in another nation. The clearly difference especially can be seen in two opposite poles of the world such as in east and west countries. The main difference of these two various parts of the world is that, west countries are accounted as individualistic countries, that, everything in their life is connected with their individual intentions, and somehow, the first place is occupied by their self-wants, and certainly, some evidences are observed in their utterances, while, east countries are much more collectivistic ones that, the concepts of family, co-working and other collectivistic notions are predominated in these countries. My observing English people gave me some arguments that, they are far more polite members of the western countries and their utterances are full of with polite expressions, mild accusations and grateful words. As the evidence of my statements, I can give the illustration of their using the word “please ” in their every utterance.

“Can you explain me the previous topic, please?”

“May I talk to your new manager, please?”

As you witnessed, the usage of “please” can be seen everywhere, from the words of little child, to the conversations of grown-ups, because this expression of polite behavior absorbed in the blood of this very nation. Besides, the people of English are tend to be proud and reserved, they don't like talking about their private matters, about their personal life, job conditions, and other things, that are talking about is mostly acceptable in most of the east countries. Using modal verbs, are mostly observed in the parts of conversations in English people, as they don't want to sound autocratic:

“Would you please be quiet?”

“Can I be of any service to you?” he asked. “Do you want a place in a sleeping-car?”

“Yes,” I said, “I'll be grateful to you if you can give me a place, anything will do.” (“Mistaken Identity” by Mark Twain)

As you have read above, the extract from the story of Mark Twain is completed with the appearance of politeness. Modal verbs, using interrogative sentences instead of declarative ones, expressing gratefulness are causing to construct polite conversation between interlocutors. Another illustration of linguistic politeness can be seen in the work of “Pride and Prejudice” by Jane Austen, the main personage of the novel, Mr. Darcy is the most corresponding model of English polite, noble people. With the illustration of him, we can easily imagine, how the members of English nation act in diverse circumstances. While reading the book, you face to a lot of polite expressions which can create pleasant mildness, warmth in the heart of a reader.

“There is also one other person in the party” he continued after a pause, “who more particularly wishes to be known to you. Will you allow me, or do I ask too much, to introduce my sister to your acquaintance during your stay at Lambton?” - Mr. Bingley

“Let me call your maid. Is there nothing you could take to give you present relief? A glass of wine, Shall I get you one? You are very ill”- Mr. Darcy.

The extract, above given are the best examples of polite behavior that is habitual in the English society. While making requests and, asking questions, English people tend to use “If” expressions, and looking through some dialogues of native speakers gave the impression of that, they don’t want to offend other people, or they are very mild while asking something, they try not to bother other people with their personal wants and questions. For that reason, in order not to make their partner inconvenient, English people use, or mostly begin their utterance with “Let’s do something, Let’s go to the park in the evening.....etc.”

-“Let’s drop in somewhere for a snack”

-I’d rather have a proper meal, it’s lunch time now.

-“Let’s take some photos of nature”

-“Let’s go somewhere, today the weather is awesome!”

Another example of polite conversation can be given below:

Mr. N. Excuse me, sir, could you tell me the way to the Picture Gallery? I have been walking around for half an hour, and I can’t find.

Passer-by. I’m afraid not, I’m a stranger here myself. My friend here may know, though. He’s been living here for two years.

In this pattern we can observe the usage of modal verb “could”, and “Excuse me” that are creating polite atmosphere, and we can conclude from this example, that, with strangers, English people begin speaking with the help of “Excuse me.” And, the answer of that question shows, that, saying, “no” directly, for not knowing something is not acceptable, that’s why, passer-by, is saying, “I’m afraid not, ” and trying to help the questioner by recommending his friend.

Another representative of our discussion topic is Uzbek language, the nationality of Uzbek, which is the best example of eastern countries with its polite manners, hospitality, friendliness. It’s obvious, that no language can be imagined without its culture, because the language helps people to convey their feelings, their intentions, that are connected with their way of living, cultural traditions. As the people of Uzbekistan are living under the concept of collectivism, their way of life, expresses or is influenced by such conceptions. The notions of Family, Relationship, Friendship, Neighborhood are valued in the society. We can see the evidence of it, by their habitual daily activities, for example, Uzbek people share their usual meals with their neighbours without any great reason. If in a house, the hostess of family cooked samsa, she brings it to their close neighbour, and wants them eat also. It can be seen very

unusual for another culture, but it is accepted and it makes no strange feeling in the nation of Uzbek. Besides, in the Uzbek culture, there is a concept of “hashar” that gathers a lot of people under the intention of constructing something, building, house, or etc. In this “hashar”, all the relatives, neighbours, friends of a person, gather in the house and help to build the construction. So, it can be concluded, that Uzbek people, like being in touch with each other in every field of life. Let’s come back to our prior theme, in what ways can we see the expression of politeness in Uzbek utterances? If we begin with their greetings, they like completed, long greetings, that include, a lot of questions, about their health, their daily habits, their family, their job, and about another different things.

“Assalomu aleykum, ahvollaringiz yaxshimi, ishlaringiz joyidami, uy ichilar tinchmi, uyoda doda buvilaringiz yaxshi o’tirishiptimi, buvingizni sal mazalari yo’q deb eshitgandim, hozir ancha yaxshi bo’lib qoldilarmi, farzandlaringiz katta bo’lishyaptimi, ishlarga borib kelyapsizmi, ho’jayiningizning ishlari joyidami.....va h.k”

As you’ve read above, it’s the sample of one person’s greeting that met her acquaintance in the street. Looking deeply the utterance, we can see that asking about someone’s husband, relatives, work is not strange for Uzbek people, it is habitual for them, and no one feels uncomfortable from this kind of questions. But in another cultures, countries it’s not accepted, and asking this kind of questions, make their partner feel somehow, inconvenient. Uzbek people use mostly euphemisms in their speech, especially when they are talking about bad news, about death, car accident, etc. It’s also the proof of their polite behavior. When they are showing their condolence someone’s death, they use, “olloh sabr bersin,” “Hafa bo’lmay o’tiribsilarmi,” “Joylari jannatdan bo’lsin,” “Oxiratlari obod bo’lsin”, “Yaxshi odam edilar” and etc. From these expressions, we can consider that Uzbek people are enough religious people and they always accept things that happen around them from their destiny, from God. Moreover, they like being grateful to God, for their current living conditions, and life. We can observe it from following expressions:

“Ollohga shukr, yaxshimiz, tinchligimizga shukr.”, “Hudoga shukr, bundan battari bo’lishi mumkin edi,.....” “Ollohim, bergan ne’matinga shukr, yetkazgan kuninga shukr”..... “Shukrlar bo’lsinki, farzandim talabalik baxtiga muyassar bo’ldi”so on. Such words, sentences show us that Uzbeks are very thankful people.

The conversation, between strangers, is also constructed by formal, polite expressions. Uzbek people, in their first meeting with someone else, use very mild, and courteous words, and they try to behave themselves well. As the illustration of our statement, I can give the following example:

-“Kechirasiz, birodar, Maxtumquli ko’chasi qayerda ekanligini ko’rsatib yubora olmasizmi?”

-“Assalomu aleykum, aka, shu yerda 189-maktab joylasgan ekan, qayerdaligini bilmaysizmi mabodo?”

-“uzr, sizni bezovta qilmoqchimasman, ammo mana bu savolning javobini also topolmayapman, shuni chuntirib yuborishga ozgina vaqt ajataolasizmi?”

-“Salom, singlim, shu mahallada bir Arofat xola degan ayol yashar ekanlar, tanimaysizmi mabodo?”

We can count such kind of patterns a lot, but the main thing, we should pay attention to is that, the people of Uzbek, value their family relationship and we can know from the examples, that they always put family connections for the first place. We may know this, from their using, “singlim”, “aka” in their utterances with strangers. One more thing about the peculiarity of

Uzbek people is that, they communicate with everyone in a gentle way, the passer by who is not very close, or even the hearer's age is younger the speaker, they address to them with "You", "siz". As the confirmation of above given sentences, I have found another example of polite conversation from the book of "Daftar hoshiyasidagi bitiklar" by O'tkir Khoshimov.

-“Yaxshi yigit ko’rinasiz o’g’lim..... Otangiz sizdan jindek ranjigan ko’rinadilar. Menga qolsa, o’g’lim, ota-onangizning duosini olib qolganingiz ma’qulmikin?.....”(O'. Khoshimov, "Daftar hoshiyasidagi bitiklar")

The words of the personage, give us some impression about the nation's behavior and cultural predictions. We can be familiar with that, the person who is speaking isn't the real father of a hearer, anyway, he is using, "my son" in his speech, and the active usage of "siz", "you" in the utterance for the young boy are showing us the nation's good manner and giving us the impression of a well-behaved, polite nation. Besides that, we cannot observe any imperatives in the extract, that is conventional for adult people of any society.

The similarities of politeness in both English and Uzbek cultures can be seen in their proverbs, sayings and aphorisms. In these two countries, good manners of a human, well behaved people and good words that can touch people's hearts are respected and expected by every people. That's why, colliding with some topical proverbs, sayings or even poems is normal in those two various languages.

"Good manners will open the doors, where the education cannot" -Clarence Thomas

"Manners make the man", "Meat is much, but manners are better", "Manners make often fortune",

"Actions speak louder, than words",

"Ceremonies are different in every country, but true politeness is everywhere the same"-Oliver Godsmith

"There is no policy ,like politeness: and a good manner is the best thing either to get a good name or, to supply the want of it"-Edward-Bulwer- Lytton

"True politeness consists in being easy as one's self and in making everyone about one as easy as one can" - Alexander Pope.

Uzbek language is also rich for proverbs,sayings about good manners, courtesy and politeness. We can know it from the following examples:

"Bola- aziz, odobi undan aziz", "Inson –odobi bilan, Osmon-oftobi bilan", "Odobli bola elga manzur", "yaxshi xulq-kishining husni", "Xushmuomalalik hamma eshiklarni ochadi", "Kamtarga kamol, manmanga zavol", "yaxshi gapga ilon inidan chiqadi, yomon gapga pichoq qinidan", "Xushmuomalalik bilan rad etish qo'pol kelishuvdan yaxshiroqdir"hes,

Analyzing two langauages, shows, that English people are much more private people and asking some personal questions is not acceptable for their society, using modal verbs is observed frequently in English speeches, and they try to use positive face in their conversations, their negotiations are also begun with positive words, and there some fixed expressions for them, such as, "I'm afraid not, " "Yes, you are totally right, but', and etc. Uzbek nation is also very polite, they communicate in very formal way, even if they are talking to young generations, we can see it from, their usage of "You", "siz". Furthermore, they like using polite words in their speeches.

Conclusion

Observing two languages, gave us some conclusions about two countries' way of life, social behavior and expression of politeness. English and Uzbek languages are full of with polite

manners, words, expressions that are actively used during their speech. While analyzing these two languages, we introduced with their cultural peculiarities that play a huge role in shaping their politeness principles. Taking all the things into consideration, gave us some facts, that, their special differences in expressing politeness are connected with their daily life, behavior, and relationship of people. Creating friendly atmosphere among the members of two various cultures especially between English and Uzbek people requires studying considering their cultural, traditional specificities.

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