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FORMS OF POLITENESS AND COMPLIMENTS IN THE LANGUAGE

Мақола инглиз, рус тиллари ҳамда Ўрта Осиё халқлари маданиятидаги одоб нормалари ва комплимент шакллари ўрганишга бағишланган. Қиёслаш йўли билан амалга оширилган кузатишларлар мазкур халқлар тилларидаги одоб нормалари ва комплиментлар шакллари ўхшаш ва фарқли жиҳатларини очиқ беради. Ўрганилаётган материал лингвистик ва маданиятшунослик нуқтаи назардан кўриб чиқилган.

В статье рассматриваются формы вежливости и комплиментов в английском, русском языках и среднеазиатских культурах. Сравнительное исследование раскрывает сходства и различия форм вежливости и комплиментов в языках этих культур. Материал рассматривается как с лингвистической, так и культурологической точки зрения.

The article deals with the forms of the politeness and compliments in the languages of Central Asian, Russian and English cultures. The comparative research is described by means of socio-lingual variations and is meant to reveal similarities and differences of politeness forms and compliments in the languages of these cultures. The article is approached from linguistic and cultural point of view, and it introduces similar as well as various ties between the languages based on behavior.

Калит сўзлар: умумий одоб нормаси, назарий одоб нормаси, ижобий ва салбий қиёфа, қиёфа таҳликаси, комплимент, бирлик, кўплик, ўзини бошқариш, ижтимоий хулқ хилма-хиллиги.

Ключевые слова: основное понятие вежливости, теоретическая вежливость, позитивное лицо, негативное лицо, лицо-угроза, комплимент, сингулярность, множественность, самоконтроль, социально-поведенческое разнообразие.

Key words: common sense of politeness, theoretical politeness, positive face, negative face, face-threatening, compliment, singularity, plurality, self-control, socio-behavioral variation.

Part I. Politeness and Compliment as Theory

Politeness is a profound concept that can be defined from different points of view. Generally, politeness can be defined as the source of the result of behavior on different occasions.

There are two types of the notion of politeness which can be different in terms of their fields of use. The first one is a common sense notion of politeness, which refers to the evaluation of one's behavior in daily life abiding by the rituals of the politeness in their nation. That is, they create politeness essential to be followed in their community; in the same way, they themselves evaluate politeness under the social norms of the rules of politeness (*politeness 1 and politeness 2 Gino Eelen*). The *second one*, theoretical politeness, conversely, looks into the notion of politeness in terms of general conditions linguistically comparing the existent notion from different views of various cultures.

Politeness is seen in different social contacts between people. Contacting each other, people show their feeling of cooperation, which is often observed in their modesty, respect and generosity. These types of cooperation are more related with the politeness principles by Leech, in which he includes maxims-*The Tact Maxim, The Generosity Maxim and The Modesty Maxim*. Furthermore, politeness is often reflected via face, which Brown and Levinson divide into two types: *positive face and negative face*. Negative face is a willing not to be forced to do something in one's actions. That is, negative face is the way of avoiding negative result of the action. On the contrary, the action is done by a person asked to do something by treating indirectly or by seeking ways of prevention from inconvenience when socializing. Positive face is a willing to be accepted and revered by someone in the actions they do. In comparison with negative face, positive face is more pleasing for both the speaker and listener, in which both take part and share feelings, actions and duties.

Negative face and Positive face can be considered as the art of protecting oneself against negative results of one's actions, often with careful compromise and prediction of the result of one's actions, which for this reason uses the mildest way of speaking and socializing often being reflected in compliments.

Compliments are also used for the same purpose as negative and positive faces'. In other words, they function as the way to avoiding face-threatening, in which even any kind of praise is sometimes unaccepted. Though face-threatening is possible to happen any time in any situation from which addresser seeks for positive response, compliments are more often referred as the best ways to making someone consent to one's wish. The wish can be to benefit from someone or to make someone

do something using forms of politeness existing in a culture often in a form of expression of surprise or joke. By complimenting, people avoid directness of expressing something and in the same way, save positive face. Being substantially important in a personal behavior, face can be referred as the protector against all nuisances in social contact as well as the base for causing one to have positive feeling about someone and positive attitude towards them in terms of general politeness.

Part II *Politeness and Compliment as Comparative EXPERIMENT Analysis*

The following data is the analysis of the questionnaire conducted among students of the Uzbekistan State University of World Languages. The analysis of this questionnaire will be presented as the comparative research of the forms of politeness in different cultures in certain situations queried in the questionnaire.

Before stating opinions what forms of politeness people in society follow, it is essential to define the word “politeness” from different points of view. Given the question *What is politeness?* students who participated in the research defined it in different ways. For example, one defines it as the significant part of everyday social contact including respect very often while another says politeness is the reflection of adequate upbringing as well as good manner.

The research presented in this work included many questions based on certain situations asking students to state the way they have in these situations or the way people are treated in certain circumstances according to the cultural view. Now, each of the situation and question will be specifically emphasized and analyzed in terms of social cultural stereotypes available in the cultures which students represent. Preferring to know whether *self-control* is very important to be polite, almost every student provided positive answer; that is, self-control is a key factor of avoiding any kind of nuisance when socializing, especially, avoiding rudeness by confining one’s emotions. It is considerably obvious from this statement that self-control is crucial to hide negative face¹ even if one feels disappointed or frustrated with someone.

There is also one question to be significantly considered as the base of politeness which is cultural background providing norms of politeness in one culture. According to the answers of many students, one acquires politeness from the surrounding and that is why, people have behavior adapted to socio-cultural values; as a result, politeness is derived from these values more often.

One of the aspects of politeness, which is often felt and observed in spoken and written discourse, is the concept of plurality or speaking on behalf of everyone taking part in a certain event or conversation. Comparing Uzbek, Russian and other Central Asian peoples’ opinions in the survey, it is necessary to state that it is a sign of respect and modesty to use plural forms of pronouns such as “we” or “us”. It is

common especially in Central Asian cultures to use plurality since it is better to use to avoid any kind of self-praising and on the contrary, to express pluralism rather than individualism in terms of politeness. However, the most interesting feature of expression of politeness in Central Asian and Russian cultures is the use of “2nd person singular “*you*” and “2nd person plural “*you*””. Though Central Asian cultures speak languages similar to each other’s, there is a difference between the uses of pronouns, which is almost cultural linguistic variation in the languages of these cultures. For instance, it is clear from the survey Karakalpak, Kazak and Turkmen natives mostly use “2nd person singular “*you*”-*sen* (*Karakalpak and Turkmen*), *sender* (*Kazakh*), even if the person they are referring to or contacting is an old person or a parent since it is a usual and common case in these cultures. The use of singular “*you*” does not offend people in these cultures or it is not considered as impolite. On the contrary, it expresses the close relationship between people and state of freedom speaking to them even if use of singular “*you*” is considered in Uzbek culture as impolite for its use among the old and parents. The most interesting contrast in the survey is that Russian and Central Asian people mentioned above have the same cultural notion in using “singular “*you*”- expression of close relationship while this pronoun is used among friends and people younger than the speaker only.

Generally, politeness can be reflected in different cases as well as in different situations. People have to be able to behave themselves in these situations. However, there appears a question of “*how to behave in situations which may bring displeasure to people or how to save positive face and balance one’s temper to realize politeness*”. The question can be looked through from different points of cultural views again since politeness is cultural stereotype. Furthermore, the culture itself finds the answer to be responded. Tersely, culture is an aid of shaping norms of politeness and retrieving its flaws available in itself.

Given the situation in which one must not make a friend upset by stating that they cannot accept the invitation at the moment when they are socializing, students of Uzbek culture state that they avoid displeasing the friend and try to find another way to have the friend stayed joyous in a polite way by expressing feeling of regret and promising to come next time, at the same time inviting the person socializing to home. Apparently, the solution in this situation is self-found by virtue of cultural background.

There appears a question “*Is it possible in any culture to ask any question displeasing one in a certain situation in a polite way?*” The answer cannot be always positive. In the survey, students were given a situation where they have to ask their fathers not to smoke in a polite manner without displeasing them. The problem lies here at the level of polite behavior where one student is so polite that it causes

uncomfortable state prompting them to say nothing and where others is too close to the father to request him to smoke outside or too indirect to hint with phrases such as “*Could you be too kind to smoke outside?*”, “*I have allergy to smoke, dad*”, which are acceptable in the surrounding they were brought up. Even though saying anything politely seems possible in any culture, there should be noted that there is social-behavioral variation in a discourse where utterances may be let or may not be let to keep politeness and distance based upon behavioral mannerism. Therefore, keeping silence rather than doing action or saying utterance is the best sign of highest level of politeness, which we often associate with shame.

One of the last forms of politeness coming from cultural views and variations is a form of addressing a person whom one does not know well or at all. Addressing as a form of politeness is also different in the way of its use. Many Central Asian people address people they do not know with such addressing forms “*Brother*”, “*Sister*”, “*Sister-in-law*” or indirectly only using “2nd person plural “*you*”” with phrases such as *Could you help me? Could you do me a favor? Is not it difficult for you to...? Do you/Would you mind if...? Sorry, Excuse me* to ask someone for something. These forms are the most used ones in social life of Central Asian people among other forms of politeness since one frequently has to save positive face to be accepted by the people who are not acquainted with each other and not to misuse politeness bound up with genuine cultural mannerism. In the same way, Russian people use addressing forms such as “*Girl*”, “*Mate*” or “*Auntie*” or only address indirectly by using the same pronoun “*you- plural-вы*” to ask someone for something. More interestingly, simple words used for addressing people do not create feeling of displeasure or anger in these abovementioned cultures; conversely, it makes sense of respect, compliment or polite manner while it sounds a bit strange in western cultures without using certain phrases such as “*Mister*” or “*Miss*”, which gives them feeling of having certain status in society as a person.

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