

POLITENESS AS A SOCIO-CULTURAL AND LINGUISTIC PHENOMENON

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XUSHMUOMALALIK IJTIMOIIY-MADANIY

VA LINGVISTIK FENOMEN SIFATIDA

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ВЕЖЛИВОСТЬ КАК СОЦИОКУЛЬТУРНЫЙ И ЛИНГВИСТИЧЕСКИЙ ФЕНОМЕН

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Abstract. Politeness is regarded as a universal social norm, interpreted differently across various cultural contexts. It plays a vital role in facilitating effective communication among members of society. Since each culture employs distinct politeness strategies, examining the features of linguistic politeness has become increasingly important in today's rapidly changing world. This study aims to analyze how society and culture influence the formation of linguistic politeness in the context of digital communication. As each language reflects its unique cultural and social background — including English and Uzbek — this topic stands out as one of the most intriguing in contemporary linguistics. The primary research objective is to explore these relationships using a range of traditional and modern analytical methods, to interpret the interplay between society and social settings, and to trace the evolution of linguistic politeness, especially from a sociolinguistic perspective. The research employs a sociolinguistic approach to the analysis of politeness strategies. This methodology has opened new avenues for studying politeness within fragmented, context-specific discourses in modern linguistics. The findings show that politeness develops differently among individuals, depending on sociolinguistic factors such as social status, power dynamics, age, gender, and cultural background. In conclusion, the study highlights the significance of culture, age, gender, social status, and power in the discourse of politeness. These factors were analyzed through various traditional and modern approaches based on materials from social media communication in unrelated languages such as English and Uzbek.

Keywords: linguistic politeness; sociolinguistics; power dynamics; social status; culture; gender; digital discourse.

Annotatsiya. Xushmuomalalik umumiy ijtimoiy me'yor sifatida qaraladi, u turli madaniy sharoitlarda turlicha belgilanadi. U jamiyat a'zolari o'rtasida muvaffaqiyatli muloqotni rivojlantiruvchi vosita sifatida ahamiyatga ega. Har bir jamiyatda o'ziga xos xushmuomalalik strategiyalari mavjud. Shuning uchun lingvistik xushmuomalalikning o'ziga xos xususiyatlarini o'rganish bugungi tez sur'atlar bilan rivojlanayotgan dunyoda juda muhimdir. Tadqiqot raqamli muloqot nutqida lingvistik xushmuomalalikni shakllantirishga jamiyat va madaniyat qanday ta'sir qilishini tahlil qilishga qaratilgan. Bu zamonaviy tilshunoslikning eng qiziq tadqiqot mavzularidan biridir, chunki har bir til vositasi o'z madaniyati va ijtimoiy muhitidan, jumladan, ingliz va o'zbek tillaridan farq qiladi. Tadqiqotning asosiy vazifasi turli xil an'anaviy va zamonaviy tahlillar yordamida bunday munosabatlarni tahlil qilish, jamiyat va ijtimoiy muhit o'rtasidagi bog'liqlikni izohlash, lingvistik xushmuomalalik sivilizatsiyasini kuzatish, ayniqsa, sotsiolingvistik nuqtayi nazami rivojlantirishdir. Tadqiqotni uchun sotsiolingvistik usuldan foydalanildi. Turli xil xushmuomalalik strategiyalarini tahlil qilishning ushbu yondashuvi zamonaviy tilshunoslikda maxsus, ajratilgan nutqlarda kontekstlarni tadqiq qilish uchun yangi davrni yaratdi. Bugungi kunda bir guruh olimlar ma'lum bir sohani sotsiolingvistik nuqtayi nazardan o'rgandilar. Tadqiqot natijalari shuni ko'rsatdiki, xushmuomalalik jamiyatning har bir a'zosi tomonidan ijtimoiy maqom, kuch dinamikasi, yoshi, jinsi va madaniyati kabi sotsiolingvistik omillar tufayli turlicha shakllanadi. Xulosa shuki, xushmuomalalik nutqida madaniyat, yosh, jins, ijtimoiy mavqe va kuchning ahamiyati bir qancha an'anaviy va zamonaviy yondashuvlardan foydalangan holda ingliz va o'zbek kabi o'zaro bog'lanmagan tillarning turli ijtimoiy media materiallari kontekstida o'rganilgan va tahlil qilingan.

Kalit so'zlar: lingvistik xushmuomalalik; sotsiolingvistika; kuch dinamikasi; sotsiolingvistik jihat; hokimiyat; ijtimoiy maqom; madaniyat; ijtimoiy muhit; jins.

Аннотация. Вежливость рассматривается как общепринятая социальная норма, по-разному проявляющаяся в различных культурных контекстах и способствующая эффективной коммуникации между членами общества. В каждом социуме существуют свои стратегии вежливости, что делает исследование языковой вежливости особенно актуальным в условиях стремительно меняющегося мира. Целью настоящего исследования является анализ влияния социокультурных факторов на формирование языковой вежливости в дискурсе цифровой коммуникации. Эта тема приобретает особую значимость в современной лингвистике, поскольку каждый язык развивается в рамках своей уникальной культуры и социальных условий — в частности, английский и узбекский. Основная задача исследования заключается в интерпретации взаимосвязи между обществом, культурой и языковой вежливостью с использованием как традиционных, так и современных аналитических методов. Социолингвистический подход позволил выявить закономерности формирования стратегий вежливости в различных коммуникативных контекстах, в том числе в разобщённых цифровых дискурсах. Результаты показали, что восприятие и проявление вежливости варьируется в зависимости от социолингвистических факторов, таких как социальный статус, гендер, возраст, культура и властные отношения. В заключении подчеркивается, что

культурные особенности, возраст, пол, социальный статус и властные аспекты играют ключевую роль в формировании дискурса вежливости, что было проанализировано на материале цифровой коммуникации на английском и узбекском языках с использованием комплексного методологического подхода.

Ключевые слова: языковая вежливость; социолингвистика; власть; социальный статус; культура; гендер; цифровой дискурс; стратегии вежливости; социолингвистические факторы.

Intoduction

Since the creation of the world, humanity has communicated and lived together as a society through interaction. Relationships between members of society are expressed in various ways through language, influenced by different causes and factors. The phenomenon of politeness has also been a constant companion of humanity for many years, an important means of achieving various goals, and is studied not only by linguists but also by psychologists, sociologists, and cultural scholars as an object of research, sparking lively discussions.

Since the end of the 20th century, the scope and number of studies dedicated to the study of the phenomenon of politeness have significantly increased worldwide. In world linguistics, the phenomenon of politeness is analyzed together with issues of speech etiquette and speech culture. In particular, the theories created by R. Lakoff, P. Brown and S. Levinson, and G. Leech served as a cornerstone in creating a basis for conducting research as an object of scientific study of the phenomenon of politeness. According to Leech, politeness is a form of good behavior approved by the majority, formed in society, and it is important for preventing various conflicts in communication between people [Lakoff 1973].

The explanatory dictionary of the Uzbek language defines the phenomenon of “politeness” as follows: Politeness is the act of treating someone well. *Rikhsivoy's polite habit did not allow the interlocutor to speak loudly* (R. Fayziyev, Spring came to the desert). It is evident that politeness is a behavior used by people in society to soften communication and create a good impression [Explanatory dictionary of the Uzbek language: 104].

In English explanatory dictionaries, it is defined as follows: Politeness (in language study) (a) how languages express the social distance between speakers and their different role relationships; (b) how face-work, that is, the attempt to establish, maintain and save face during conversation, is carried out in a speech community. Languages differ how they express politeness. In English, phrases like I wonder If I could...can be used to make a request more polite. Politeness markers include differences between formal speech and colloquial speech, and the use of Address forms [Longman Dictionary of Languages Teaching and Applied Linguistics: 281]. In expressing politeness, anthropologists Brown and Levinson distinguished between positive politeness strategies (those which show the closeness, intimacy, and rapport between speaker

and hearer) and negative politeness strategies (those which indicate the social distance between speaker and hearer. Thus, politeness in both languages is a linguistic phenomenon that helps the speaker and listener maintain balance and achieve the desired goal.

Methods

In our research, various linguistic investigation methods have been used to investigate politeness and politeness strategies, such as the comparative method, which is based on the ideas of P. Brown & S. Levinson, to analyse the differences and peculiarities of English and Uzbek politeness strategies in social media discourse.

Second method has been used is the structural and semantic analyses method. These methods aim to distinguish semantic and structural features of the linguistic politeness in two languages: English and Uzbek and to analyse their meanings in different social media discourse.

Another important method that has been used is the statistical method. We tried to find the frequency of Politeness Markers to define the power and social status that have been used in the English and Uzbek social media discourse. This type of method has been used by numerous Uzbek scientists, such as S. M. Mo'minov, Sh. M. Iskandarova, Y. Hojiyeva, Sh. B. Sodiqova, Z. A. Akbarova, Q. A. Rasulov, Q. Kaxarov.

Additionally, nowadays due to sophisticated technologies corpus linguistics is widely used to identify frequency, collocations, and other statistical patterns defined to politeness markers. We have used a large corpora using specialized software such as AntConc or WordSmith Tools. Besides that large-scale data analysis and concordance analysis have been used. While large-scale data analysis helps to identify patterns of politeness strategies among different age groups, genders, social backgrounds, and cultures, the concordance analysis method examines the contexts with their specific politeness markers (hedges, apologies, and compliments).

Discourse analysis and pragmatic analysis have been used widely during the research to define the real meaning and understandings of society. More importantly, these methods are not only used separately, but also combination of methods leads to more successful results.

Results

According to H. Turdiyeva, language and its derivative, speech, are one of the important means of communication of human society. Speech reflects a person's culture, morality, knowledge, and character. This reflection is expressed in linguistics through the concept of "speech etiquette" (Politeness). In English, the term "Politeness" comes from the Latin word "politus" of the Middle Ages, meaning "to smooth, to polish," and became widespread in British scientific circles in the late 17th and early 18th centuries [Turdiyeva 2020: 33].

P. Srisuruk is a Thai scholar who conducted scientific research on politeness and pragmatic competence in the speech of Thai English speakers. According to him, the expression of politeness is formed differently in different social groups, for example, in many situations that cause disputes in everyday life, negative politeness strategies are more often used. For example, negative politeness strategies are especially common among people engaged in the hotel business and travel. These results were obtained by analyzing and commenting on the theories of Brown and Levinson. Position and social status were identified as factors influencing the expression of politeness in “small groups” [Srisuruk 2011].

It is obvious that politeness is not only a social but also a cultural phenomenon. Its socialization lies in the fact that it is a norm accepted by a separate society, and there is a practice of observing this norm by members of society, while the cultural characteristics of politeness are characterized by the fact that representatives of different cultures have different specificities.

In particular, the study of the phenomenon of politeness in Uzbek linguistics dates back to the distant past. The ancient East paid serious attention to the culture of speech and speech etiquette. The great ancestors Abu Nasr Farabi, Abu Ali Ibn Sino, Imam Al-Bukhari, Yusuf Khos Khojib, Alisher Navoi, Abdulla Avloni, Mahmudkhoja Behbudi, Abdulla Qodiri, and other outstanding figures of their time are a clear testimony to their unique writings and thoughts on the culture of speech and speech etiquette. For example, in Kaykovus's work *Qobusnoma*, instructive and useful thoughts on the culture of speech and speech etiquette are given. According to him: A person's status is known by his words, but the status of words is not known by a person, because the state of each person is hidden behind the words coming from him, that is, if a word is said with one expression, the listener's heart will be confused by it, and if the same word is said by another, the listener's soul will enjoy it [Kaykovus 2015: 55].

It should be noted that, although in the scientific works of the aforementioned scholars, the culture of speech and politeness are not revealed as a holistic object of research, their ideas are used as a basis for scientific research in this direction.

In Uzbek linguistics, for the first time, politeness as “communication behavior” was studied as an object of research in S. Muminov's dissertation research “Socio-Linguistic Features of Uzbek Communication Behavior.” According to the author, “the problem of communication behavior cannot be studied without taking into account the national character — the customs, values, and traditions of the people. Because communication behavior is an integral part of the national character, they are closely related to each other.” In this study, the theoretical foundations of the issue of communication behavior, one of the main aspects of modern linguistics — the psycholinguistic aspect and the main principles of sociolinguistics — the territory and gender characteristics were studied and analyzed by the scientist [Muminov 2000: 60].

Discussions

M. Kholova in her scientific research “Linguocultural and Sociopragmatic Features of the Category of Politeness in English and Uzbek Literary Works” includes cultural features and sociopragmatic analysis of the category of politeness in various systemic languages, in particular, in English and Uzbek literary works. The conclusions reached show that “in Eastern culture there are two main factors influencing behavior: religious and social. A person must maintain a balance between these two types of relationships. On the one hand, religion speaks of the need to show humility in communicating with other people, on the other hand, society strongly recommends that a person respect himself. The contradiction between these two opposing factors often puts a person in a difficult position” [Xolova 2020: 18].

M. Qodirova in her dissertation work “Issues of Studying Units of Address in Linguistics (Based on the Analysis of English and Uzbek Languages)” speaks about the difference and interrelationship between the categories of politeness and respect. According to her, “Politeness is based on speech etiquette, and speech etiquette is the main part of etiquette, and, in turn, etiquette is, of course, based on culture.” It is obvious that the phenomenon of politeness is closely related to the culture possessed by the speaker and listener [Qodirova 2022].

According to the Russian linguist T.V. Larina, the communicative actions that we encounter daily in intercultural communication depend on national characteristics and traditions. In the process of interpersonal relations, the traditional customs and national characteristics of that people determined the main role in the choice of a certain means or strategy of communication. As a result, communicative means form a national style of communication [Ларина 2009: 63].

According to the research of L. V. Kulikova, the fact that the interlocutor belongs to which culture is the main reason for the differences in his behavior during communication. Therefore, when interpreting the behavior of representatives of another culture, it is necessary to study the reasons for cultural differences. Otherwise, this may lead to misinterpretation and various types of conflicts in intercultural relations [Куликова 2006].

H. Spencer, in his research, explains the difference in the use of language by representatives of different cultures for the following 4 main reasons.

First: a big difference in the perception of the given context. In his research, the author gives examples of cooperation between Japanese and Americans, at the end of the conversation, representatives of the two cultures evaluate the situation differently.

Second: sociopragmatic principles;

Third: pragmalinguistic features (the use of linguistic means in accordance with the requirements of the situation);

Fourth: the difference in fundamental cultural values [Spencer-Oatey 2008: 11].

Indeed, the above-mentioned reasons are valid, and if we look at our daily life, we can see life examples with our own eyes without any difficulty. According to this theory, politeness is also a form of culture, and its various expressions are formed and normalized by representatives of culture. As a result, norms and strategies of politeness are formed, which are understandable and applied by everyone in society.

Many linguists study politeness based on various approaches. The sociological approach is one of the most common methods today. According to E.A. Rudneva, politeness is a mechanism for preventing conflicts and maintaining distance between interlocutors. Also, politeness is a relative concept, and the signs of politeness belonging to one culture may not mean politeness in another culture. Indeed, the fact that each representative of the nation has his own characteristics of politeness is determined by the research of linguists [Руднева 2016].

In particular, as a result of N. Adambayeva's scientific research on the axiological features of the category of politeness, the strategies of politeness in various systemic languages, in English and Uzbek languages, are axiologically analyzed. According to her, the category of politeness scientifically substantiates the preservation and demonstration of national culture and spirituality through its units, and at the same time it is recommended to legalize the history of studying this category on the basis of 3 main stages: classical, postmodern, sociological approaches [Adamboyeva 2024: 87].

Indeed, the scientific theories and views of scientists are different in describing the phenomenon of politeness. For example, the Russian scientist Podgorny defines politeness as *ability*. According to him, it is important and is the ability to communicate successfully to respect and politely communicate between interlocutors and to listen to and understand opposing opinions [Подгорный 2016].

It is obvious that politeness plays an important role in all respects in human society. Therefore, linguists have also studied this phenomenon from a linguistic point of view. The analysis of units expressing politeness from a linguistic point of view by linguists falls on the middle of the last century. In particular, Chinese linguists have been studying the linguistic units expressing politeness since the 20s of the 20th century. By the middle of the 20th century, scientists all over the world entered into lively discussions on this topic.

According to the research of scientists, certain results have been achieved, and these theories perform the function of the basis for the study of the phenomenon of politeness. In particular, the famous Canadian scientist E. Goffman for the first time in linguistics proved the important role of “Face” — “Respect” in linguistics with his theories. Linguistically revealed the features and specificity of the expression of the meaning of “Respect” [Goffman 1967].

P. Grice was one of the first to study the category of politeness as an object of research and proposed the following four rules regarding the use of politeness in speech:

1. Maxim of Quality — rule of quality. The basis of this rule is *Be true — Be truthful*.

2. Maxim of Quantity — rule of quantity. This rule includes *Be brief — Speak briefly*.

3. Maxim of Relation — rule of relation. This rule expresses communication on a relevant topic in the process of conversation. It is based on the rule *Be relevant — Be relevant or related*.

4. Maxim of Manner — rule of etiquette. Expresses the rule *Be clear — Be clear* [Grice 1975: 44].

The above-mentioned rules were formed by the scientist on the basis of principles arising from his society, and in other societies, these rules may or may not correspond to a certain extent. For this reason, the author was unable to fully demonstrate the expression of the concept of politeness using these rules.

According to H. Turdiyeva, although “Grice's maxims” have not been widely covered for the study of politeness, R. Lakoff, having carefully analyzed these rules, recommends three basic principles for the study of politeness. In his work “What you can do with words: politeness, pragmatics and performatives” the above-mentioned three principles are explained as follows:

1. Do not put pressure and maintain distance during communication.

2. Create opportunities for choice for the interlocutor and respect him during communication.

3. Create a free environment for listeners and communicate friendly and sincerely during communication [Турдыева 2020].

R. Lakoff with the above-mentioned theory of politeness revolutionized the research created in this field, and on the basis of her theory, many studies are being conducted. In his article “The logic of politeness: or minding your p's and q's,” which reflects the results of the research, completely new explanations are given to the phenomenon of politeness, and it still causes many discussions [Lakoff 1973].

Another well-known scientific study dedicated to the phenomenon of politeness was conducted by P. Brown and S. Levinson. Their work “Universals in Language usage: Politeness phenomena” is important in linguistics because it reveals the universal features of politeness [Brown & Levinson 1978].

J. Thomas creates the article “Cross-cultural Pragmatic failure” with the aim of revealing the causes and features of intercultural pragmatic misunderstandings and argues that politeness may or may not be understood differently in the speech of representatives of different cultures [Thomas 1983].

Bruce Fraser, a professor at Boston University, in his article *Perspectives of Politeness* analyzed the theories that existed before him and proposed his 4 basic principles for analyzing politeness. According to him, if the phenomenon of politeness in society is analyzed through four basic views, then it will correspond to the goal [Fraser 1990]. They are expressed as follows:

1. The social-norm view — the historical understanding of politeness generally embraced by the society.

Politeness is a social norm formed by society over the years. This social norm is a set of actions of politeness — politeness or rudeness — rudeness by members of society. For example, in English culture, a woman is advised to avoid questions that require an open answer in order to be polite in society [Locke 1872: 22]. In Uzbek culture, on the contrary, it is considered a sign of politeness if a woman answers any question politely and modestly during a conversation with a man.

2. The Conventional-Maxim view. The famous scientist Grice, having analyzed 4 basic maxims, proves that these maxims relate to members of society only in the cultural sense, and from a linguistic point of view they are not fully defined. For example, Fraser also interprets his views, since no information was provided on which grammatical means it is appropriate or not to express the maxim *Be brief* — *Be brief or accurate*. In this direction, he also analyzes the views of R. Lakoff and Leech and identifies their features.

3. The Face-Saving view. The theory of Brown and Levinson *The Face-Saving* lies at the heart of this principle. According to their theory, *The Face* is divided into two parts: Negative Face and Positive Face. **Negative Face** — “the want of every competent adult member that his action be unimpeded by others... e.g., maintenance of possessions, right to act, freedom from interruption, ...” **Positive Face** — “the want of every member that his wants be desirable to at least some others...e.g., that actions are approved, success is valuable ...” [Brown & Levinson 1987].

4. Conversational-Contract View. This approach was proposed personally by Fraser. In the process of conversation, interlocutors expect not only politeness from each other but also try to achieve their goals. At the same time, interlocutors have the opportunity to rebuild communication repeatedly throughout the conversation process. That is, it is possible to create an environment for replacing impolite strategies with polite strategies, and this, of course, expresses the specificity of the conversation process.

Another famous scientist Leech proposed four methods of analysis to determine which language units are *Face threatening* [Leech 1983]. They are as follows:

1. Acts threatening to the hearer's Negative Face:
Ordering, advising, threatening, and warning
2. Acts threatening to the hearer's Positive Face:
Complaining, criticizing, disagreeing, and raising taboo topics
3. Acts threatening to the speaker's Negative face:
Accepting an offer, accepting thanks, and promising unwillingly
4. Acts threatening to the speaker's Positive Face:
Apologizing, accepting compliments, and confessing.

As a result of the research, it can be understood that the phenomenon of politeness is not just a grammatical or holistic language

phenomenon. Depending on the situations that arise in communication and the characteristics of those entering into communication, the principles of politeness also change.

Russian linguists T. V. Larina [Ларина 2003: 51] and N. I. Formanovskaya [Формановская n.d.] also conducted research devoted to speech etiquette — the phenomenon of politeness. Their works mainly consist of revealing the structural-semantic and pragmatic features of the expression of politeness in English and Russian languages.

To date, researchers are showing great interest in studying politeness in different social groups in isolation. For example, Watts connects politeness with *politic behavior*. He explains politic behaviour as follows: “Politic behaviour — socioculturally determined behaviour directed towards the goal of establishing and/or maintaining in a state of equilibrium the personal relationships between the individuals of a social group” [Watts 2003: 48].

It should be noted that, although *politic behavior* — in a narrow sense is expressed as political morality, in a broad sense this word means a set of socio-cultural or approved actions by society. That is, in order to successfully achieve a personal goal among members of society, a set of actions regulated, approved and valued by members of society is understood.

Linguists are also continuing to try to comprehensively study this important phenomenon in every way. The above-mentioned studies are the main theories of the category of politeness, and so far scientific researchers have been using these theories in their dissertation studies.

Language is the main object of linguistics, and it performs the main role of a means of communication in society. As long as there is society, language exists and continues to develop. If there is no society using language, then its life comes to an end. Language is an extremely complex and multifaceted phenomenon, so it is defined from different points of view. The famous linguist F. De Saussure proposed his definition based on five main functions:

1. By function, language is a means of communication for members of society, as well as a tool for forming, expressing, and transmitting thoughts to others.

2. By structure, language is a set of certain units and their use, the rules for including them in a logical connection with each other.

3. From the point of view of existence, language is noted as a social phenomenon, a social product.

4. From a semiotic point of view, language is a system of signs consisting of material units — phonemes. These phonemes have the property of expressing, communicating about an object-phenomenon located outside of stable compounds.

5. According to the theory of information, language is a code, with the help of which semantic information (information, message, or data) is coded and *placed* in certain conditional signs.

Indeed, it is impossible to deny that language is the main means of communication, and it always plays an important role in the life of society. Linguistic units are used to express language.

Today, in linguistics, phoneme, morpheme, lexeme, model, etc. are noted as the main units of language.

Here, it is also necessary to pay attention to the differences between language and speech units. According to the linguist R. Rasulov, language and speech units are closely related to each other. Language units perform the function of a material basis for speech units. Speech units (sound, word, phrase, sentence) — are, in fact, the manifestation, activity of language units in action.

At the phonetic level, politeness is expressed through suprasegmental elements. Suprasegmental units are also called prosodic units, and among them, stress and intonation are considered important means of verbalizing politeness in speech [Rasulov 2024: 68].

1. Intonation: Intonation is the pitch, speed, and rhythm of the voice used to express the meaning, feelings, and attitude of a sentence. To express politeness, a soft, gentle, and fluctuating intonation is used.

Examples: “Please, help me” (said not in a harsh or commanding tone, but in a soft, polite request).

“Thank you, thank you very much” (intonation rises and is emphasized to express sincere gratitude).

2. Stress: Stress is increasing the strength of the voice to emphasize the meaning of a word or sentence. Stress is placed on important words to express politeness, but not excessively, otherwise, it may be perceived as aggression or sarcasm. Let's examine the following examples.

“Thank you very much” (the word *very* is stressed to strengthen gratitude).

“I will definitely try” (the word *definitely* is stressed to add seriousness to the promise).

Along with intonation and stress, pronunciation, pauses, and speech rate also influence politeness. They show respect, attention, and a pleasant attitude towards the interlocutor. These units help to express politeness not only through the meaning of words but also through how they are said.

3. Pronunciation means speaking words clearly and correctly. To express politeness, words must be pronounced understandably and carefully. For example:

Please, Excuse me (said not mumbled, but clearly and understandably).

Dear Mr./Ms. (correct pronunciation is important when addressing with respect).

4. Pause is the stopping of the voice in speech. Pauses should be used appropriately to express politeness. Pauses allow the interlocutor to speak, give time to think, and show respect. For example, pausing after asking a question (to allow the interlocutor to answer) and “I think... well... like that” (to express thinking and use pauses to not stop the conversation).

5. Speech Rate is how quickly or slowly words are spoken. It is recommended to speak at an average speed to express politeness. Speaking too fast may be perceived as disrespect to the interlocutor, while speaking too slowly may be boring.

Increase the speed slightly when delivering good news (to express joy).

Slow down the speed when discussing a difficult topic (to show care and effort to understand).

Phonetic units that express politeness are an important part of speech. They complement the meaning of words and help to show respect, attention, and a pleasant attitude towards the interlocutor. By using these units appropriately and purposefully, it is possible to establish good communication and leave a positive impression.

The expression of politeness in language units at the morphological level refers to the morphological means of expressing politeness through word formation and inflection. These means are usually carried out through word-forming suffixes and inflectional affixes. Below are examples of the morphological expression of politeness in language units:

1. Diminutive-Endearing Suffixes: Suffixes that give words a diminutive and endearing meaning play an important role in expressing politeness. They help to show a pleasant attitude towards the interlocutor. For example:

-gina/-kina suffixes: *Oyijonginam* (Dear Mom), *Otajongina* (Dear Dad), *Singilginam* (Dear Sister), *Akajonginam* (Dear Brother) — these words express politeness when addressing family members.

-cha/-choq suffixes: *Qizcha* (Little Girl), *Bolacha* (Little Child), *Kitobcha* (Little Book), *Uychoq* (Little House) — these words express affection and endearment towards things or people.

-voy suffix: *Onajonvoy* (Dear Mother), *Bolajonvoy* (Dear Child) — these words express love and affection.

2. Respect Suffixes: Suffixes that give words a meaning of respect and reverence are used to express a high level of respect for the interlocutor. The following suffixes are considered to express respect.

-lar suffix: *Ustozlar* (Teachers), *Do'stlar* (Friends), *Ota-onalar* (Parents) — words in plural form are used to express respect.

-ingiz suffix: *Kelingiz* (Please come), *O'tiringiz* (Please, sit), *Marhamat qilingiz!* (Please be kind) — verb forms are used in formal situations and to address older people to express respect.

3. Forms of Address: Forms of address are used to express attitude towards the interlocutor. Polite and pleasant forms of address are used to express politeness.

For example, words like *Mr.*, *Ms.*, *Comrade* are used as polite forms of address in formal situations. Words like *aka* (Brother), *opa* (Sister), *amaki* (Uncle), *hola* (Aunt) express politeness when addressing older people. Words like *Azizim* (My Dear), *jonim* (My Love), *qadrdonim* (My Precious) express affection and warmth in close relationships.

4. Mood Suffixes: Suffixes added to verbs that give a tone of politeness and request. They are expressed as follows:

-sin (request-command mood): *O'tirsangiz bo'lardi* (You could sit down),

Yozsangiz yaxshi bo'lardi (It would be good if you wrote).

-maysizmi (question-request mood): *Bir choy ichmaysizmi?* (Won't you have a cup of tea?), *Shu haqda gapirib bermaysizmi?* (Won't you tell me about it?).

In addition, the formal change of some words can also express politeness. For example, using the word *biz* (We) instead of *men* (I) (in the sense of keeping oneself humble).

The expression of politeness in language units at the morphological level is aimed at expressing respect, reverence, and a pleasant attitude towards the interlocutor through the formal change of words. These tools are used by interlocutors to achieve a positive outcome during the conversation, to maintain mutual respect.

The expression of politeness in language units at the lexical level refers to the words and phrases used to express respect, reverence, and a pleasant attitude towards the interlocutor. The following types of words and phrases are commonly used to express politeness at the lexical level:

Words of Respect: Words that express respect for the interlocutor.

- *Mr., Ms., Comrade* (in formal situations).
- *Ustoz* (Teacher, Doctor, Professor (respect for profession)).
- *Aka* (Brother), *Opa* (Sister), *Amaki* (Uncle), *Hola* (Aunt) (respect for age).
- *Hazratlari* (His/Her Excellency) (respect for high-ranking individuals).

Words of Address: Words used to address the interlocutor.

- *Azizim* (My Dear), *Jonim* (My Love), *Qadrdonim* (My Precious) (in close relationships).
- *Do'stim* (My Friend), *Hamkasbim* (My Colleague) (when addressing colleagues).
- *Ismingiz* (Your Name) (before asking for a name in formal situations)
- *Siz* (You) (instead of *Sen* in formal situations).

Words and phrases used to soften the tone of a command or request.

- *Iltimos* (Please), *Marhamat* (Please) (when making a request).
- *Mumkinmi?* (Is it possible?), *Ruxsat bersangiz...* (If you allow) (when asking for permission).
- *Agar xohlasangiz...* (If you want), *Qarshi bo'lmasangiz...* (If you don't mind) (when making an offer).
- *Uzr!* (Sorry), *Kechirasiz!* (Excuse me) (when making a mistake or in awkward situations)

Words of Gratitude: Words that express gratitude for help or kindness.

- *Rahmat!* (Thank you), *Katta rahmat!* (Thank you very much), *Ko'p rahmat!* (Thank you so much)
- *Sizdan minnatdorman!* (I am grateful to you), *Sizdan qarzdorman.* (I am indebted to you)
- *Buning uchun sizdan juda xursandman.* (I am very happy with you for this!)

Words of Congratulations: Words used to congratulate on holidays, achievements, or other important events.

- *Bayramingiz muborak bo'lsin!* (Happy holiday!)
- *Tug'ilgan kuningiz bilan!* (Happy birthday!)

- *Yangi yilingiz bilan!* (Happy New Year!)
- *Navruz ayyomingiz muborak!* (Happy Navruz!)
- *Yutug'ingiz bilan tabriklayman!* (Congratulations on your achievement!)
- *Oilangizga baxt tilayman!* (I wish your family happiness!)

Words of Apology: Words used to apologize for a mistake or inconvenience.

- *Kechirasiz!* (Excuse me), *Uzr so'rayman!* (I apologize)
- *Mening aybim.* (It's my fault), *Men xato qildim.* (I made a mistake)
- *Bunday bo'lishini xohlamagan edim.* (I didn't want this to happen)

Euphemisms: Words used to replace rude or unpleasant words with softer and more polite ones.

- *Vafot etdi* (Passed away) instead of *Oллоhning rahmatiga erishdi.* (Reached God's mercy).
- *Qaridi* (Got old) instead of *Yoshi ulg'aydi* (Grew old).
- *Hojatxonaga bordi* (Went to the toilet) instead of *Dam olishga chiqdi* (Went to rest).

Words in Literary Style: Words used in poetry, literature, or rhetoric can add beauty and politeness to the conversation.

- *Ko'ngil* (Heart), *Dildor* (Beloved), *Husn* (Beauty)
- *Fayzli* (Graceful), *Barakotli* (Blessed), *Saodatli* (Happy)

The expression of politeness in language units at the lexical level is aimed at expressing respect, reverence, and a pleasant attitude towards the interlocutor through word choice.

The expression of politeness in language units at the syntactic level refers to the use of sentence structure, word order, and syntactic constructions to express politeness. The following methods are used to express politeness at the syntactic level:

1. Requests in the Form of Questions: Expressing a request in the form of a question instead of giving a direct command expresses politeness.

Eshikni yoping! (Close the door!) (command) instead of *Eshikni yopib qo'ysangiz bo'ladimi?* (Could you close the door?) (question-request)

Menga qarz bering! (Lend me money!) (command) instead of *Menga qarz berib tura olasizmi?* (Could you lend me money?) (question-request)

2. Conditional Sentences: Conditional sentences are used to soften the request and give the interlocutor freedom of choice.

Agar vaqtingiz bo'lsa, menga yordam bering (If you have time, help me).

Agar xohlasangiz, biz bilan birga kelishingiz mumkin (If you want, you can come with us).

3. Indirect Speech: Using indirect speech instead of direct expression expresses politeness because it softens the request.

Men ochman (I'm hungry) instead of *Men ozgina narsa yegim kelyapti* (I feel like eating something).

Men bilmayman (I don't know) instead of *Men bu haqda aniq ma'lumotga ega emasman* (I don't have accurate information about this).

4. Passive Voice Sentence Structure: Using a passive sentence instead of an active sentence reduces personal responsibility and expresses politeness.

Men xato qildim (I made a mistake) instead of *Xato qilingan edi* (A mistake was made).

Men bu masalani hal qildim (I solved this problem) instead of *Bu masala hal qilindi* (This problem was solved).

5. Modal Verbs: Modal verbs (e.g., *mumkin* (can), *kerak* (need), *lozim* (necessary)) are used to reduce the strictness of the request.

Siz bu ishni bajarishingiz kerak! (You must do this job) instead of *Siz bu ishni bajarishingiz mumkin* (You can do this job).

Siz bu qoidaga rioya qilishingiz shart! (You must follow this rule) instead of *Siz bu qoidaga rioya qilishingiz maqsadga muvofiq* (It is appropriate for you to follow this rule).

6. Sentence Structures Formed from Euphemisms: Syntactic constructions used to express rude or unpleasant topics more softly.

U vafot etdi (He died) instead of *U abadiyatga ko'chdi* (He moved to eternity).

U ishdan bo'shatildi (He was fired) instead of *Uning shartnomasi tugadi* (His contract ended).

7. Word Order: In some languages, word order can affect the meaning and style of a sentence. It is possible to change the order of words to express politeness.

In Uzbek, putting the suffix *-mi* at the end of the sentence to express a question tone: *Siz kelasizmi?* (Are you coming?)

8. Repetition: Repeating words or phrases to emphasize a point and show attention to the interlocutor.

Sizga rahmat, rahmat, rahmat! (Thank you, thank you, thank you!) (expressing strong gratitude)

The expression of politeness in language units at the syntactic level is aimed at using sentence structure, word order, and syntactic constructions to express politeness.

Conclusion

In conclusion, this study reveals that language and society are inextricably linked, making it clear that the expression of language in society varies across all societies. Because different societies have formed in every corner of the world, and they have unique characteristics depending on their lifestyle, culture, history, origin, and, of course, the place where they live.

The first hypotheses in linguistics to study the interrelationships of language and society were created by F. De Saussure, and his linguistic views form the basis of today's sociolinguistics. In his opinion: "Language, as a social asset of society, is a system of linguistic signs common to all members of society who speak this language, a "social product of speech ability."

At the same time, A. Maye, as a follower of F. De Saussure, expresses the following that language is a social phenomenon.

“Language is a social fact, linguistic phenomena are determined by social conditions, changes in language occur due to changes in society”.

Analysis of English and Uzbek social media interactions in terms of linguistic politeness reveals that online politeness strategies are closely linked to perceived social factors, precisely, power dynamics and social status. Individuals tend to communicate more politely with those they perceive as having higher social status. Conversely, those in positions of authority may strategically employ politeness to maintain their dominance or achieve specific communicative aims. This study also highlights the unique characteristics of politeness, which rely on linguistic devices such as hedges, modal verbs, interrogatives, and emoticons to compensate for the absence of nonverbal cues. The research identified specific politeness tactics, including indirect requests, positive and negative politeness markers, and nuanced emoji usage. While the inherently anonymous nature of online identities presents methodological challenges in assessing social status, the study employed comparative, structural-semantic, statistical, and discourse analysis to explore the relationships between politeness, power, and status. These findings contribute to the emerging field of digital sociolinguistics and suggest that future research should further investigate linguistic politeness in social media through advanced sociolinguistic methods. Specifically, cross-linguistic analyses of English, Uzbek, and other languages could elucidate cultural variations in online politeness. As digital communication rapidly evolves, a deeper understanding of the interplay between politeness, social settings, power dynamics, and social status is crucial for promoting effective and respectful online communication in diverse cultural contexts.

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