THE CONCEPT OF POLITENESS IN ENGLISH LINGUISTIC CULTURE

Hafizov Abror Alisher ugli

International Islamic Academy of Uzbekistan

mail4me2018@mail.ru

ABSTRACT

The following research materials studies the differences in culture and its effect on the communicants. The article examines the peculiarities of British, Uzbek and Russian language users' speeches. Recently, it has become generally accepted that the main reason for misunderstanding in intercultural communication is not the difference in languages, but the difference in the national consciousnesses of the communicants. Therefore, the problem of intercultural communication should be understood as the problem of communication of different national consciousnesses.

Keywords: *privacy, culture, cultural value, linguoculturology, politeness, linguistic consciousness.*

АННОТАЦИЯ

Следующие материалы исследования посвящены изучению различий в культуре и их влиянию на коммуникантов. В статье рассматриваются особенности речи носителей английского, узбекского и русского языков. В последнее время стало общепризнанным, что основной причиной непонимания в межкультурном общении является не различие языков, а различие национального самосознания коммуникантов. Поэтому проблему межкультурной коммуникации следует понимать как проблему общения разных национальных сознаний.

Ключевые слова: *неприкосновенность частной жизни, культура, культурная ценность, лингвокультурология, вежливость, языковое сознание.*

ANNOTATSIYA

Ushbu tadqiqot materiallari madaniyatdagi farqlarni va uning kommunikantlarga ta'sirini o'rganadi. Maqolada ingliz, o'zbek va rus tillari foydalanuvchilari nutqining o'ziga xos xususiyatlari ko'rib chiqiladi. Oxirgi paytlarda madaniyatlararo muloqotda tushunmovchilikning asosiy sababi tillar farqi emas, balki muloqot qiluvchilarning milliy ongidagi tafovut ekanligi umumiy qabul qilinmoqda. Shuning uchun madaniyatlararo muloqot muammosini turli milliy onglarning muloqoti muammosi deb tushunish kerak.

Kalit so'zlar: *maxfiylik, madaniyat, madaniy qadriyat, lingvokulturologiya, xushmuomalalik, lingvistik ong.*

INTRODUCTION

Before proceeding directly to the analysis of linguistic material, let's consider what the concept of "politeness" is and what role it plays in English linguistic culture. Under the concept, following V.I. Karasik, we understand a multidimensional mental formation that includes a value component [Karasik, 2004: 6]. The linguoculturological concept is understood as "a conditional mental unit aimed at a comprehensive study of language, consciousness and culture". [Karasik, Slyshkin, 2004: 50].

Language and culture are two inseparable items. Mulyana (2004: 73) states that "language is a cultural representation, or a 'rough map' that reflects culture, including world views, beliefs, values, knowledge, and experiences which are practiced by related communities." Chaer and Agustina (2004:164) describe that "culture is everything that concerns human life including regulations or law that prevail in society products made by human beings, habits and tradition which are usually done, and interaction and communication devices used i.e. language and other nonverbal communication."

The norms form a certain system of relationships based on rights and obligations, a system of social interaction, which includes motives, goals, orientation of the subjects of action, the action itself, expectations, evaluation and means. At the same time, a norm is not necessarily a law to be enforced. (Compare the theory of politeness considered in the previous chapter as a social norm.) Depending on the severity of their observance, habits, customs, traditions, mores, laws, taboos are distinguished (listed in increasing order). In communication, the principle of correctness should not contradict another important linguocommunicative principle - the principle of relevance [Orlov, 1991: 87].

LITERATURE REVIEW.

The position that the "naive" picture of the world is reflected in the language makes it possible to identify stereotypes of national characters, i.e. ideas about the nature of a particular people, included in the linguistic picture of the world. According to I.M. Kobozeva, the key to the discovery of stereotypes of national characters can be lexical connotations, under which the researcher, following Yu.D. Apresyan, understands the insignificant, but stable features of the concept expressed by the lexeme, embodying the socially accepted assessment of the corresponding object or fact and reflecting the cultural ideas and traditions associated with the word. They (connotations), not entering directly into the lexical meaning and not being a consequence of it, objectively find themselves in the language, getting fixed in

1141

figurative meanings, habitual metaphors and comparisons, phrases, semi-free combinations, derivative words. I. M. Kobozeva comes to the conclusion that the task of identifying stereotypes of a national character can be reduced to the task of identifying connotations in ethnonyms, or rather those non-essential semantic features that carry information about character traits.

As a result of the experiment, an Englishman's "dossier" was compiled, where the descriptor "polite" ranks first among ten (with a total number of reactions - 18, among which the reaction "polite" predominates - 11, then "prudish" - 5, "courteous" - 1 and "gallant" -1). In the "dossier" of the Englishman, the descriptor "restrained" is in second place, "pedantic" is in third, and "uncommunicative" is in fourth. From here it is concluded that "it is in the concept of politeness" that one should look for the main thing that stands out in the national character of an Englishman. With the "restraint" and "lack of communication" of an Englishman, only politeness of a detached type is compatible [Lakoff R., 1973].

Methods. To comply with the norms in speech communication, there are certain strategies fixed in the minds of representatives of a particular linguistic culture, which regulate their verbal behavior in accordance with the communicative context and the partner's expectations. Politeness, it seems, is primarily the observance of communication norms through the use of culturally specific communication strategies that reflect socio-cultural values and correspond to the partner's communicative expectations.

So, each culture has its own concept of politeness, corresponding to the norms and rules of communication accepted in this society. Each language culture has a certain set of specific means and methods of polite or impolite speech behavior. Therefore, one can speak of politeness as a culturally bound phenomenon. The culture of communication and speech behavior is inevitably associated with unique national specifics. Obviously, the etiquette stereotypes of a particular language reflect the specific lifestyle of the people, their perception of the world around them, so we can conclude that the stereotypes of speech etiquette imprint national language pictures of the world.

The language-mediated image of the world of a particular culture is linguistic consciousness - "the totality of perceptual, conceptual and procedural knowledge of the bearer of culture about the objects of the real world" [Tarasov, 1996: 7]. The type of culture to which they belong is reflected in the linguistic consciousness of individuals. Thus, it is no coincidence that in the core of the English language consciousness, according to the English associative dictionary [Kiss et al., 1972], the

word 'me' is in the first place, 'man' is in the second place, and 'friend' is in the 73rd place, which testifies to the predominance of the individualistic beginning in the English language consciousness.

In this context, the research carried out by I.M. Kobozeva experiment to identify ideas about the national character of the British [Kobozeva, 2004].

Results and discussion. The two mutually exclusive types of politeness identified by R. Lakoff, which can be conditionally called "detached" and "comradely", have a different focus. The first is aimed at maintaining a distance between oneself and a communication partner, and the second is aimed at reducing this distance. Let us also pay attention to the presence of the "stiffness" reaction (a kind of polite behavior that absolutely excludes comradely intimacy). As we can see, in the connotation of politeness inherent in the Englishman, it is not so much the aspect of "following the rule", which is observed in other cultures, that is important, but the aspect of "keeping a distance between oneself and others". And from this, according to I.M. Kobozeva, it is easy to throw a bridge to the connotation "imperturbable". Hence, it is concluded that the observance of such a distance in the best way provides the conditions for maintaining emotional balance, inner and outer peace. Maintaining calmness, the absence of changes in the personal sphere is associated with the connotation of "conservatism" (preservation of the status quo in society), which is also singled out by the informants as a characteristic feature of the Englishman. Summarizing, the author concludes that the Englishman seeks, first of all, to maintain peace, balance both inside and around him - this is a general characteristic that can be considered the core of the stereotypical national characteristic of the Englishman in the Russian naive picture of the world. And although the data of the above experiment characterize an Englishman in the perception of a Russian person, it seems that they very subtly and accurately convey the features of the national character of the English. As noted in the previous paragraphs, cultures differ in their focus on solidarity or distance [Scollon & Scollon, 1983] and on positive and negative politeness [Brown & Levinson, 1994]. These strategies of solidarizing /positive and distancing / negative politeness include the main techniques used by communicants in verbal communication and show how the mechanism of human relationships operates. If we take these relationships as a basis, then we can assume that politeness is maintaining a balance between familiarity and distance. The concept of 'privacy' plays a very important role in English communicative consciousness: it can be used to explain many features of English communicative behavior. The importance of the concept of 'privacy' in English

culture is pointed out by many linguists [Ter-Minasova, 2000; Larina, 2003; Agapova, 2004 and others]. This is precisely the non-equivalent concept that contains the most important information about the communicative consciousness of representatives of this culture, about the norms and rules of communication adopted in it.

The very existence in the language of a special lexeme to designate a concept (in this case, the lexeme 'privacy') already indicates the special significance of this concept for a given culture. In order to fully and deeply understand the content of the 'privacy' concept, we present data from some English dictionaries. Explanatory dictionaries of the English language give the following definition of the lexeme 'privacy': 'being alone and undisturbed: the right to this freedom from intrusion or public attention' (OPED, 2000: 641); 'the state of being able to be alone and not seen or heard by other people: the state of being free from public attention' (LDCE, 1995: 1121); 'the state of being alone and not watched or disturbed by other people; the state of being free from the attention of the public' (OALD, 2005: 1200). As you can see, all the above definitions emphasize peace, the right to be free from encroachment on "personal autonomy" and respect for her by those around her. The semantic core of this concept is clearly revealed in the inscription 'Private', which can often be seen on the doors, and its Uzbek ("Begonalar kirishi taqiqlanadi") and Russian ("Посторонним вход воспрещен") equivalents. Accordingly, 'privacy' is that zone of personal autonomy into which outsiders are not allowed to enter. There is even such a thing as 'sense of privacy', and this feeling is innate and sacred: "He was conscious of her in every respect, yet she was not an intrusion on him or his inbred sense of privacy, no awkwardness between them" (Bradford).

CONCLUSION.

British culture, characterized by a heightened attention to personal autonomy, to independence, as well as a pronounced "restraint", is more oriented towards negative politeness, which means that politeness in the English-speaking society is understood mainly as the absence of an encroachment on the freedom of a partner. In individualistic English culture, the social distance between members of society is historically longer (than, say, in Uzbek or Russian cultures belonging to the collectivist type, a vivid manifestation of which is the love of communication, which is a priority form of spending time), each individual has an inalienable right to his autonomy , it is, as it were, a zone of his personal autonomy, his personal space, for the designation of which in the English language there is even a special lexeme - 'privacy'.

So, for English culture, 'privacy' is one of the main concepts, one of the main cultural values that predetermines the features of everyday life, the rules of communication and, in general, the type of relationship between people.

REFERENCES:

1. Chaer, Abdul and Leonie Agustina. Sosiolinguistik Perkenalan Awal. Jakarta: Rineka Cipta, 2004.

2. Lakoff R. The logic of politeness, or minding your P's and Q's // Papers from the Ninth Regional Meeting of the Chicago Linguistics Society. Chicago: Chicago Linguistic Society, 1973. – Pp. 292-305.

3. Карасик В.И. Языковой круг: личность, концепты, дискурс. М.: Гнозис, 2004.

4. Кобозева И.М. Проблемы коммуникативного анализа речевых коллективов // Методологические проблемы социальной лингвистики. М.: Изд-во МГУ, 1986б. – С. 78-92,

5. Ерзинкян Е. Л. , Лингвистическая категория вежливости: семантика и прагматика, Ереван, ЕГУ 2018 – С. 109