

LINGUOPRAGMATIC FEATURES OF POLITENESS IN ENGLISH AND UZBEK TEXTS

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Annotation: *The article analyzes the culture of politeness presented in Uzbek and English texts.*

В статье : *анализируется культура вежливости, представленная в узбекских и английских текстах.*

Maqolada: *Uzbek va Ingliz tillari matnlarida keltirilgan xushmuomilalik madaniyati tahlil qilinadi*

Key words: *politeness, language, communication, conversation, social interaction, strategies, linguapragmatics.*

The rules of communication are specifically historical in nature, which change in accordance with the socio-historical and economic conditions of the life of the people. In modern philosophy of language, the study of the dependence of the interpretation and meaning of statements on contextual factors is generally regarded as belonging to pragmatics, for example, the study of demonstrative or other indexical expressions (the interpretation of which depends on the speaker and the specific context) is regarded as belonging to pragmatics. Thus, pragmatics studies language in action. Philosophers sometimes tend to view pragmatics as an empirical field of study. Modern linguistics is characterized by the study of language in conjunction with a person, his consciousness, and thinking, spiritual and practical activities. Based on the linguistic pragmatics of the language, in this article we will consider more about the theory of politeness in different texts of the English and Uzbek languages. The purpose of the study is to show the importance of using words expressing politeness in texts from various sources.

Expressions of politeness in different languages are reflected in different ways. The level of politeness of a person can be determined from the proximity and social distance between the speaker and the addressee. Nevertheless, the level of politeness of the speaker and the addressee determine their formality of the dialogue. Moreover, we learn this by studying the history and culture of a particular language. To maintain a polite dialogue, it is important to take into account the culture of nature and try to conduct an appropriate dialogue.

Therefore, Brown and Levinson (1790) believe that politeness is a social norm. Politeness theory is an important branch of pragmatics developed by two American sociolinguists. They focus on the concept of politeness as "...an effort to redress an insult to an individual's self-image or to effectively communicate positive social values in social interactions". Politeness theory is an important branch of Pragmatics developed by Penelope Brown and Stephen Levinson in the 1790.

Eelen (2001:3) claims that the names 'Brown' and 'Levinson' are considered as synonymous with the word 'politeness'. As stated by one researcher, "it is impossible to talk about politeness without referring to Brown and Levinson's theory" (Kerbrat-Orecchioni, 1997: 11). Eelen (2001:1) clarifies that politeness agreeing to the Anglo-Saxon logical convention, is investigated from the pragmatic and sociolinguistic viewpoint. It is concurred that hypothesis of politeness are included in what has a place to either of these etymological subfields for politeness is specifically concerned with dialect utilize that's associated with pragmatics and it could be a phenomenon that reveal a link between language and the social world. She affirms that in spite of the fact that the pragmatic and the sociolinguistic viewpoints are different from one another, they bind together the field of courteousness theory, in that politeness appears to be a phenomenon that is related with the relationship between dialect and social reality. Anyhow, such assention can be barely found beyond this common level as each hypothesis has it is possess definition of politeness.

Scovel (1998:38) shows that pragmatics represents to the think about of what individuals mean when they utilize dialect on ordinary social interaction; whereas sociolinguistics alludes to the study of why we say what to whom, when and where.

Crystal (1997: 297) believes that politeness, in Sociolinguistics and Pragmatics, is a term that signifies linguistic features associated with norms of social behavior, in relation to notions like courtesy, rapport, deference and distance. Such features involve the usage of specific discourse markers (please), suitable tones of voice, and tolerable forms of address (e.g. the choice of intimate v. distant pronouns, or of first v. last names).

Robin Lakoff considered as the mother of modern politeness theory since she was prior to ponder it from pragmatic viewpoint. Lakoff characterizes politeness as "a system of interpersonal relations outlined to facilities interaction by minimizing the potential for conflict and confrontation inherent in all human interchange". [Talking power: The Politics in language in our lives.1990].

For Uzbek speakers, politeness has been one of the most important forms of communication manners for several centuries. The rich heritage of all literary and historical monuments belonging to this makes a great contribution to the culture and education of this nationality. Polite manners of a people are formed due to their cultural, religious and linguistic experience. Older members of the family have a duty to the younger generation to teach children to be polite, to use polite language both with relatives and with people with whom they first start a conversation. In the culture of the Uzbek people, politeness plays an important role in communication, and this has become as a custom since ancient times, respecting both the youth and the older generation, also is the key to creating a strong social bond with each other. For example, Uzbeks usually greet people with "Assalom aleykum" (I wish you good health) when they see each other on their way, regardless of whether they are familiar or not. The answer to this greeting that the other person receives

is "Vaaleykum assalom" (I also wish to be healthy). Whereas the English universal equivalent is the phrases Hi/hello which can be used at any time of the day. Other way of greeting people in polite way is like saying "Xayrli tong/kun/kech/tun/oqshom" phrases, which are translated into English as "Good morning/day/evening/night"

It is difficult to seem polite when the speaker does not have enough vocabulary of politeness expressions. Each language has its own unique system of decoding, managing such expressions based on the situation, which is one of the important aspects of learning a language. The Uzbek language has a certain set of expressions that are characteristic of this culture. For instance, a kiss on cheek among females who have a close relationship is a sign of politeness and respect. Among heterogeneous members of society, however, it is a taboo in social places. Because it is highly connected with keeping religious rules among members of society. While English culture may use a handshake or hug when they greet or introduce to each other. Moreover, giving a kiss is regarded as social norm among opposite sex genders, this way they express their respect and friendship.

Another example, in Uzbek, as in many other languages, the pronoun siz/you is mainly used in order to show respect towards the hearer. From their early ages, children are nurtured to use this pronoun for elder people and elder siblings in families with the exception of using sen/ you (singular) for little siblings. However, among friends sen/you (singular) is more accepted if they know each other for a long time. In families, youngsters call their elder sister "opa" [opa] and elder brother "aka" [aka]. Whereas in English, there is no such pronoun to show respect to people, because in both singular and plural, there is one pronoun "you" and they use it in all situations. Mostly they use names of addressee:

Ex: A: -Uzur opa, sizni xafa qilib qo'ydim.

-I am sorry sister (mostly name) I hurt you.

A: -Hurmatli talaba, sizga shuni ma'lum qilamizki...

- Dear student, we inform you that...

Nevertheless, in English, there are some words and grammatical constructions that make their speech seem more polite. For instance, if they want to ask something they began their speech with "Could you please ...?", "Would you like", "I would be very glad if you could help me or show your favor" that makes the language to be received in a more polite way. By the following examples, you can see the Uzbek equivalent to these phrases:

Ex: A: - Could you please open the door?

- Iltimos, eshikni ochib bera olasizmi?

B: - Yes, of course.

- Ha, albatta.

A: -Would you like to drink some tea with me?

- Men bilan choy ichmoqchimisiz?

B: - I do not mind!

- Qarshi emasman!

In my conclusion, it is vital to mention that, the politeness category of various nations such as English and Uzbek depends on their cultural backgrounds, life styles and world horizons. Therefore it is just evident that English and Uzbek culture have their own peculiarities which are specific and vary in many cases as we have analyzed above. So, having an appropriate pragmatic competence assist learners of both languages to create a warm and bonding atmosphere, as well as, benefit to increase awareness in intercultural communications.

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