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Annotatsiya: *Politeness is highly valued in all cultures, and people are expected to be courteous, respectful, and friendly in most social situations. Some specific examples of politeness norms and behaviors that may be observed in daily communication.*

Kalit so‘zlar: *politeness strategies, greetings, personal space, table manners, polite language, social settings, compliments, express gratitude, cultural features, social norms.*

Politeness plays a crucial role in human communication. It involves showing respect, consideration, and sensitivity towards others and their feelings. Politeness helps to create a positive and harmonious social environment, where people can interact with one another in a respectful and friendly manner.

Politeness is important in many areas of communication, including business, social interactions, and personal relationships. It helps to build trust, establish rapport, and maintain a positive image.

Politeness can be expressed in various ways, such as greeting someone politely, using appropriate language, showing interest in what someone has to say, and using polite gestures like holding a door open for someone or offering a seat.

Politeness is particularly important in cross-cultural communication, where different cultures may have different norms and expectations regarding politeness. Being polite and respectful towards others ensures that misunderstandings and conflicts are avoided.

Overall, politeness is an essential aspect of human communication. It promotes positive interactions, builds relationships, and helps to create a more cohesive and respectful society.

Politeness norms and expectations vary significantly in different cultures. What may be considered polite behavior in one culture, may be viewed as rude or disrespectful in another.

For example, in some Asian cultures such as Japan and South Korea, there is a strong emphasis on indirect communication and avoiding confrontational language. In these cultures, people tend to use euphemisms and polite language to avoid causing offense. Silence is often used as a sign of politeness and respect towards others.

In contrast, in Western cultures such as the United States and Europe, direct communication is often valued. People tend to say what they mean, even if it may come across as blunt or confrontational. In these cultures, interrupting someone while they are speaking or failing to maintain eye contact may be seen as impolite.

In some Middle Eastern cultures, hospitality is highly valued. Offering food and drink to guests and being an attentive host is considered a sign of respect and politeness.



However, in some African cultures, it may be impolite to arrive on time for a social gathering or meeting, as it may be seen as disrespectful to the host's time.

Navigating cross-cultural communication requires sensitivity and understanding of the cultural norms and expectations of the people you are interacting with. Being aware of the differences in politeness norms can make communication more effective and prevent misunderstandings.

Politeness plays an integral role in the development of human communication theory in general and speech act theory in particular. A full understanding of language use and different speech acts cannot be achieved without addressing issues concerning im/politeness. As John J. Gumperz mentions, politeness "is basic to the production of social order, and a precondition of human cooperation, so that any theory which provides an understanding of this phenomenon at the same time goes to the foundations of human social life" (cited in Brown and Levinson, 1987, p. xiii). Of course, defining a universal concept of im/politeness is challenging, for speech acts are performed and comprehended in different ways in line with sociocultural and cognitive variables. This book is of particular interest since it showcases the vibrant nature of im/politeness observed in performing and understanding speech acts across cultures.

The relationship between politeness and culture has been the focus of a vast amount of research in the past thirty years. This research has been undertaken in a number of different fields within pragmatics that are concerned with culture. For the most part politeness phenomena in interactions between members of a single languaculture have been investigated, for example, analyses of how politeness arises in (Mandarin) Chinese, (British, American, Australian) English, Greek, Japanese, Turkish and so on (intracultural politeness), and then subsequently compared with how these strategies or perceptions differ (as well as overlap) with those in other languacultures, for instance, comparing politeness strategies in Chinese and British English (cross-cultural or contrastive politeness). Much less commonly, researchers have also focused on perceptions of (im)politeness and politeness strategies in intercultural interactions, where the participants have different (socio)cultural backgrounds (intercultural politeness).¹ The delineation of these fields of interest within pragmatics is not without controversy, with Kraft and Geluykens (2007: 9), for instance, arguing that the term "cross-cultural" should be used as "a cover term for the study of [all] pragmatic phenomena relating to cultural differences", and proposing that the term "contrastive pragmatics" be used instead for studies involving "comparative analysis of linguistic phenomena across cultures." Yet while the terms cross-cultural and intercultural are sometimes used interchangeably in the literature, as both Gudykunst (2002a: 175) and Kecskes (2004: 1) note, consistent with the approach in this volume, cross-cultural politeness research is used here to designate comparative cultural studies of politeness where "data [is] obtained independently from different cultural groups" (Spencer-Oatey 2000: 4; cf. Gudykunst 2002a: 175–176), while intercultural politeness research is defined as the study of (im)politeness arising in intercultural interactions, in other words, where "data [is] obtained when people from two different cultural groups interact with each other (Spencer-Oatey 2000: 4; cf. Gudykunst 2002a: 175–176).² While there have been numerous reviews of cross-cultural politeness

research (Eelen 2001; Fraser 1990, 2005; Kasper 1990; Watts 2003), there has been little specific attention paid to studies of intercultural politeness, which is thus the primary focus of it.

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