

The Ways of Expression of the Concept of Politeness in Different Cultures

BABAEVA GULZIRA SARSENBAEVNA
Karakalpak State University, Uzbekistan

ABSTRACT

This article is devoted to the study of the concept of politeness belonging to different nations and cultures in the linguistic and cultural aspect. It is natural that the perception of a foreign cultural space and various cultural characteristics has an impact on interlocutors in the process of intercultural communication, and from this, the study of a foreign culture requires revealing its significant aspects in the process of social, cultural-historical or intercultural communication. As it is known, in different cultures, the concepts of respect and attention have a unique form of expression in linguistics, and in the cross-cultural aspect, the concept of politeness shows respect and attention to others in different ways. In the article, in the expression of politeness in the German, Uzbek and Karakalpak language cultures, apologizing, expressing gratitude, and requesting are a form of politeness, and it is observed that they are expressed differently in the compared languages, and the forms of politeness expressed in sincere, close, warm and friendly relations between people in the process of communication are studied in the analysis of examples.

Keywords: Linguistic and cultural, address, interlocutor, intercultural communication, politeness rules, verbal and non-verbal units.

INTRODUCTION

When giving definition to politeness in the process of intercultural communication, there is no doubt that interlocutors

may encounter the influence of national-cultural features in their interactions. In the research and determination of features of identity and otherness, interactions in the process of intercultural communication are taken into account. In this way, each culture representative compares his own and other relations that take place in the cultural space and reflects on it. The socio-cultural relations make it possible to reflect the national-cultural characteristics of the concept of politeness.

The rules of politeness affect linguistic means and are interpreted through linguistic and non-linguistic means in the process of interaction. Acknowledging that the rules of politeness in a foreign culture are not always based on facts, it is important to correctly guide the rules of politeness in the process of communication with a person of a different culture. It is recognized that cultural and linguistic knowledge and skills are closely related to each other for polite behavior in the process of communication with a person of a different culture.

Therefore, the following 3 methods are used to determine the scientific aspects of the problem:

1. Expression of politeness;
2. Socio-cultural leading categories;
3. Basic rules of politeness formed in the process of communication.

It is known that different cultures have their own aspects of the concepts of respect and attention, and in the cross-cultural aspect, the concept of politeness showing respect and attention to others can be manifested in different ways.

In empirical research, texts are analyzed based on 3 sources:

1. Direct observation (voices and videotapes from natural conversations),
2. Indirect observation (negotiation with data, question),
3. Literary sources (Y. Liang 1998: 35-36).

MATERIALS AND METHODS

We will dwell in detail on the application of the concept of politeness in various genres of speech. In the detailed analysis of the emergence of the concept of politeness, it is necessary to describe and classify different genres of speech according to their characteristics. There are also types of speech genres capable of establishing sincere, close, warm and friendly relations between people in communication. In our opinion, this classification is related to the verbal expression of the concept of politeness in various genres. The scope of the word politeness is to deal with the interlocutor, sincerity in the process of communication. It should be noted that as a result of communicative interactions, the use of politeness tools in various genres is inevitable.

The concept of politeness accepts speech etiquette forms that are described and mainly divided into standard processes of communication (greetings, farewells, introductions, apologies, thanks, greetings and wishes, goodwill, invitations, etc.). Therefore, the expression of politeness in the process of intercultural communication is of special importance.

We would like to pay attention to communication processes such as apologizing and expressing politeness in German, Uzbek and Karakalpak language culture. Apologizing in the process of communication, like thanking and asking for forgiveness is also a form of politeness, and it has different types of expression.

R. Erndl also studies that "apologizing" is one of the most common forms of polite behavior, in the main topic of his research, and emphasizes that in the German culture, polite communication types include apologizing words (for example, Entschuldigung, Tschuldigung, Verzeihung), command sentences (for example, Entschuldigen Sie!, Verzeihen Sie!, Entschuldigen Sie bitte!, Entschuldige bitte!) or high-level official (formal) communication (Ich bitte um Entschuldigung) (R.Erndl, 1998: 78).

Based on the opinion of R. Erndl, we can note that the forms of apology make up the majority of politeness forms and they are mainly presented on the basis of 3 types: apology in the form of words, apology in the form of an imperative sentence and apology in the form of a simple sentence.

The use of forms of apology such as “Kechiring“, “Sorry”/ “Entschuldigung”; “Uzr”, “Sorry”/“Verzeihung”; “Iltimos, meni kechiring”, “Please forgive me”/ “Entschuldigen Sie bitte” is the reason for the emergence of respect and polite relations between the interlocutors. In this way, the interlocutor shows that he has high qualities by using these forms according to demanding situations.

RESULT AND DISCUSSION

As we mentioned above, forms of apology are related to lexical units that express polite behavior. In German, there are verbs, nouns, and noun+verb combinations to express the apologetic type of speech act. They are: sich entschuldigen, um Entschuldigung bitten, um Vergebung bitten, um Verzeihung bitten (to apologize, to ask for an apology, to ask for forgiveness). The number of expressions of apology that can be used in appropriate situations for the speaker in the German culture such as “Entschuldigung, das tut mir Leid, Verzeihung, das wollte ich nicht” (“Sorry, I'm sorry, sorry, I didn't mean that”) is the majority, while accepting an apology in return phrases such as “bitte, ist schon gut, ist schon vergessen, vergessen wir's” (“please, it's okay, it's already forgotten, let's forget it”) are expressed.

We show the difference between the German and Uzbek expression of “apology”, which means a polite attitude, in the analysis of the following examples. For example:

1. “Verzeiht, daß ich ungerufen komme”, erwiderte Usta Olim lächelnd.
“Das macht nichts”, erwiderte Kutidor höflich. “Nehmt Platz” (A. Kodiri, 237)
2. Usta Alim qutidorga kulimsirab olg'ach: “Ruxsatsiz mehmonxonangizga kirganim uchun kechirasiz, - dedi.
- Aybi yo'q, mulla, - dedi qutidor va qarshima-qarshi ulturishdilar. (A.Qodiriy, 2000: 256-257).
(Master Alim smiled at the porter and said: “I'm sorry for entering your hotel without permission.

“It’s okay, Mullah,” said the Kutidor, and they sat opposite to each other.) (A. Qadiri, 2000: 256-257).

In the German example, the expression of forgiveness is expressed in the second person plural of the imperative “Verzeiht, daß ich ungerufen komme”, in Uzbek the respectful pronoun “Siz (You)” is given in the hidden form “Ruxsatsiz mehmonxonangizga kirganim uchun kechirasiz,” so we can understand the different aspects of the main content of the text. In the answers to the apology, if the expression “Das macht nichts” represents the answer that should be given to “forgiveness” in German culture, we can observe that the expression “Aybi yo’q, mulla” in Uzbek is used based on the national-cultural characteristics of each culture.

Although B. Brehmer emphasized that in the German culture, the expression of gratitude in the process of communication is mainly expressed in the last parts of the conversation (B. Brehmer, 2009: 19), in the compared languages, on the contrary, the expression of gratitude is used at the beginning of the sentence. In the analysis of examples taken from the work of S. Zweig, we can show that the cases of expressing gratitude in German and Karakalpak languages are different.

For example: 1. “Nein, bitte, sprechen Sie nicht..., ich möchte nicht, dass Sie mir antworten oder sagen. Seien Sie bedankt, dass Sie mir zugehört haben, und reisen Sie wohl” (S. Zweig, S. 196).

“Joq, ótinemen, hesh náirse demeń. Maǵan juwap beriwdiń yamasa bir awız sóz aytıwdıń keregi joq. Sózlerime qulaq asıp tıńlap otrǵanıńız ushin Sizge kóp-kóp raxmet, eger jol júrip ketseńız jolińız bolsın” – dedi. (S.Cveyg, 109)

(“No, please, don’t say anything. I don’t want you to answer or tell me. Thank you for listening to me, and travel well.)

Examples were compared of the original version of the famous German writer S. Zweig’s “Twenty-four hours of a woman’s life” in German with the version translated into Karakalpak language by O.Ibragimov. In the examples, the expression of gratitude is given in German as “Seien Sie

bedankt”, while in Karakalpak it is given as “Sizge köp-köp raxmet” and emphasized by the speaker.

In the examples above, we have observed the expression of polite communication types such as apologizing and expressing gratitude. Based on this, it is necessary to take into account that there are some differences and similarities characteristic of Uzbek and Karakalpak linguistic culture. It should be emphasized that the interlocutors pursue different goals during the communication process. Some of them are listed below:

- support each other in various relationships;
- making a first impression on a person;
- fill the created communicative gap;
- getting out of an unfavorable situation;
- elimination of silence in the middle, etc.

It has been studied in scientific research that, along with expressing gratitude, forms of requests are also a form of expression of politeness. Problems and difficulties in people’s understanding each other that arise in the process of intercultural communication require the study not only by linguistic side, but also various socio-cultural factors. Cultural identity is not only expressed in fiction, art, philosophy, etc., but also observed in the moral rules of a social group or individual in daily life. The expression of a request in polite communication can be clearly and simply divided into parts:

- making a request and its fulfillment;
- accept the request and bring it to the end.

Therefore, we will try to show the general linguistic and different aspects of the application of the request in the compared languages in the following examples.

For example:

1. Otabek tashakkur etdi. Tag'in bir oz choy ichib so'zlashqandan so'ng, Otabek daftaridan ikkita xat chiqarib dedi:

- Sizga og'ir kelmasa, bir xizmat topshirmoqchiman, usta!

- Buyuringiz!

Otabek qo'lidagi xatlarni uzatib:

- Men shu soatning ichida Toshkand jo'nashga majburman. Shuning uchun siz bu xatlarni qayin otamnikiga o'z qo'lingiz bilan eltib berasiz. (A.Qodiriy, 2000: 253)

(Otabek thanked. After he drank some tea and talked, Otabek took out two letters from his notebook and said:

- If you don't mind, I want you do me favor, master!

- Come on!

Otabek handed over the letters in his hand:

- I have to leave for Tashkent within this hour. Therefore, you deliver these letters to my father-in-law with your own hand.) (A. Qadiri, 2000: 253)

2. "Ich danke Ihnen, daß Sie so dankbar sind. Aber bitte, gehen Sie jetzt! Abends sieben Uhr an der Eingangshalle des Bahnhofes wollen wir dann Abschied nehmen" (S. Zweig, 1946, S. 133-199). (But please, go now! In the evening at seven o'clock at the entrance hall of the station we want to say goodbye).

We can observe that the meaning of "Aber bitte, gehen Sie jetzt!" is given differently when we translate it in the Karakalpak language.

«Mağan usinshama minnetdarlıq bildirgeniñiz ushin raxmet. Biraq, bereket tabıñ endi ketiñiz! Saat jetide vokzalda xoshlasarmız!» – dedim (S. Zweig, 1983: 95).

The phrase "Sizga og'ir kelmasa (If you don't mind)" in the first example given is important in presenting the request in a polite way and showing the speaker's respect for the interlocutor. In the second example when the sentence "Aber bitte, gehen Sie jetzt!" was translated into the Karakalpak language, the form "Biraq, bereket tabıñ endi ketiñiz!" is given, the sign of a request in German means a sharp refusal, in the Karakalpak translation the expression "bereket tabin" is politely conveying a request to the interlocutor and by this draws the reader's attention to understanding the linguistic and cultural differences in different languages. From the analysis of the examples, it can be seen that

in the text given in German, the speaker politely expressed his gratitude and request to the interlocutor, including the use of the words *danken*, *dankbar sein*, *bitten*, which are important in avoiding communicative conflicts. It is observed that the pronoun “Siz” in the Karakalpak language requires the suffixes “sız/siz”, “ıñız/iñiz” to express politeness, and expressions such as *minnetdarshılıq bildiriw*, *raxmet*, *bereket tabıń* are used to express polite communication. The provided pronouns and suffixes constitute the “polite form”. If we observe the differences in the sentences “Aber bitte, gehen Sie jetzt!” and “*bereket tabıń endi ketin’iz!*”, the representative of German culture uses the word *bitte* in the process of request and tries to politely request his opinion, the phrase *bereket tabıń* is expressed in the sense of softening the request in Karakalpak culture.

As we have seen in the examples, not only the content of the sentence, but also the moral characteristics of the interlocutors in the communication process are important. In linguistic interaction, politeness is not only based on its own goals, but also serves to create the basis of interaction.

Therefore, actions such as gratitude and apology in the highlighted texts are important. We tried to trace small parts of the cross-cultural expression of politeness with the help of literature. It reveals not only the form of realization of politeness in the German, Uzbek and Karakalpak languages, but also the cultural conditions and various aspects of the results of communication with its own purpose.

CONCLUSION

In conclusion, we can say that the forms of begging, thanking and apologizing are expressed in verbal or non-verbal forms of interactions between the speaker and the listener in the process of communication, expressions of politeness show that each nation has its own linguistic and cultural characteristics. Therefore, it can be explained by the fact that the relationship between the interlocutors in begging, expressing gratitude and apologizing is expressed through linguistic units. The use of these linguistic units is of particular importance in expressing politeness and

courtesy expressed by the speaker and the listener during the communication process.

REFERENCES

- Brehmer B. Höflichkeit zwischen Konvention und Kreativität. Eine pragmalinguistische Analyse von Dankesformeln im Russischen. - München: Verlag Otto Sagner, 2009.
- Erndl R. Höflichkeit im Deutschen. Konzeption zur Integration einer zentralen Gesprächskompetenz im Deutsch als Fremdsprache-Unterricht. - Regensburg: Fachverband Deutsch als Fremdsprache, 1998.
- Kodiri A. Die Liebenden von Taschkent. Berlin: Verlag Kultur und Fortschritt. 1968.
- Liang Y. Höflichkeit im Chinesischen. Geschichte-Konzepte-Handlungsmuster. München: Iudicium. 1998. 35-36.
- Qodiriy A. O'tkan kunlar. (Past Days). Tashkent: "Sharq" publishing-printing concern. 2000.
- Zweig S. Vierundzwanzig Stunden aus dem Leben einer Frau. – Frankfurt am Main: Büchergilde, 1946.
- Zweig S. Twenty-four hours of a woman's life // translated from German: Orinbay Ibragimov. Nukus: Qaraqalpaqstan, 1983.

BABAEVA GULZIRA SARSENBAEVNA
LECTURER,
DEPARTMENT OF THE GERMAN
LANGUAGE AND LITERATURE,
KARAKALPAK STATE UNIVERSITY,
UZBEKISTAN.
E-MAIL: <GULZIRA.1981@MAIL.RU>