

Specific Features of the Category of Politeness in English and Uzbek

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Abstract: The following article deals with the comparative study of the peculiarities of the politeness category in English and Uzbek languages. The analysis is based on the similar and different features, unicals of the topic such as addressing, greeting expressions, conversations and others including set of examples provided in both languages.

Key words: politeness, cultural specifics, addressing, greetings, jargons, special expressions

The culture of modern life shows itself through different concepts and discourses that constitute the category of everyday life, which they reveal and portray. From the linguistic point of view, the category of daily life is manifested in various forms of communication, and first of all, in the system of norms and models of speech behavior which may be known as politeness. Politeness is a vital part of culture, behavior and human communication. Social relationships and norms of behavior are fixed in some strategies or principles of the category of politeness. Usually while communicating, politeness can be applied by means of special expressions, phrases, sayings, proverbs such as *please, thank you, welcome, how do you do?* and etc.

As we know, different people around the world hold various views about politeness. According to Leech, so as to be polite one should follow “Politeness Principle” while Levinson suggests paying attention to others’ “Face Wants”. As nations have different background, culture and thoughts, it is evident what one country’s people considered to be polite may not be true according to another one. Every nation has its own peculiarities of the politeness category which are connected with their lifestyle and traditions of their people. As regards to Uzbek nation, it can be often observed that Uzbek people tend to communicate more topics about family life rather than controversial or critical topics when they interact with strangers and familiars. They can openly have conversation for hours about their marriages, relatives, and friends, birth of their children, health issues, and promotions. For instance, when they meet with someone the first thing that they usually begin is not only asking about their health but also the conditions of the peer’s parents, family members like *Ahvollaringiz yaxshimi?, Uydagilar? Bolalar, Holam, amakim hammalari yaxshi yurishibdimi?(How are you?, How are your family members? Aunt and Uncle are all well?)* whereas, these topics are not observed in the English life style when they see each other as the English tend to communicate personally unobtrusive topic such as asking the weather conditions as an appropriate starter when they come across to each other such as *nice day, isn’t it? Isn’t it hot?* and other versions of the theme which are not meteorological facts. They are ritual greetings, conversation starters or default “fillers”.

As we have observed in Uzbek culture greetings are long as they include very detailed questions about health mood, all relatives, children, grandchildren, even they are in their first meeting, not close to one another; they keep this way of greetings. On the contrary, in English greetings are short. They are varied according to the social distance and social status of the peers. They do not usually concern much about listener’s physical condition or work but the English show their

ISSN 2792-1883 (online), Published in Volume: 9 for the month of September-2021

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politeness with expressions like *how are you? How is your work?* and at the end of their conversation *I am pleased to meet you!* while, the Uzbek say *mayli sog' bo'ling, salom ayting hammaga, holam tog'amlarga, o'tinglar biz tomonlarga mehmon bo'lib*. From the linguistic point of view, we can say that in such kind of conversations both nations use the category of politeness, maintaining the hearer's positive face.

As regards to the addressing words, in English and Uzbek culture it can be observed some differences too. For instance, the English usually use some words like *Miss, Sir, Madam, Ma'am, doctor, professor* based on the interlocutor's social status or age.

I am sorry, madam, but we just sold the last blue scarf.

"Professor McGonagall, could you help me understand the focus of this chapter?"

On the contrary, the Uzbek address to their peers or even strangers *opa, aka, otaxon, amaki, hola, o'g'lim, qizim* (sister, brother, father, uncle, my son, my daughter) because of their cultural values reflected by the family.

Bizdan nima yordam, opa? (how can I help you sister?)

Holajon shu yerda 20 minut kutib turing! (Aunt, please wait here for 20 minutes)

While observing some specifics of both cultures on the basis of politeness, we may come across some special unicals as well. As an illustration, in Uzbek culture in order to show politeness and respect towards parents, children it is used some special jargons like, *kabatulloh, padari buzrukvorim* for a father and *validam, va'linematim* for a mother, *o'g'lim-quyoshim* for a son, *qizim-ko'z qorchig'im* for a daughter which are not usually observed in English culture. Furthermore, while English people address to their husband or wife with the word "*honey*" or with their names, Uzbek people show their politeness to their partners by addressing them "*dadasi*" (her child's father) and "*onasi*" (her child's mother). Another specific feature of politeness in Uzbek culture is the pronoun *siz/ you* is mainly used so as to reveal respect to the hearer. From early childhood children are nurtured to use this pronoun for elder people and elder siblings with the exception of *sen/you* (singular) for little siblings and friends whom they know each other for a long time. Whereas, In English there is no such pronoun to show respect to people as for both singular and plural, there is one pronoun "*you*" which the English use in all situations. However in English some words and grammatical constructions such as "*could you please...?*", "*would you like...?*" "*It would be great if you?*" can show their polite feelings towards their peers.

Conclusion

All in all, 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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ISSN 2792-1883 (online), Published in Volume: 9 for the month of September-2021

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