

POLITENESS AS A COMPONENT OF SPEECH ETIQUETTE

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Annotation. In this article, politeness is considered an important part of speech etiquette in the Karakalpak and English languages. The research explains the lexical units which are used to express politeness and cultural interaction. In particular, addressing forms, expressions of apologies, requests, permission and gratitude are specifically highlighted. The results show that although linguistic strategies are used to express politeness in both languages, they differ from each other in terms of clarity and cultural characteristics.

Keywords: politeness, speech etiquette, lexical units, gratitude, respect, linguistic strategies.

Annotatsiya. Ushbu maqolada xushmuomalalik qoraqalpoq va ingliz tillarida nutq etiketining muhim qismi hisoblanadi. Tadqiqotda xushmuomalalik va madaniy muloqotni ifodalash uchun qoʻllaniladigan leksik birliklar izohlangan. Xususan, murojaat shakllari, uzr soʻrash, iltimos qilish, ruxsat va minnatdorchilik bildirish alohida ajratib koʻrsatilgan. Natijalar shuni koʻrsatadiki, har ikki tilda ham xushmuomalalikni ifodalash uchun lingvistik strategiyalar qoʻllanilsa-da, ular bir-biridan tushunarlilik va madaniy xususiyatlari bilan farq qiladi.

Kalit soʻzlar: xushmuomalalik, nutq odobi, leksik birliklar, minnatdorchilik, hurmat, lingvistik strategiyalar.

Аннотация. В данной статье вежливость рассматривается как важная часть речевого этикета в каракалпакском и английском языках. В исследовании разъясняются лексические единицы, используемые для выражения вежливости и культурного взаимодействия. В частности, особо выделяются формы обращения, выражения извинения, просьбы, разрешения и благодарности. Результаты показывают, что, хотя лингвистические стратегии используются для выражения вежливости в обоих языках, они отличаются друг от друга по ясности и культурным особенностям.

Ключевые слова: вежливость, речевой этикет, лексические единицы, благодарность, уважение, лингвистические стратегии.

Introduction. In intercultural communication, the concept of *politeness* also has qualities such as showing respect, honor, and attention to another person or people. The concept of politeness exists in every culture. This concept is *politeness* in English and *ádeplilik* in Karakalpak which can be explained by using lexical units in both languages. Good behavior is understood and manifested differently in different cultures. In each culture, politeness is defined differently across languages. The concept of "respect" plays a special role in expressing politeness when people interact with each other in everyday life.

Methodology. The analysis was conducted using descriptive and comparative methods. The study focuses on lexical units, address forms, and indirect expressions used to convey politeness in English and Karakalpak. Data were collected from literary sources, conversational examples, and linguistic studies.

Literature review. Politeness is an essential component of speech etiquette and has been widely explored in linguistic studies. G. Leech introduced the Politeness Principle, emphasizing the role of maxims in communication. P. Brown and S. Levinson developed the concept of face and politeness strategies. R. Lakoff highlighted the importance of

clarity and politeness in interaction, while D. Tannen examined conversational styles and gender differences. In Karakalpak linguistics, G. Bekbergenova investigates subjective evaluative forms as indicators of politeness and emotional expression. Similarly, A. Nawrizova analyzes speech etiquette and culturally specific expressions of politeness, emphasizing the role of social norms and respect in communication.

Results and discussion. The concepts of politeness presented in English and Karakalpak dictionaries are used to express positive human qualities. However, interrupting the speaker during the conversation and showing disrespect to the listener can have a negative impact.

Polite discourse is analyzed through texts from literature, which reveals a comparison of communication cultures and the unique intercultural relationships within each culture. For example:

- *Ernazar ağa, ajapam berip jiberdi.*

- *Raxmet, - dedi de, Ernazar onıñ basınan stıpaladı* (Qayıpbergenov T. "Túsiniksizler").

- *Still, I must say thank you for your kindness.*

- *Thank you, sir. You are very kind to say so.* (J. Austen "Pride and Prejudice").

As can be seen from these examples, there is a unique syntactic connection in the languages being compared when expressing gratitude. In English and Karakalpak, gratitude is expressed through specific means of communication. However, it is important to note the point made here by D. Tannen, that is, politeness is not a general concept - it depends on culture and communication style. Politeness in speech etiquette is interpreted differently across societies [4].

Politeness is expressed in the English and Karakalpak languages through the following lexical units:

- *Qız jeńgesi Aysholpan Erkinbay menen Asqarğa húrmet kórsetip, iybelilik penen jigitler tamannan jay kórsetti* (Kárimov K. "Ağabiy").

- *Would you mind kindly explain this, Mr. Holmes?* (A. Conan Dyle "The adventures of Sherlock Holmes").

P. Brown and S. Levinson considered politeness as a fundamental element of speech etiquette, where speakers use linguistic strategies to maintain face and ensure socially appropriate interaction [1;244].

Such linguistic strategies in English include the following lexical units: conventional expressions that serve to convey their thoughts and suggestions through softening, rather than expressing respect or directly, and to ensure the consistent maintenance of social interaction. They are used at the level of words and phrases and are widely used to regulate communication between people.

Lexical units that can express politeness through words like *please, thank you, and sorry* are used to define mutual respect between interlocutors. According to G. Leech,

politeness is a principle that helps speakers communicate in a way that minimizes disagreement and maximizes respect and cooperation [3;105]. Examples:

-Please sit down.

-Thank you for your help.

Lexical units of politeness are an essential component of speech culture in the Karakalpak language. According to A. Nawrizova, such expressions include greetings, forms of address, apologies, and gratitude, which reflect the cultural values and social norms of the society. These linguistic units play a significant role in maintaining respectful communication and are often influenced by factors such as age, social status, and the context of interaction [6;45]. Examples:

-Rahmet. Mine aqlıǵıńdı tawıp aldım (S. Xojaniyazov).

-Keshirersiz, men kóbirek sóylep kettim (Ó. Aytjanov).

-Ótinishim, ekewiniń de esigin arqadan ashıp ala qoyıń (T.Qayıpbergenov).

Furthermore, lexical units like *I'm afraid*, *excuse me* and *I wonder if* are used to convey rejection or negative thoughts politely and respectfully. Examples:

-Excuse me, could you repeat that?

-I'm afraid I can't help you.

-I wonder if you could assist me.

Also, modal verbs like *could*, *would*, and *may* are considered essential lexical tools, as they enhance polite communication among interlocutors by softening requests and asking questions. Examples:

-Could you pass the salt, please?

-Would you open the door, please?

-May I come in?

Furthermore, softening words like *I think*, *maybe* and *kind of* are used to avoid expressing a sharp or direct opinion. Examples:

-I'm kind of tired today.

-Maybe we can do it tomorrow.

-I think this place is nice.

-Báلكim, ol úydiń átirapın aylanıp júrgen shıǵar (Ó. Xojaniyazov).

-Menińshe, bul bárimizdiń de qolımızdan keledi (T. Qayıpbergenov).

Analysis of address forms in English and Karakalpak languages shows significant differences in the linguistic expression of politeness and emotional feelings. Speech etiquette in the Karakalpak language is characterized by a culturally rich and emotionally expressive system of forms of address such as *qaraǵım* (my dear), *shıraǵım* (my light), which simultaneously express compassion, respect, and social closeness. According to G. Bekbergenova, such forms of subjective evaluation are used to express the interlocutors' interaction and to demonstrate respect and politeness between them. They also serve as the main tool of speech etiquette, reflecting the relationships between interlocutors, as well as

factors such as age and social status [7;27]. Furthermore, these lexical units are deeply ingrained in cultural norms and are frequently used in everyday conversation to maintain harmony and closeness between people:

-*Qarağım-aw*, *bizlerdiñ onnan da jaqsı is etkimiz keledi* (Ó. Xojaniyazov).

-*Shırağım*, *seniñ arqañda qatarğa qosılarman degen dámem bar* (T. Qayıpbergenov).

Lexical elements like *dear*, *darling*, and *sweetheart* are used in a relatively limited scope in English. However, their usage is often contextual and is limited by social and pragmatic factors that means they are rarely used in everyday speech. As a result, affectionate words in English are rare or, in some cases, can be used depending on the context.

The following words, which are used in the speech process of both English and Karakalpak, can be pointed out.

-*Qarağım*, *úyge bargannan keyin hár kúni azanda usınnan demleme etip ish* (M. Nızanov).

-*Qullıq qıl, shırağım* (M. Nızanov).

The words *qarağım* and *shırağım* in the examples above demonstrate the gentleness of older people towards younger ones.

-*Darling*, *let me know if you need anything.*

-*Dear*, *could you help me.*

The words *darling* and *dear* in these examples express emotional closeness and care through softened speech.

According to R. Lakoff, politeness is the rules of communication that help people communicate in harmony with each other. He offered the following basic rules [2;326]:

- don't impose,
- give options,
- make the hearer feel good.

E.A. Zacepina, in her research, presented the semantics of the lexeme politeness as follows [5;41]:

1. Attention.
2. The occurrence of upbringing.
3. Etiquette.
4. Kindness.
5. Kind words.
6. Avoiding rudeness.
7. Good relationship.

Some forms of interlocutors striving for different goals in the communication process have been presented by scholars as follows:

- mutual support in various relationships that have arisen;
- to make a first impression on a person;

- filling the communicative void;
- to get out of an uncomfortable situation;
- to eliminate the silence.

Conclusion. Politeness is mainly actively identified at the beginning and end of the communication process or in individual acts of communication. For example, meeting, saying goodbye, interacting with strangers, getting acquainted, making requests, expressing gratitude, and so on. In the process of communication, high qualities of politeness, such as humility and kindness, are reflected in a person. Thus, people's mutual respect and attentiveness to their interlocutors during conversation indicate a person's culture and good manners. That is, a person's good manners are defined in such wonderful qualities as respecting others, being well-mannered, being humble, compassionate, and being able to show kindness.

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