

TILNING LEKSIK-SEMANTIK TIZIMI,
QIYOSIY TIPOLOGIK IZLANISHLAR
VA ADABIYOTSHUNOSLIK
MUAMMOLARI

**MATERIALLAR
TO'PLAMI
XIV**



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INNOVATSIYALAR VAZIRLIGI**

BUXORO DAVLAT UNIVERSITETI

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TIPOLOGIK IZLANISHLAR VA
ADABIYOTSHUNOSLIK MUAMMOLARI**

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**THE SPECIFIC FEATURES OF THE NOTION OF
POLITENESS OF DIFFERENT CULTURES**

Abstract - Learning the pragmatics and politeness system of the languages is paramount important for learners of the target language. As we are human beings, we need more interactions that are more natural and meaningful, which differentiate us from robots. If we learn the target language and use it directly, as we do in our own, we may seem too direct and impolite to the receivers and it may lead misunderstanding and may perhaps result in the failure of speech acts.

Keywords: social behavior, linguistic point of view, translatability, interpersonal relationship, pragmatics, self-image, language-specific, culture-specific.

The term politeness is very broad and thus originally derived from the Latin word "politus", meaning polished. From the linguistic point of view, politeness is not only being modest or nice to other people, or keeping social behavior, but also it is one of the important notions in pragmatics.

The notion of politeness has been studied by many scholars, to be centered on the notion of face, which is "public self-image that every member wants to claim for him/herself (Brown and Levinson, 1987, p. 13). This is true, as politeness assists to shape interpersonal relationship and communication that members of societies use in order to eliminate communication failure. In this sense, showing politeness or being polite means demonstrating self-image to others that benefit each part both emotionally and socially. In order to be socially acceptable, one should be aware how to be polite and how to save other's face while interaction. According to Yule (2010, p. 135), "politeness is an emotional and social sense of self that everyone has and expects everyone else to recognize and showing awareness and consideration of another person's face". Likewise, in social life, failure to demonstrate politeness may highly result in a breakdown of communication. Scollon (2001, p. 44) claims that "any communication is a risk to face, it is a risk to one's own face, at the same time it is a risk to the other person's" So that to reduce the risk, one should know how to approach to the situation and demonstrate politeness degree according to societal norms and culture of others. Therefore, while interacting with others, it is essential to save face and to show politeness, taking into account age, gender, and most importantly culture of others.

Nevertheless, knowing exactly all the specific features of the notion of politeness of each culture is difficult, unless studying or seeing it in real life. Admittedly, culture is a social norm, and it can be connected with a great deal of things like language, food and drinks, clothes, festivals and holidays, table manners, music, religion, family relationships, politeness and taboos and others. Every culture, in this sense, has its own norms and rituals that make the culture unique among others. According to Liddicoat and Scarino (2013), "culture can be understood as a system of shared meanings that make collective sense of experience, which allows for experience to be communicated and interpreted as being meaningful". In other words, in order to have meaningful communication, one should acknowledge different and similar features of the target culture, as in every culture, there are norms and expressions to express politeness and respect that should be investigated, because it may become an asset in teaching students from a different cultural background.

However, this is not just easy, as understanding the culture of others does not always guarantee to have adequate language awareness. Even language learners become advanced in command of the grammar and lexis of the language, in some contexts, they may fail to demonstrate it properly in communication. As cultures are different, the politeness expressions that they use are different as well, and it is not just translating from L1 to the target language. F. Coulmas (2005, p. 87) claims, "the interrelationship between speaker politeness and expression politeness is not the same for all languages and speech communities. It is hard to be polite if you lack the polite register of speech, but in some languages, this is harder than in others, because some languages provide richer lexical and grammatical encoding of politeness than others. This makes verbal politeness an important concern, because in order to make adequate choices, the speaker must bring together the linguistic means and the social norms of appropriate conduct". Therefore, it can be claimed that, the acquisition of the grammar and lexis of the target language is not enough in having a good command in a language, unless one become aware that the linguistic system of each language is different that reflects the communication positively or negatively. This is just the speaker's choice to use language in an appropriate way, which all the members of society use in order to be polite and natural in that language from their cultural, religious and language background, Turkish and Uzbek cultures share some homogeneous features, while English or British culture is different in this respect, and may seem to be more modernized or westernized. In Uzbek 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 a kiss in Turkish culture, as a greeting to each other is usual, regardless of their sex. In English culture, they may use a handshake or hug in greetings or in introducing to each other. Whereas in Uzbek culture, females and males do not normally use a handshake among each other's, unless a female gives a hand first to a male. Therefore, it can be seen that there is a cultural gap in these cultures at the level of behavior.

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