

Category of Politeness in English and Uzbek

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ABSTRACT

This article research explores the category of politeness in English and Uzbek proverbs, examining the cultural values and societal norms reflected in these expressions of wisdom. Politeness, an essential aspect of human communication, plays a significant role in fostering positive relationships and creating a harmonious social environment. The study analyzes a selection of English and Uzbek proverbs, identifying common themes and unique cultural perspectives on politeness. By examining these proverbs, the research aims to uncover the shared principles and cultural variations in understanding politeness across these languages. This comparative analysis sheds light on the universal recognition of the importance of politeness and its impact on interpersonal dynamics, promoting cross-cultural understanding and appreciation of diverse linguistic and cultural practices.

1. Introduction

The category of politeness within English and Uzbek proverbs offers a fascinating lens through which to explore the cultural values, social dynamics, and linguistic expressions related to courteous behavior in these two languages. Proverbs, as concise and memorable expressions of cultural wisdom, provide valuable insights into the importance of politeness in daily interactions. By examining the proverbs that specifically focus on politeness in English and Uzbek, we can gain a deeper understanding of how politeness is perceived, valued, and expressed within each culture. This exploration allows us to explore the similarities and differences in cultural norms, social etiquette, and the role of politeness in fostering positive relationships. Through this research, we delve into the universality of politeness while appreciating the unique cultural nuances and linguistic expressions exemplified in these proverbs. The concept of politeness has a long history, deeply rooted in human civilization. Throughout centuries, various cultures and societies have developed norms, etiquette, and codes of conduct to guide courteous behavior. The study of politeness as an academic discipline gained prominence in the 20th century.

Politeness, as an integral aspect of human interaction, holds immense importance in fostering positive relationships and creating a harmonious social environment. It reflects cultural values, societal norms, and the expectations individuals have in their interactions. Proverbs, serving as concise expressions of wisdom, provide valuable insights into the category of politeness in various languages and cultures. This research delves into the theme of politeness specifically within English and Uzbek

proverbs, shedding light on the shared principles and unique perspectives embodied in these expressions. English proverbs extensively emphasize the significance of politeness in interpersonal communication. They encapsulate the power of words and actions in shaping relationships and influencing outcomes. English proverbs such as **"Actions speak louder than words"** highlight the importance of demonstrating good behavior through actions rather than mere rhetoric. Phrases like **"Treat others as you would like to be treated"** and **"A kind heart is a garden in the desert"** underscore empathy and the importance of treating others with kindness and respect. In Uzbek culture, politeness is highly valued and reflected in interpersonal dynamics. Uzbek proverbs emphasize the consequences of impoliteness while encouraging individuals to practice etiquette and graciousness. Uzbek culture places a strong emphasis on politeness and respectful behavior, which is reflected in their proverbs. Uzbek politeness proverbs often highlight the importance of good manners, etiquette, and graciousness in social interactions. They encourage individuals to choose their words wisely, express gratitude, and treat others with kindness and respect. For example, proverbs like **"Kattaga hurmatda bo'l, Kichikka - izzatda"** emphasize the power of politeness in cultivating positive relationships. These proverbs serve as a reminder of the values upheld in Uzbek society and the significance of politeness in fostering harmonious connections.

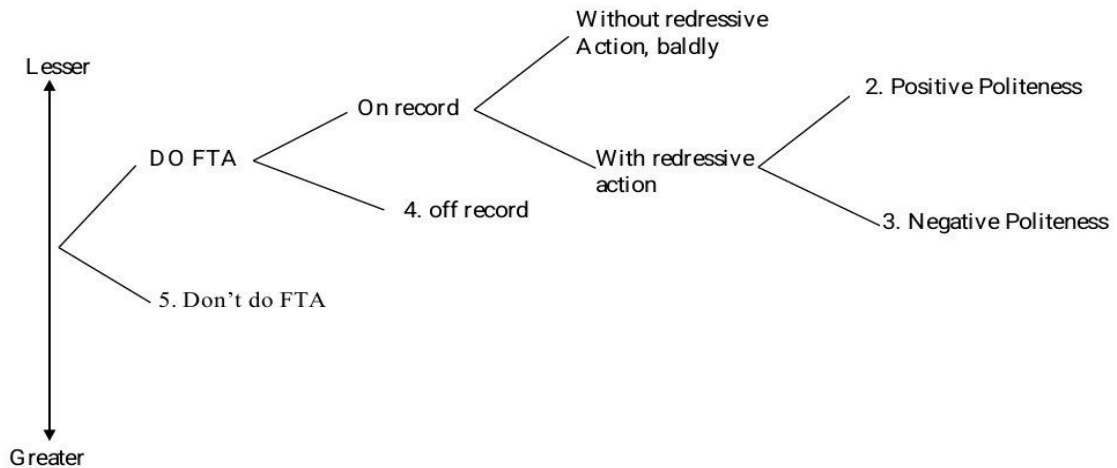
2. Literature Review

While referring to scientific works, researches and analytical results on the subject, we can witness that the Politeness concept has been studied by different countries and nations within their own cultures, and high results have been achieved. The American sociologist Erving Goffman, one of the authors of the research carried out by world scientists, was the first to put forward the concept of "face" (1967). In addition, Robin Tolmach Lakoff of California contributes through several studies and works such as, "The logic of Politeness; or, minding your P's and Q's" (1973), "Language and Woman's Place"(1975), "What you can do with words: Politeness, pragmatics and performatives"(1977). Lakoff developed the "Politeness Principle", in which she devised three maxims that are usually followed in interaction. These are: Don't impose, give the receiver options, and make the receiver feel good. And later (1990) Bruce Fraser made the principles of Politeness in his research "Perspectives on Politeness".

Although Politeness has been study in variety of cultures for many year, Penelope Brown and Stephen Levinson's politeness theory has become very influential. Linguists Levinson and Brown were the first to devide (1970s) these two aspects (Positive and Negative face: negative face-the want of every "competent adult member that his actions be unimpeded by others; positive face-the want of every member that his wants be desirable to at least some others;) of Goffman's face. According to them, Politeness in language is the universal tool to protect all aspects of faces in interaction.

In Brown and Levinson`s Politeness Theory, communication is seen as being potentially dangerous and antagonistic. The rational actions people take to preserve both kinds of face for themselves and the people they interact with add up to politeness. Brown and Levinson also argue that in human communication, whether spoken or written; people tend to maintain one another`s face continuously. They outline four main types of politeness strategies. These strategies were used in analyzing data and are illustrated below in figure 1. [3;14]

Figure 1. Circumstance determining choice of strategy.



Brown and Levinson, 1987, (page 60).

The strategies are:

a) Bald- on- record: This is performing Face Threatening Acts without redressive action. This strategy is employed when the speaker wants to communicate in an indirect and in an ambiguous way. An example is „wash your hands“ and „what is the time?“

b) Off- record: This is a direct strategy done by taking some of the pressure off speakers. When the cost of imposition becomes very high or when the distance and power difference between speaker and addressee is very great, then even more linguistically complicated redressive action is required .

c) Positive politeness: This is oriented towards positive Face of the hearer. Positive politeness strategies (PPS) seek to minimize the threat to the hearer’s positive Face. These strategies are used to make the hearer feel good about himself, his interests or possessions. P.P.S is usually used in situations where members of an audience know each other fairly well. FTA (Face Threaening Acts) is performed with redressive action. These strategies seek a common ground or co-operation and they happen in jokes or offers such as. “Do you want some milk?“ In addition to hedging and attempting to avoid conflict, some strategies of positive politeness (PS) include statements of friendship, solidarity and compliments.

d) Negative politeness: Here, the speaker creates an „out“ for the listener by employing various strategies such as, being conventionally indirect, using questions and hedging, being pessimistic, by apologizing and through the use of the passive. An example is, “could you please pass the salt” instead of “pass the salt” a direct answer which sounds rude and impolite. This study used these four strategies by Brown and Levinson in identifying politeness strategies because this theory has been the dominant model in the study of politeness for decades (Kasper, 1990).

From researches on the concept of politeness in Uzbek linguistics, we can note A.Mo'minova's "O'zbek Nutq Etiketi: "Siz" va "Sen"ning ifodalanishi"(2015), Sh.M.Iskandarova's "O'zbek nutqi odatining muloqot shakllari" and the candidate dissertation of H.Y.Hojiyeva on the theme "O'zbek tilida hurmat maydoni va uning lisoniy-nutqiy xususiyati" are the best examples of the description of Politeness theory.

3. Methodology

All investigations are conducted using exact methods and all methods must be identified and selected in relation to the topic under study. The correct choice of methods guarantees the achievement of the goal. The article observes the proverbs which reflects the concept of Politeness in English and Uzbek

languages. The research employs the qualitative analysis that is done by gathering up the data in the form of utterances, classifying the information and analyzing them in two languages. In the process of researching, we have chosen English and Uzbek writer's literary works as well as the scientific observation books pertaining to the topic.

4. Discussion

Politeness, as reflected in proverbs, is seen as a fundamental virtue that transcends cultural boundaries. The concept of Politeness is deeply woven into the fabric of human interactions and is often reflected in proverbs from various cultures around the world. Proverbs are concise, memorable and values of a society. When it comes to politeness, proverbs encapsulate the importance of courteous behaviour, respect for others, and the positive impact of politeness in our personal and social lives.

One aspect of politeness that proverbs often highlight is its universal nature. Proverbs such as **"Politeness is the language spoken by the wise"** or **"Politeness is the crowning jewel of good character"** emphasize that being polite is not specific to any particular culture or time period. Instead, it is viewed as a timeless virtue valued by individuals across various societies. This universality suggests that politeness is recognized as a fundamental aspect of human interaction and interpersonal harmony. Proverbs also shed light on the impact and benefits of politeness. For example, the proverb **"A kind word turneth away wrath"** illustrates how a simple act of politeness can diffuse conflicts and defuse volatile situations. It implies that by choosing our words carefully and approaching others with respect, we can transform tense moments into opportunities for understanding and resolution. Moreover, proverbs frequently emphasize the significance of small acts of politeness. The proverb **"A courteous act is a small step towards a better world"** suggests that even seemingly insignificant gestures can have significant positive effects. This highlights the idea that politeness is not confined to grand gestures or formalities but encompasses everyday acts of consideration and kindness. It underscores the power of cumulative small actions in fostering a more harmonious and inclusive society. Besides, the interpersonal aspect of politeness is present in many proverbs. For instance, **"A polite gesture carries the weight of a thousand words"** emphasizes the impact of non-verbal cues and actions in communication. It suggests that thoughtful and considerate gestures can have a profound influence on how our words are received and understood by others. And the proverb **"Politeness is the language spoken by the wise"** highlights the notion that truly wise individuals understand the value of being polite and using courteous language. Proverbs also emphasize the universal nature of politeness, demonstrating that it is a quality that should be practiced by all. **"He who is kind and courteous reaps a bountiful harvest"** suggests that being polite not only benefits others but also brings rewards to the polite individual. Additionally, the proverb **"Speak with politeness, and you shall be heard with reverence"** underscores the idea that by choosing our words carefully and treating others with respect, we are more likely to be listened to and respected in return. **"Politeness is the river that brings people together"** illustrates how politeness acts as a connector, fostering understanding and bringing individuals closer.

In the mentality of the Uzbek people, the Politeness category is the richest and most applicable aspect. We can learn this by getting acquainted with the content of thousands of Uzbek folk proverbs that promote the ideas of politeness and manners. For instance, **"Onangga boshingni xam qil, Otangga gapingni kam qil"** this proverb is described in Uzbek culture as an address calling for the sanctity of parents and the need to show respect to them. And in the next proverb, **"Og'ani ko'rib ini o'sar, Opani ko'rib - singlisi"** reflects the family environment is taken as the main central part, and it is said that politeness and upbringing are formed under the influence of their grown-up family members, parents, siblings. Furthermore, **"Odobli O'g'il ko'kdagi yulduz, Odobli Qiz yoqadagi qunduz"** in this proverb, irony is used through the method of comparison, and the form of the proverb is formed in a poetic way. It is said that the semantic meaning of a decent boy and a girl child is considered the most valuable achievement. In the next one, they say, **"Salom- farz, Alik ham farz"**. The real Uzbek culture is reflected, and there is an instruction for people who do not

know this nation: All conversations, whether it is with adults or small people, close relatives, acquaintances or strangers. The use of the phrase "**Assalamu aleikum**" and "**Waalaikum assalam**" is the biggest sign of mentality and a norm that shows politeness. Additionally, through such proverbs "**Husn Husn emas, Odob husndir**", "**Yaxshi xulq- kishining husni**" yoki "**Turqi buzuqdan xulqi buzuq yomonroq**" illustrates the meaning that makes a person's beauty is not in his physical appearance, but his beautiful character.

5. Results

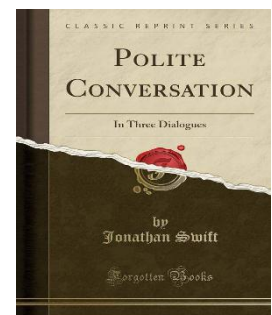
Through the linguistic and cultural analysis of the proverbs related to politeness, we can see how close the culture, language, and thoughts of the two nations: English and Uzbek are, through the following results: For example, the English proverb "**He Who shows respect will be respected**" is equally equivalent to the Uzbek proverb "**Hurmat qilgan Hurmat ko'radi**". When analyzing it linguistically, these two proverbs are grammatically, lexically, and spiritually equivalent to each other. This shows that the cultures of the two countries share the same mindset in some aspects. Below we can get acquainted with similar examples:

English	Uzbek
The Hand that gives is always on top	Beruvchi qo'l oluvchi qo'ldan afzaldir
Good behaviour is the best outfit you can wear	Odobdanda go'zalroq libos yo'q
Politeness is the flower of humanity	Odob insonning naqshidir
A person who is impolite to others is impolite to themselves	O'zini hurmat qilmagan inson O'zgani ham hurmat qila olmaydi

Now let's focus on the examples of proverbs that express the same meaning, but are created based on other things as a means of description. English proverb "**A leopard can't change its spots**" can be equal to these proverbs from Uzbek language: "**Jon bilan kirgan Qon bilan chiqadi**" or "**Bukirni go'r to'g'rlaydi**". The only indicative meaning of these proverbs is that some human behavior and habits cannot be changed at all. When analyzing these proverbs linguistically, one of these proverbs uses a leopard animal as an example, while the second nation compares the fact that something is innate to a person when his soul enters, that is, when he is born, and when his soul leaves, he dies. This of course creates a linguistic and cultural difference, but the main meaning shows the same issue between both nations. Below we will see such examples:

English	Uzbek
Politeness is the oil that greases the social machinery	Shirin so'zga ilon inidan chiqadi
Don't burn your Bridges	Burgaga achchiq qilib ko'rpangni kuydirma
A soft answer turns away wrath	Yomonlik yaxshi so'zla daf qilinur
Well-mannered person is always welcome	Odobli Bola Elga manzur
Politeness is like a charm, impoliteness is a curse	Shirin so'z Jon ozig'i, yomon so'z Jon qozig'i
Treat others as you wish to be treated	Hurmat qilsang izzat ko'rasan

In order to enrich our research, I have included in this article an analysis of the book "Polite Conversation" by Jonathan Swift. "Polite Conversation" by Jonathan Swift is a satirical work that mocks the insincere and superficial nature of polite exchanges among the upper class in 18th-century England. Through witty and ironic dialogue, Swift exposes the artificiality and hypocrisy of social interactions, challenging the notion that politeness reflects genuine respect and consideration. The work parodies the formulaic and predictable patterns of polite conversation, criticizing the rigid social etiquette and hierarchical nature of polite society. Overall, "Polite Conversation" serves



as a sharp critique of the hollow and complacent nature of polite exchanges during Swift's time. Let's see the proverbs given in this work relating to politeness:

1. **"Keep your breath to cool your porridge"** (page 87) means to refrain from speech where it is futile or not wanted; To shut up
2. **"Good folks are scarce"** (page 69) means a good man is hard to find
3. **"Miss, your tongue runs before your wit"** (page 103) means a stupid person who talks before thinking so very often he or she talks nonsense
4. **"Your tongue is no slander"** (page 121) means He who speaks truth from his heart and has no slander on his tongue
5. **"Scornful dogs will eat dirty puddings"** (page 145) means people in emergency will do things that they usually scorn
6. **"I'm as old as my tongue and a little older than my teeth"** (page 77) means a vague response given when one is asked how old they are
7. **"Pox on your picture"** (page 73) means to express curses upon somebody, when irked or wroth as though wishing a pox
8. **"You wo't give yor head for the washing"** (page 71) means to submit passively to a reprimand punishment or mistreatment
9. **"Promises and pie-crust are made to be broken"** (page 96) means promises by some sort of people should not be trusted
10. **"She looks as if butter wouldn't melt in her mouth but I warrant, Cheese won't choak her"** (page 149) means so the sense nearest the mark is (one who is) superficially nice but is treacherous deep down. The underlying insincerity is shown in this excerpt from Jonathan Swift's Polite Conversation.

6. Conclusion

In examining the category of politeness within English and Uzbek proverbs, we can see a common thread that emphasizes the importance of courteous behavior, respect for others, and the positive impact of politeness in our daily interactions. While the proverbs may differ in wording and cultural context, they share similar underlying themes that resonate across different societies. Both English and Uzbek proverbs highlight the universal nature of politeness, recognizing it as a timeless virtue valued by individuals across cultures. The proverbs emphasize that being polite is not specific to any particular language or country but is an essential aspect of human interaction and social harmony. And both English and Uzbek proverbs underline the importance of politeness as a fundamental aspect of human interaction. They convey the significance of respectful behavior, kind words, and considerate actions in fostering positive relationships and creating a harmonious social environment. These proverbs serve as timeless reminders that politeness is a universal language that transcends cultural boundaries and that it plays a vital role in shaping our interactions, both locally and globally.

Recommendations

There are three recommendations for the research of the category of politeness in English and Uzbek proverbs:

1. Comparative Analysis: Conduct a comparative analysis of English and Uzbek proverbs that specifically focus on politeness. Compare the themes, motifs, and linguistic expressions related to politeness in both sets of proverbs.
2. Historical Context: Investigate the historical context of English and Uzbek proverbs related to politeness. Examine how politeness has evolved over time in both cultures and how it has been influenced by historical and socio-cultural factors.

3. Impact of Globalization: Explore the influence of globalization on English and Uzbek proverbs related to politeness. Examine if there are any emerging or evolving proverbs that reflect the intercultural interactions and changing dynamics of politeness in the globalized world.

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