

## PRINCIPLES OF POLITENESS

1<sup>st</sup> year master Nabijonova Gulnoza  
Toshkent State Pedagogical University  
Faculty of foreign language and literature

### Abstract:

This article is devoted theories of politeness from different linguistic viewpoints of English and Uzbek languages. It deals with comprehensive perspectives on politeness and its theories. It studies some different rules and strategies. The research aim is explaining politeness and its theories about their importance in daily communication

### Keywords:

Politeness, theories, negative politeness, positive politeness, speech etiquette, language, culture, gender, positive face, negative face.

Politeness theory shows the rules that are used in daily interactions among people in different languages and various cultures. In daily life, most people follow the politeness strategies in their conversations. For example, when someone invites another one and says that *you must come and have dinner with me*, it is considered as a polite behavior. On the other hand, if he says that *I must come and have dinner with you*, it is considered as an impolite behavior.

Politeness is expressed differently in various languages. It is based on using closeness and relationships as the social distance between the speaker and the hearer. The level of politeness depends on the social relationship between the speaker and the hearer and determines the level of formality that is used in their conversations. Different cultures also cause different views, which affect the idea of politeness and lead to the differences in various aspects. In a word, when we are communicating with people from different cultures, it is important to know what is appropriate to their cultures and act accordingly. Therefore, Brown & Levinson believe that politeness is considered as a social norm and exists in particular linguistic forms when people use it appropriately with others. To be polite is to behave appropriately according to the hearer's wants. Politeness is defined as an evaluation of the speaker's behavior by the hearer. Politeness can be described as 'what we think is appropriate behavior in particular situations in an attempt to achieve and maintain successful social relationships with others.

Culture, politeness, knowledge and behavior can be seen in one's speech. This perception is expressed in linguistics through the concept of "speech etiquette" ("Politeness"). In English, the term "Politeness" is derived from "smooth" and "polish", which is the word of "politus" in Greek, and at the end of XVII century and at the beginning of XVIII, it was spread widely. Speech etiquette is a process that is understood in terms of individual culture and values. Speech etiquette is developed according to environment, the situation in the family and society, as well as other form factors in childhood. Speech etiquette can be different according to nations particular features in different nations. The different aspects of speech have been learnt only by linguists, but also, their cultural concepts are important in sociolinguistics. So, the speech etiquette is one of the major factors in relationships between the countries, nations. Although speech etiquette had been an event since ancient times, learning process was started late – in the middle of XX century. East, in particular, the attention to this matter was given from the twenties of the last century in East, especially, in

Uzbek linguistics, and from the fifties of XX century in West linguistics. "Speech etiquette" - "Politeness" was started to use from the sixties of the last century in West linguistics.

Consequently, politeness indicates that the speaker uses an appropriate language according to the context and to the hearer's needs. Accordingly, we study the most famous theories of politeness that formulate different principles and rules for politeness strategies.

Grice's cooperative principle and maxims. Grice's interpretation of linguistic politeness is embodied in his Cooperative Principle. The CP is based on the assumption that speakers aim to communicate in a maximally efficient way. The CP requires that a speaker must 'make your contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged. Grice also proposed four maxims of conversation: quality, relation, manner and quantity. Respectively, the maxims 'specify what participants have to do in order to converse in a maximally efficient, rational, cooperative way: they should speak sincerely, relevantly and clearly, while providing sufficient information. Leech's politeness principle. Leech proposed the Politeness Principle (PP) to uphold the CP when Grice's maxims of conversation are flouted. The role of the PP is 'to maintain the social equilibrium and the friendly relations which enable us to assume that our interlocutors are being cooperative in the first place. Vitally, the PP plays a role in a speaker's choice of appropriate expression of his communicative intention. He claims that the CP and PP interact in the interpretation of indirectness and both these principles are required to account for pragmatic interpretations.

Brown and Levinson's politeness theory. Goffman defined the sociological concept of 'face' as 'the positive social value a person effectively claims for himself. Given this definition, Brown and Levinson claim that face 'must be constantly attended to in interaction'. Contrary to Grice's CP but similar to Leech's approach, Brown and Levinson posit that instances in which Grice's maxims are flouted can be explained by the fact that the speaker is actually attempting to 'ensure politeness'. Brown and Levinson's theory distinguish positive and negative face and, hence, positive politeness and negative politeness. Negative face denotes 'the want of "every competent adult member" that his action be unimpeded by others' and positive face refers to 'the want of every member that his wants be desirable to at least some others'. Essentially, 'to maintain face is to fit in'. Brown and Levinson posit that some speech acts are inherently face threatening acts (FTAs). They consider requests to be an example of a FTA as they threaten the hearer's negative face because of the imposition involved. Similar to Leech in attempting to account for cross-cultural politeness, Brown and Levinson posit that a speaker's choice of politeness strategy in performing a FTA is predicated on social distance, power distance and absolute ranking of impositions of the culture.

'Traditionally, we are more likely to be aware of negative politeness in conversations where there is a clear difference in factors such as power relations. Senowarsito finds that the speech act can be classified as polite if the speech doesn't consist of any speakers' force, gives the chance to the speaker to do something, and provides comfort to the hearer. The various theories of politeness attempt to explicate directness of utterances. While these theories overlap or complement one another, debate remains as to the universality of pragmatics norms the interaction. In a conclusion, we can say that Politeness has an essential role in Uzbek and English society in particular linguistic forms when people use it in a suitable way in their utterances for different social categories.

The relation between politeness, gender and language is not just about the words used to describe men and women but also how words are used and to what ends. When it comes to the matter of language use, the difference between the sexes is hardly a matter of dispute.

Women use color words like mauve, adjectives like lovely, and emphasizing expressions like so good more frequently than men.

Men and women speak differently because they are brought up differently with different roles in a society. Politeness is referred to as showing good manners towards others or as being refined or cultured.

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