



UNDERSTANDING POLITENESS IN COMMUNICATION

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Article history:	Abstract:
Received: 6 th January 2023 Accepted: 6 th February 2023 Published: 20 th March 2023	Understanding politeness is cited in the monograph of N. I. Formanovskaya, as well as T. V. Larina. Thus, T. V. Larina writes: "politeness is understood as a nationally specific communicative category, the content of which is communicative behavior (linguistic and non-linguistic) aimed at compliance with socially accepted norms in harmonious, conflict-free communication and interactive communication system of ritualized strategies (establishing, maintaining and ending interpersonal communication)".
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Understanding politeness is cited in the monograph of N. I. Formanovskaya, as well as T. V. Larina. Thus, T. V. Larina writes: "politeness is understood as a nationally specific communicative category, the content of which is communicative behavior (linguistic and non-linguistic) aimed at compliance with socially accepted norms in harmonious, conflict-free communication and interactive communication system of ritualized strategies (establishing, maintaining and ending interpersonal communication)". He also points out that the concept of politeness varies in different cultures. The concept of politeness, reflected in the language of each culture, has its own meaning.

N. I. Formanovskaya states: "Politeness is a moral category separated from specific people, which is reflected in language, which must be studied by linguistics."

In the last decade, the phenomenon of forgiveness as a historical and socio-cultural discourse movement has attracted the attention of linguists, philosophers, sociologists and cultural scientists. Scientists, firstly, what lexical-semantic and synonymous means of expression serve to express many speech acts that occur every day in life related to "apology", and secondly, without psychological and moral influence, trying to understand how to use them properly. From the point of view of a systematic approach, the unity of lexical-semantic means representing the Chinese concept of "forgiveness" and the theory of speech acts of apology in the Chinese language material has not yet been analyzed. Human activity cannot be imagined without speech.

But the subtle expression of the request is rarely observed. The reason for this, in our opinion, is not surprising if communication takes place online. In order to understand the true communicative purpose of subtle expression, it is better to communicate face to face. After all, it is known that the role of paralinguistic indicators, which are non-linguistic means of content formation in face-to-face

communication, is special. In some literature, it is proposed to divide speech acts of requests transmitted electronically into conventional and non-conventional types. The speech act of a direct request has four types of expressions: 1. Imperative structure (for example, Please read it and tell me if any improvement is needed); 2. Performative used structure (for example, I'm e-mailing for your suggestion...); 3. Desire (for example, I want to have an appointment with you...); 4. Comment (for example, I hope I could have the opportunity to have a word with you and have your advice on my proposal). The expression of conventional indirect request speech acts is unique, in which the preparation of the addressee to accept the request takes an important place. Compare: a) Can you check something for me on the Bodlian ms ? b) I just wondered if you knew of any books that set out English dialect in formation from the perspective of each dialect.

1. Politeness category and norms of speech communication

1.1 The concept of courtesy and the theory of classification of the category of courtesy.

Recently, there has been a growing interest in linguistics to study its anthropocentric aspects, particularly the category of politeness. It is studied in the material of one language within a particular language and cultural community, as well as in the material of several languages in different language and cultural communities, which allows for cross-cultural comparisons in this field.

There are many theories about the category of politeness. Many people think that they clearly understand what politeness is. But determining politeness is not as easy as it seems at first glance. Different people describe polite behavior differently.

Let's look at the definitions of politeness in dictionaries. The dictionary of ethics defines politeness as follows: "... a moral quality characterizing a person for whom respect for people has become the norm of



daily behavior and the usual way of dealing with the interlocutor." It follows from this definition that politeness is a manifestation of respect. Courtesy is a willingness to serve someone who needs it, kindness and courtesy. And, of course, the timely and correct manifestation of speech-speech etiquette is an integral element of politeness.

In the encyclopedia of manners, we see such a definition of politeness: "It is a set of actions, the content and appearance of which correspond to moral principles." It seems that the linguistic side of the problem is not reflected. The definition is given in terms of behavior ('a set of actions'), which can only be assumed to include a linguistic aspect.

Kindness to people has always been appreciated by people. This is evidenced by a number of words in different languages denoting this quality: courteous, courteous, courteous, polite, friendly, considerate, kind, respectful, noble, polite, delicate, correct. In this synonymy, the dominant word is polite, whose dictionary meaning is "respectful, considerate; polite". A number of synonyms have different expressions of politeness. Thus, polite is "respectfully polite"; polite - also "respectfully polite in dealing with people"; polite - "attentive, friendly to someone"; polite - "sense of proportion, tact"; correct - "who treats people with courtesy and courtesy"; delicate - "gentle, courteous, always ready to pay attention, do good."

In the daily exchange of information, the expression of the speech act between people takes place naturally, not in a complicated way. As speech acts are often expressed through interrogative structures, we found it necessary to analyze them in Uzbek and English based on the illocutionary classification of interrogative speech structures. In this matter, we appeal to Sh. Safarov, "Human activity takes place within a certain national culture and environment. For this reason, it is natural for structures and structures related to any kind of cognitive process to have a national color." Because of this, the relationship between language and culture is complex, and language acts can be different in the language of nations. Representatives of different cultures living in the world have different rules for information exchange and the use of pragmatic tools. Sometimes they apply different means of questioning to get new information, or conversely, communication signs that are similar in form at the syntactic level may have different pragmatic meanings. Directive speech acts are speech acts that invite the speaker to take action in order to receive information from the listener. Directive speech acts, like other types of speech acts, imply certain conditions for the addressee based on different situations. According to the approaches of linguists to

the directive speech act, directive speech acts include request, question, encouragement, demand, command, prohibition, permission (give, ask), offer, warning, advice, recommendation, urge (invite), exhortation, guidance, interrogation, and similar speeches that urge the listener to action include. In the Uzbek and English forms of interrogative communication, the following directive discourses were identified: please, asking for permission, sarcasm, surprise, giving advice. For example. - Guess: - I guess you are not familiar with these lands? (Theodore Dreiser. "Happy Carrie". 5 p.) - You won't be alone, surely? Timpson asked. (Theodore Dreiser. "Happy Carrie". 52 p.) - Maybe your relatives will meet you from time to time? (Theodore Dreiser. "Lucky Carrie". 11 p.) - Could he be a thief? (Theodore Dreiser. "Happy Carrie" (Theodore Dreiser. "Happy Carrie". 260 p.) "You are not familiar with this part of the country, are you?" (Theodore Dreiser. "Sister Carrie" P 21.) "Not alone, are you? Asked Hanson.?" (Theodore Dreiser. "Sister Carrie" - P 68.) "I suppose your people will be here to meet you?" He said. (Theodore Dreiser. "Sister Carrie" P 27 .) "He was no thief, many thoughts formulated themselves". (Theodore Dreiser. "Sister Carrie" - P 276.) In the given examples, the sentence given by the Uzbek speaker seems to express predicativeness (prediction) through the components of "need". The speaker's intentionality in the first sentence is to encourage the listener to give the message that he or she does not have accurate information about the location of the listener, in the second sentence to know the information that someone will be next to the listener, and in the third sentence, the information about who the listener will be greeted by is an incentive to tell the information. In the first and second examples given in English, are you? The third example is indicative, if the combination is to express confirmation and the speaker urges the listener to confirm the message being conveyed. As we can see, in the Uzbek language the interrogative sentence contains *nahotki*, should, perhaps, perhaps, the components of predicative (suspect, guess, prediction) speech act, while in English, such interrogative sentences often have constative (confirmation, tree) is expressed in the content of the speech act. Collected factual materials showed that in the Uzbek language, in the interrogative sentences, suspicion, guess, prediction are more common than in the English language. Confirmation: Say so? - said Kerry in response to him. (Theodore Dreiser. "Happy Carrie". 5. B). You're going to be in Chicago, right? (Theodore Dreiser. "Happy Carrie". 5. B). "Is it a dog?" "She answered nervously?" (Theodore Dreiser. "Sister Carrie" - P 21.)



SUMMARY. The conducted analysis points out that there are some different situations in creating communication in the native and foreign languages. In particular, syntactic modifiers are relatively rare in the letters of those expressing a request in a foreign language. In the e-mails of the respondents of this group, lexical elements that lower the tone of the speech act of request are rarely used, and the main attention is focused on the subjectification of information. English language learners, on the other hand, are less inclined to subjectivize the request, but make extensive use of lexical modifiers. Thus, it can be seen that the representatives of the groups followed the general rules in many cases in the different structure of the communication. However, at the same time, there are some shifts and inconsistencies in the structure of letters. In particular, although all groups used the same rhetorical methods of written statement, they followed different ways in the selection of strategies. For example, in letters in Uzbek, the formal method of address prevails. People in this group also did not forget that the speech act of direct request can be effective. English-speaking respondents, on the other hand, believe that an indirect request is more effective. Finally, it turns out that those who use English as a foreign language are accustomed to using stress relievers very carefully.

7. "Hammaning yashagisi keladi" qissalari <Hilol nashr> nashriyoti. Murod Mansur. 2015

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