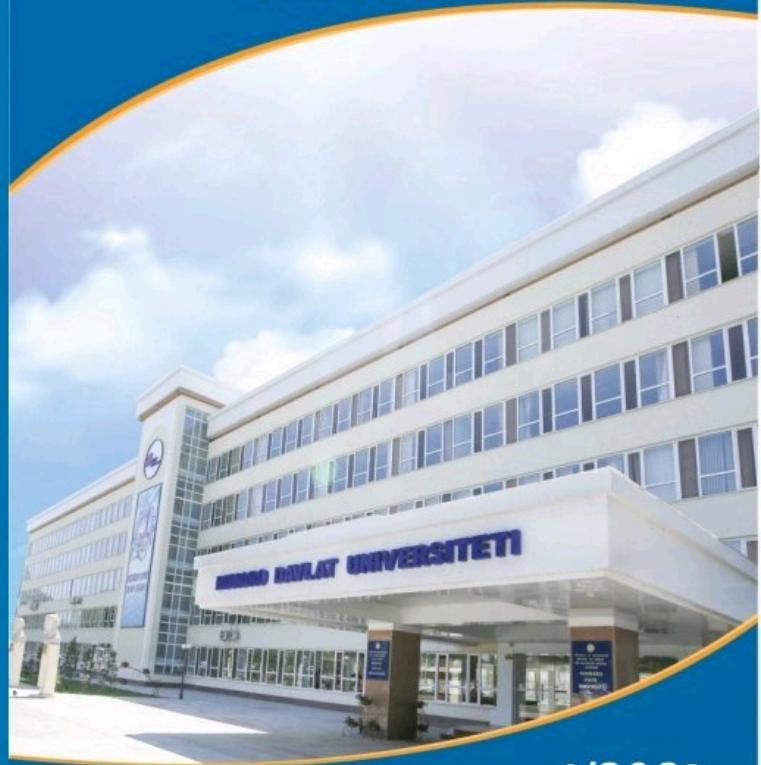




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**POLITENESS AS A SUBJECT OF LINGUISTIC RESEARCH****Markova Yelena Sergeevna,***School of Foreign Languages at the Higher School of Economics,  
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**Annotation:** Linguistic politeness has occupied a central place in the social study of language; even it has been the subject of intensive debate in sociolinguistics and pragmatics. A lot of linguistic scholars have carried out studies on linguistic politeness in a wide range of cultures. As a result, several theories have been proposed on linguistic politeness and have been established as scholarly concept. The major aim of this paper is to review the literature on linguistic politeness as a technical term. It will present some of the most widely used models of linguistic politeness in literature. It also tries to gloss the basic tenets of different theoretical approaches, the distinctive features of one theory versus another. There are some concepts of politeness that will become the subject of discussion of this article. These concepts are proposed by Robin Lakoff, Penelope Brown and Steven Levinson, Geoffrey Leech.

**Keywords:** politeness principle, Gricean maxims, Brown Levinson's theory of politeness, Lakoff's pragmatic competence, a face-threatening act, Leech's theory of politeness, a universal Model Person, Leech's central model of PP.

**ВЕЖЛИВОСТЬ КАК ПРЕДМЕТ ЛИНГВИСТИЧЕСКОГО ИССЛЕДОВАНИЯ**

**Аннотация:** Лингвистическая вежливость заняла центральное место в социальных исследованиях языка; это было предметом интенсивных дебатов в области социолингвистики и прагматики. Многие лингвисты занимались изучением языковой вежливости в самых разных культурах. В связи с этим в лингвистике было предложено несколько теорий вежливости, и было установлено их научное понятие. Основная цель данной статьи состоит в том, чтобы рассмотреть литературу по языковой вежливости как техническому термину. В ней представлены некоторые из наиболее широко используемых моделей. Автор также пытается приукрасить основные принципы различных теоретических подходов, отличительные черты одной теории от другой. Есть несколько концепций вежливости, которые являются предметом обсуждения данной статьи. Эти концепции предложены (Робинотом Лакоффом, Пенелопой Браун и Стивенотом Левинсоном, Джефффри Личем.

**Ключевые слова:** принцип вежливости, максимы Грайса, теория вежливости Брауна-Левинсона, теория Лакоффа, прагматическая компетентность, акт угрозы лицу, теория вежливости, универсальная модельная личность, центральная модель теории вежливости.

**XUSHMUOMALALIK LINGVISTIK TADQIQOTLARNING SUBYEKTI**

**Annotatsiya:** Lisoniy xushmuomalalik tilshunoslikning ijtimoiy tadqiqotlarida markaziy o'rinni egallagan bo'lib, hattoki bu soha sotsiolingvistika va pragmatika sohalarida jadal muhokamalarga turtki bo'lyapti. Ko'pgina tilshunos olimlar turli madaniyatlarda lisoniy xushmuomalalikni tadqiq etish bilan shug'ullanib kelishadi. Shu munosabat bilan tilshunoslikning bir qancha taklif qilingan nazariyalari xushmuomalalik va ilmiy tushuncha sifatida shakllangan. Ushbu maqolaning asosiy maqsadi texnik atama sifatida lingvistik xushmuomalalik haqidagi adabiyotlarni ko'rib chiqishdir. Unda eng ko'p qo'llaniladigan ba'zi modellar namoyish etiladi. Shuningdek, u turli nazariy yondashuvlarning asosiy tamoyillarini, bir nazariyani boshqasidan ajratib turadigan xususiyatlarini bezashga harakat qiladi. Ushbu maqolaning mavzusi bo'ladigan bir nechta xushmuomalalik tushunchalari mavjud. Bu tushunchalar Robin Lakoff, Penelope Braun va Stiven Levinson, Jeffri Lich tomonidan taklif qilingan.



*Kalit so'zlar: xushmuomalalik tamoyili, Grays maksimalari, Braun va Levinsonning xushmuomalalik nazariyasi, Lakoff nazariyasi, pragmatik malaka, ijtimoiy obro'ga tahdid akti, xushmuomalalik nazariyasi, universal shaxs modeli, Lich xushmuomalalik tamoyilining markaziy modeli*

**Introduction.** Politeness is a demonstration of respect for other people. In today's society, a person is considered polite if he or she has a meek demeanour and good manners, but their presence does not imply that they cannot be combined with a low purpose and lack of respect for their interlocutor. In other words, the external aspect of such a phenomenon is autonomous, and therefore it is not worth relying on it to find out the true intentions of the addresser or the addressee. It is not for nothing that the term "politeness" has two lexical expressions in English: "polite" and "courteous", as the first analogue denotes the external aspect of behaviour, and the second, the combination of external manifestation and inner good-hearted disposition towards a person.

Politeness as a subject of linguistic research has repeatedly attracted the attention of many linguists, among them we can coin T. Larina, B. Kasper and E. Goffman. The famous linguists Penelope Brown and Stephen Levinson have made enormous contributions to such an interesting science, drawing on E. Goffman's formulations related to communicative relations between individuals. That is why, before going on to a detailed analysis of politeness strategies, it is necessary to consider the ideas that gave rise to their development.

Thanks to the ideas and methods pioneered by the scientist Erving Goffman, extensive research has been carried out on interpersonal communication problems.

Every person lives in a world of social encounters, involving him either in face-to face or mediated contact with other participants. In each of these contacts, he tends to act out what is sometimes called a line—that is, a pattern of verbal and nonverbal acts by which he & expresses his view of the situation and through this his evaluation of the participants, especially himself. Regardless of whether a person intends to take a line, he will find that he has done so in effect. The other participants will assume that he has more or less willfully taken a stand, so that if he is to deal with their response to him he must take in to consideration the impression they have possibly formed of him.

The term face maybe defined as the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact. E.Goffman emphasized the small, everyday acts of interaction in which we find ourselves involved almost constantly. He defined face-to-face interaction as 'the mutual influence of individuals on each other's actions in the immediate physical presence of all participants'.

**Main body.** According to Goffman's theory, the way we behave is not only a product of social processes that take place at the level of social institutions (family, work, etc.), but also of social processes that take place at the level of everyday situations of communication. These micro-level processes help to organise our daily behaviour and make it meaningful, and help us develop a sense of identity. At the same time, various techniques are applied in everyday behaviour to "construct our concept of ourselves and those with whom we interact"[1,P.9].

The famous linguist has designated 'self' as a social construct, using the concept face as "a positive social value that everyone asserts in the process of communication with others and that is accepted by others".

Thus, the existence of "self" and "face" is built into the circle of social interaction and mutual complementation of "self" and the other element.

There are several methods of maintaining "face", an important one of which Hoffmann calls interpersonal rituals[10,P.37]. The author distinguishes two types:

**-Presentational rituals** are actions through which an individual makes his recipients understand how he feels about them;

**-Rituals of avoidance** (avoidance rituals) - forms of expression respectful attitudes through which the individual may the individual is able to distance him/herself from the recipient. Thus, people use language in a skillful balancing act between between these two aspects of face. This balancing act causes masking of speech acts.

Sometimes a direct request to an interlocutor can create a threatening his or her "face" because in order to comply with the request, he or she will most likely to comply with the request because he is likely to need to change his original plans. It is therefore better not to use the imperative ("Open the door"), but the 1st



person plural imperative. Open the door" ("Open the door"), but rather a sentence with a 1st person plural imperative indicating a general interest of both the addresser and the addressee:

–*Let's open the door.* – Keling shu eshikni ochaylik. Other versions are possible, indicating that the sender does not to impose any obligation on the recipient, but it's worth to use the conditional inflection. For example:

–*Excuse me, would you mind to close the door?* –*Kechirasiz, eshikni yopsak qarshi emasmisiz?*

According to Goffman, acts of social interaction contain a symbolic detail, through which "the individual depicts the extent to which he or she deserves respect or the extent to which he or she believes others deserve it" [8, P. 3]. [7, P. 2].

Despite some realised ideas of Goffmann, still the most extensive information about the category of politeness has been provided by the linguistic scholars P. Brown and S. Stevenson. Developing Goffmann's theory of "social face", they developed the theory of "linguistic politeness", which is directly related to the term "face". Their 1987 monograph explains that the concept of politeness is the ability to apply the right strategies in the process of communication so that communicators feel comfortable or appropriate.

P. Brown and S. Levinson introduce the concepts of "positive face" and "negative face". A "positive face" refers to a person who is sought after interlocutor or filled with positive content (i.e. this type of "face" shows the communicant's desire to be positively accepted and evaluated by his/her communication companion) [10, P.68]. The "negative face" refers to the freedom of action, the right to be one's self, to be independent and the right not to be pressured by others, not to accept undesirable obligations. Unfortunately, in the process of communication, there are bound to be situations that involve actions that threaten the "face" of another. In English, such situations are called "face-threatening-activity" (FTAs).

On the basis of the above material, we conclude that politeness is nothing more than "masking speech acts" that carry threatening the "positive" and "negative face" of the interlocutor. Hence two types of politeness: positive and negative.

#### **I. Positive politeness (positive politeness).**

The purpose of positive politeness "is to conceal the threat of "positive face" [11, P.216]. Here the sender uses special means, thereby respecting the desire of the recipient to have his personal "positive face". At the very least, he accepts only a fraction of the demands of the interlocutor. The "positive politeness" strategies themselves or in other words, rapprochement reflect friendly feelings, solidarity, goodwill, mutual cooperation (reciprocity).

Positive politeness has a total of 15 strategies. To name some of them:

1. An expression of need, a request.- *«Why are you so upset? Could I do anything for you?»;*
2. Group solidarity. (Use special markers)-*«Darling, can you pass me the salt?»;*
3. Optimism.- *«You'll call me back this evening, I hope»;*
4. Including the speaker and the listener in a joint activity.-*«Let's chill out. Let's have a cup of coffee»;*
5. Offers and promises.-*«I'll do it next week!»;*
6. Exaggerated interest in the addressee or their interests.-*«What a nice view! You look wonderful?»;*
7. Empathy, understanding or participation.-*«I'm terribly sorry to hear it».*

All of the above strategies are aimed at making the person feel respected by others: the addressee is looking after the interests of the of the addressee.

**II. Negative politeness** is oriented towards the negative face of the listener It takes into account the desire to be independent, to have the right of freedom of action. In its turn, negative politeness strategies, or otherwise known as called distancing strategies usually emphasize the absence of pressure. This is clearly demonstrated in the following list:

1. Evasive talk.— *«You couldn't possibly show me the way to the cinema, please?»;*
2. The modality of possibility, a request.- *«Will you pass me the knife?»;*
3. Expression of pessimism (concerning their interests).- *«You don't have any plants, do you buy any chance?»;*
4. An understatement of inconvenience and obligation. - *«I just want to ask whether I can borrow your eraser».*

In addition to positive and negative politeness, performing incompatible communicative actions, there are its other levels according to the stylistic principle - high, medium and low



levels or, more appropriately, formal, neutral and informal politeness. It is the medium level of politeness that is most commonly used, which is characteristic of for a neutral style, which is described as a manner of speech fixed by social tradition in neutral conditions of life. Neutral politeness has no particular colouring - it has neither familiarity nor bookishness.

Formal politeness (high level) is used in formal and sufficiently distanced communication with an accentuated formality relations. Informal politeness is characteristic when communicating in a close circle, as it indicates a significant level of secrecy and solidarity, which is typical for the conversational style of speech.

1) *"I'd like to see Garvagh Glebe. Is the house open to visitors?" She gave directions much the way Maeve had the day before.*

*"Go left for a bit; go right for a bit more. Pull over and ask if you get lost, but you shouldn't get lost because it's not that far."*

*"Thank you, Deirdre. And if you talk to Maeve, would you thank her for me as well? It meant a great deal to me to find those graves."*

*"Maeve O'Toole is a veritable fountain of information. She knows more than all the rest of us put together. I'm not surprised she knew something about your kin." ["What the wind knows". p.48]*

In these sentences we can see some linguistic means of politeness as *"would like"*, *"a bit"*, *"a bit more"*, *"thank you"*, *"would you thank her for me as well"*, *"a veritable fountain of information"* which can indicate the type of politeness strategies. Anne, who came to Ireland to search and find his ancestors, asked Maeve for the help. Maeve is a librarian in a local library, Anne addressed to her in announcing the wish using *"would like"* which is in its turn, the way of expressing the category of politeness taking into account the face need.

2) *"Maeve's last name is O'Toole?"*

*"It was her maiden name. It's been McCabe and Colbert and O'Brien.*

*She's outlived three husbands. It got a bit confusing, so most of us just stick with what came first. Why?" ["What the wind knows". p.48]*

3) *"I'm sorry, miss. I didn't know you were waitin' on me. I saw your car, but I assumed it was someone takin' a stroll or throwin' a line."*

*I stuck out my hand, and he took it awkwardly. "I'm Anne Gallagher. I was wondering if I could rent a boat for an hour."*

*"Anne Gallagher?" he asked, his brow furrowed, his voice disbelieving.*

*"Yes?" I said, drawing out the word. "Is there something wrong?"*

*He shrugged and shook his head. "Nah. It's nothin'," he grunted. "I can take you out if you want. There're clouds rollin' in, and I don't like people goin' out alone." ["What the wind knows". p.48]*

3) *"I won't go far. You'll be able to see me the whole time. I'll take a paddleboat or one of those small owboats I saw on the dock. I'll be fine." "I just need a half hour, Mr. Donnelly. I'll pay double," I pressed. Now that I was here, I wanted to be done with the task before me.*

From analysis of all the examples we can define that in the implementations of strategies the most frequent cases of sub strategy usage are the followings: Positive politeness- expression of need, a request, group solidarity (Use special markers), optimism, including the speaker and the listener in a joint activity, offers and promises, empathy, understanding or participation: Negative politeness- evasive talk, the modality of possibility, a request, hedging, minimize imposition; Bald on record-offers, task-oriented cases; Off-record- metaphors, ellipsis

**Conclusion.** Through positive and negative politeness one is able to reveal the whole essence of human communication based in contrasting actions taken in the process of speech communication. In other words, this process is a kind of balancing pivot in human communication, because of the measure and balance in the dialogue between people. Both of these types are firmly linked in and it's on their interaction that the linguistic and cultural tradition of non-speech the linguistic and cultural tradition not only of English, but of other languages.

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