

SOCIOLINGUISTIC AND PRAGMATIC ISSUES IN TEACHING FOREIGN LANGUAGES: THE EXPRESSION OF POLITENESS IN LANGUAGES (COMPARED TO UZBEK, JAPANESE)

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Abstract. *The study is devoted to a pragmatic comparative analysis of Politeness – politeness in Uzbek and Japanese languages. The issues of proper communication of people belonging to Uzbek and Japanese cultures and its observance with a proper understanding of the rules of politeness were studied. Specific aspects of politeness in bilingual communication, positive and negative theoretical sources, have been identified by researchers.*

Keywords: *politeness-politeness, oral communication, Uzbek and Japanese, culture, sociology, sociolinguistics*

Relevance of the topic

Entering into a dialogue, conversation is an important part of a person's life, and it is the way the conversation is conducted that can be the main reason for both failure and incomparable success.

Communication is an activity that plays a crucial role in people's lives. Proper communication between people of different cultures and its observance with a proper understanding of the rules of politeness is still an urgent topic in sociolinguistics, which requires more in-depth research. A concept adopted in one country as a sign of respect can also give the concept of rudeness, which is completely the opposite in another country.

Japanese scientist Usami Mayumi notes that "sentences expressing politeness in one language cannot be directly translated into another language. But many examples can prove that when language learners poorly distinguish between the concepts of respect and rudeness in society, this leads to the fact that one nation offends another without his knowledge, to misunderstanding and even to conflict."he's talking.

Chinese linguist Jiang Zhu notes that "cultural differences in interethnic communication play an important role in the style of speech, and the use of speech plays an important role in the norms of law. A person usually behaves based on the principles of his culture and evaluates the behavior of other people based on the rules of his culture. This state is called in linguistics "pragmatic transfer" (pragmatic transfer). It is because of this pragmatic migration that one can easily fail and face misunderstandings in intercultural communication."

The purpose and objectives of the topic

This study is devoted to the most detailed study of oral politeness in Uzbek and Japanese languages and aims to conduct theoretical and practical research, research similarities and differences in the culture of Uzbekistan and Japan. For several years, Uzbekistan has been conducting a lot of research on Oriental cultures, including the Japanese language, literature, and culture. The number of companies and projects of the eastern country operating in Uzbekistan is growing.

The number of educational programs, career opportunities, research programs and similar projects that Uzbekistan and Japan offer for young personnel is growing from year to year. At the same time, foreigners look with interest at the Uzbek language and culture. Students of this language may encounter difficulties in understanding the specific aspects of social communication of states in their culture, that is, the rules of politeness, and even with interesting or uncomfortable situations. Some Uzbeks, entering into communication with foreigners, not very well understanding the rules of respect for foreign countries, may surprise or even upset the interlocutor, making mistakes of politeness in communication.

How do you feel about Uzbeks when you see foreigners? (How are you?), "are you married?" / "Family?", "How old are you?", "Do you have children?" or, conversely, some foreigners continue to oppose compliments made by Uzbeks, such as "you will open today", "you speak English very well", "your clothes are very beautiful", while compliments or compliments made by Uzbeks, such as "what do you say?", With the help of interviews conducted with representatives of the 2 specified nationalities, it was found that there is not always a feeling that they are "too modest", that they give negative responses to compliments, such as "there is no such state" that they "humiliate themselves so much" that they "distort my opinion" (extreme humility is vanity). In both countries, politeness is expressed taking into account people's social status, age, distance in relationships, and the like.

The principles and recommendations for the correct treatment between people in these countries were determined by the results of research. The reason for choosing Uzbek and Japanese cultures for research is that when I communicated with the Japanese many times at work, and also conducted research in Japan, attaching great importance to the principles of politeness and tracking the circumstances of application, I was struck by the similarity with the culture of the Uzbek people, a completely different culture than ours, if it is translated. The fact that the opposite or other meaning becomes clear also gave importance to the conduct of the study.

Uzbekistan, Japan-in both countries, Oriental values, cultural traditions, family, nationality, respect in the communication of people in society, rules for the application of age and status levels of respect are common to Asian countries. The presence of both interesting and distinctive aspects, along with similar aspects, further expands the scope of research.

The degree of study of the subject

This topic "Questions of politeness" has been studied in world linguistics, especially in Japanese, Chinese, since the 1920s, in world linguistics since the 1960s as an important topic and a hot discussion that "will never get old."

Canadian Erwin Goffman (1967), one of the authors of a study conducted to date by scientists around the world, for the first time puts forward the concept of face.

The Californian Robin Lakoff (1973) created the theory of politeness in Europe, arguing that politeness - versatility consists of 3 principles: "Don't impose or Distance" (Bosim o'tkazmang va uzoq masofa saqlamang), "Give option or Deference" (Tanlash xuquqini bering va ehtirom ko'rsating), and "Make audience feel good or Camaraderie" (Suhbatdoshingizga do'stona muhitni his qilishiga imkon bering).

"do not exert pressure or keep at a distance" (do not exert pressure and do not keep at a distance), "give opportunity or protection" (give the right to choose and show respect), and "Make Audience feel good or camaraderie" (Let your interlocutor feel a friendly atmosphere).

The American Brown and the Briton Levinson (1987) formulated the theory of Positive “positive” (the need for approval) and negative “negative” politeness (the need for lack of pressure) in politeness.

Fraser's research (1990) (“Perspective on versatility” - the perspective of versatility) is also devoted to the analysis of the principles of politeness put forward by Brown and Levinson.

From Japanese linguists Tokieda (1941) (Kokugo Gaku Genron –Discourse in Japanese Linguistics), Tsujimura (1991) (Keigono Juho – expression of reverence); Yamaguchi (2004) (Nihongo no Ronri: Kotobani aravareru shisou japon logic: ideas reflected in language); Ono studies by scientists such as Masaki, they also show significant results in this area. From Uzbek linguists Dadaboeva N. ”Reflection of the category of negation in language”; Iskandarova S.M. Such studies as ”Communicative forms of Uzbek speech custom”, The expression ” You - siz“ and ”you- sen" studied small areas of the subject, and in Uzbek linguistics this topic requires detailed study.

A. While Gulomov (1944) argued that the meaning of respect is expressed by the plural suffix of a noun, M. Askarova, G. Abdurakhmanov, Sh. Scientists such as Rakhmatullaev also point to adverbs of honor and property. In their research, Uzbek linguists investigate linguistic means of respect for their belonging to various sections of the language: the respectful form of the verb (person, number, adverb of respect); the basis of the verb; possessive form of the noun; the basis of the noun; pronoun; number; adjective; tone; allied suffixes; possessive suffixes, etc

Novelty of the study

Studying the degree of study of the topic, we observe that Europe and the Far East have achieved significant results in this area. In Uzbek linguistics, The Theory of Politeness (politeness) was a new topic, in which no research work was observed. Comparative, pragmatic analysis, similarities and differences in the interethnic (Uzbek, Japanese) dialogue of the polite, careful recommendations when entering into communication are considered in science. Live observation for research (which is expressed in situations of hospitality, praise, commerce (mulozamat)); the fact that the results were obtained on the basis of a virtual and live survey from representatives of two nationalities also led to the emergence of interesting news, which is not indicated in written sources.

The Japanese concept of ”keigo“: Keigo (literally translated, ”language of respect”) expresses respect and politeness towards the interlocutor. It is very important to correctly apply Keigo in its place. The title, age and level of the interlocutor, such as the Uzbek language, are important in this.

Keigo is divided into three sections: Sonkeigo (high respect level), Teineigo (respect level), Kenjougo (low self-esteem level).

Uzbek concept of politeness: since this topic is not studied in depth in Uzbek, we found an answer from an Explanatory Dictionary to some words that can be equivalent.

Sorry and gratitude. The Japanese prefer to express more excuses than gratitude phrases that they use in everyday life.

Sumimasen. The word ” Sumimasen” is used not only in the sense of ”Sorry”, but also in the sense of ”thank you”. For example, when a visitor presents the host with items such as fruit or sweets, in response ”arigatoo-gozaïmasu”is often replaced by ”sumimasen”. A young boy says ”Doomo - arigatoo” when he receives a gift, while among close friends he can say ”arigatoo”

because in "Sumimasen" the sense of respect is stronger. "Sumimasen" is said for unexpected help, and it is used more often by women than men.

Ojama-shimashita.

In the English, when a guest leaves the house, the host is thanked for having a curious vacuum, while in the Japanese, the guest apologizes for taking the host's time: Ojama - (ita) shimashita (lit.language). (Excuse me for being honest with you). Ojikan-o torimashite... (Sorry to take your time). Nagai-o itashimashite... (Sorry, I took your time and stayed away from what I needed). More: "Gochisoosama-deshita" (thank you for your delicious food). Among close friends, "Tanoshi big-desu" (time was fun, I enjoyed) is used. The host apologizes not for the visitor's visit, but for his lack of sympathy. "Nanno okamai-mo dekimasen-de shitsuree-itashimashita" (sorry, I couldn't do anything to please you). To thank family members for the service provided. In this situation, the guest wife usually says: "Shujin-ga osewa-ni natte - orimasu" (thank you for taking so much care of my husband). Her husband replied, "Kanai-ga osewa-ni natte-orimasu..." (My wife...). Parent: "Kodomo-ga osewa-ni natte-orimasu" (my child...) - they can say. Or they can also say by adding a name. "Kazuo-ga osewa - ni natte-orimasi." It is such phrases that are also used in official conversations.

Excuse a family member

In Japanese, to express gratitude to a family member for a service rendered as well as for self-service, to apologize for a mistake that a family member made, as well as for a mistake that he made himself. For example: when a small child lies to a neighbor, his parents apologize as if they themselves were sinners. This habit persists even after a boy or girl reaches adulthood, because it is important for their parents to thank them for the service rendered to them in childhood. The concept of a face European scientists Brown and Levinson define the concept of a face as follows. Politeness includes two needs. The need for negative self-esteem (negative self-esteem needs) refers to the need not to succumb to pressure. The need for positive self-esteem (Positive self-respect needs) refers to the need for approval. Positive Face - the desire to leave a good impression on the interlocutor, the desire to get approval and show that the interlocutor also receives approval.

The attitude of the Japanese towards foreigners

Foreigners usually do not like it when, after simple sentences, the Japanese tell them that they speak Japanese well. "Nihongo-ga o-joozu-desu-ne" (as long as you speak Japanese very well). But these words mean the beginning of the conversation of the Japanese, and not that they are serious about a foreign country. When Japanese people talk to foreigners, they openly say, "Where are you from?" or "Do you like Japanese food? they may ask, "Why?" Foreigners are also praised for trivial statements in Japanese. They think that although Japanese is a very difficult language, the Japanese will be grateful to them that foreigners are trying to learn it.

Providing information.

It is very difficult to give something to society. There should be enough information, not too much. If the explanation is delayed, it means that the speaker is perceived by the listener as a person who knows nothing. "Shitte-imasu-ka" (Do you know?). "Gozonji-desu-ka" (Do you know?) (in the sense of high respect) - it is also not entirely polite to speak, instead of these phrases, you can use the following. "Gozonji-no yu-ni" (As you know...). "Gozonji to-omoimasu-ga" (I think you know this, but...) or the listener: "Iya, shiranai-ne. Donnano? (No, I don't. How is she?) "Sore-de...? (So...?), - you can continue the explanation after the statements.

The use of various particles in the sentence.

Japanese sentences use the particles "ne", "yo", "sa", "zo". Of these, the particle "ne" is most often used. For example: "Ii otenki-desu-ne?(Great day, right?). "From asoko to ginku to arimasu-no.(As you can see, there is a bank there). The particle "yo" indicates the firmness of thought. «Kore-wa totemo ii-desu-yo. Zehi tsukatte mite-kudasai. (Very good. You should try to do this every time). This double particle (ne, yo) is also used in communicating with familiar people in polite conversation. In informal conversation, the particles "sa" (random), "zo" (stronger than ze) are used. Particles are also sometimes used after phrases. "Kinoo-ne, ginkoo-e ittara-ne? Yamamoto-San-ga ite-ne... (You know, yesterday I saw Mr. Yamamoto when I went to the bank). When the particle " ne" is applied after phrases, the speaker indicates that the listener is next to him.

Using simple forms in polite conversation.

Although in polite conversation simple forms are not used at the end of a sentence, they are:

- 1) to define nouns;
- 2) to express a fragmentary sentence;
- 3) to show the speaker's opinion;
- 4) it is applied in the form of "n (particles)-desu".

a) identification of nouns.

Simple forms are used to denote nouns in expressions. For example, "Kinoo katta hon" (the book I bought yesterday), "Booshi-o kabutte-iru hito. (The man in the hat). Even in polite conversation, simple forms remain: "Kore-wa kinoo katta hon - desu" (this is the book I bought yesterday). «Booshi-o kabutte iru hito-wa Yamada-san-desu. (The man in the hat is Mr. Yamada). Polite forms in phrases are as follows: "Kore-wa kinoo kaimashita hon-desu. Booshi-o kabutte-imasu hito-wa Yamada-san-desu». They are understandable, but unnatural, resonate. Not only concrete nouns, but also abstract nouns such as "Toki" (time), "tokoro" (situation), "koto" (fact), when replacing the form with a verb or adjective, simple forms are used: "Kono Tsugi kuru toki motte-kimasu. (Next time I'll come, I'll bring it). "Ima tsuita tokoro -desu (I just arrived). "Mada mita koto-ga arimasen" (I haven't seen this before).

b) expression of a fragmentary sentence.

1. Isogashii-to itte-imashita (he said he was busy).
2. Mitsukatta-to itte-imashita shigoto (he said he found a job).
3. Omoshiroku Nai-to itte-imashita (he said there was nothing interesting about it).
4. Zannen-da-to itte-imashita (she said she was sorry).

The person who uttered the above phrases can say that when using polite forms:

1. Isogashii-desu
2. Shigoto-ga mitsukarimashita
3. Omoshiroki arimasen
4. Zannen-desu

The simple forms "So-desu" (I have heard), "to yuu koto-desu" (I understand) and "to yuu hanashi-desu" (they say) are also used before the words: "Yamada-san-ga kuru su-desu.(I heard Mr. Yamada is coming). "Dame-datta-to yuu koto-desu." (I heard that he didn't pass the exam). "Byooki-ga naotta-to yuu hanashi-desu" (I was told that he recovered).

Flatter the interlocutor "What a lovely suit" – "Your suit is so beautiful"

Interest in the interlocutor's situation "How are you?- "how are you?";
Show that you like the time spent with the interlocutor "This is nice" – "I liked talking to you";

Make friendly gestures;

Show interest in the interlocutor (interest, sympathy, solidarity);

Search for consensus on common topics (choosing a safe topic for conversation that both sides will like);

Avoid disagreements (pretend to agree, use lies to reach an agreement);

Joking;

Speak in simple spoken language so that both sides feel equal.

Negative Face is the desire not to succumb to pressure and not to leave others under pressure, not to interfere in someone else's life and not allow them to interfere, to feel freedom in a relationship.

At the same time, the language is expressed indirectly, using the terms apology and respect.

Apologies before asking something;

Manifestation of the pessimistic spirit "I know this is a stupid idea..."- "I know it's a stupid idea, Tom";

Glorification of "Yes, sir" - "good, sir";

Start a sentence with an apology "sorry to both you, but Lab" - "sorry to bother you, but..";

Speak indirectly, not express thoughts directly. "I don't seem to have a pen with me" - "it looks like I don't have a pen";

Offering a choice, etc.

The mentality, traditions, and values of the nation will determine which face will support during the conversation. For example, in family relations, Uzbeks have a negative Face in a situation of mutual communication of family members, depending on age and level, while Japanese have a positive face in a situation of mutual communication of close relatives.

Practical effectiveness of the study:

Comparative study of the subject not only serves a deeper understanding of linguistics, sociology and culture of one nation, but can also serve as an important sociolinguistic resource for linguists, researchers, teachers of foreign languages studying the language of foreigners, travelers, curious, taking into account the specific aspects of the language of the compared nation. Based on this research, the creation of a guide to Politeness rules, which are important for language learners, travelers, and diplomats, can also serve as an occasion for further in-depth study of this topic.

Research method:

A study on the politeness of oral speech was conducted in practice in Uzbekistan and Japan. Talking with representatives of the Uzbek and Japanese languages, observing their interaction, conducting surveys, we found out that in two cases covering the conversation itself, there was mutual cultural misunderstanding in both countries.

Using different loads in sentences, informing, the difference in male and female speech, hospitality/housekeeping, flattery/praise, supervisor and employee, teacher and student, seller and buyer conversation, etc. - these are some of them.

Observations were carried out in the cities of Sapporo and Otaru. Since it was considered disrespectful in Japan not to eat or taste the food offered to the end, the Japanese who arrived in Uzbekistan followed their culture, not Uzbek culture, and felt uncomfortable being under pressure.

On the contrary, we also found that the Uzbeks who traveled to Japan were guided by ideas about Uzbek culture and mistakenly believed that “the Japanese are not very hospitable.” In hospitality with the Uzbeks, “excessive hospitality. If we see their actions in Japanese, it will be possible to “imagine that the desire of the host, not the guest, is important.”

In conclusion, we can say that both countries have their own rules of politeness, politeness, which have sharp differences or similarities between them. In hospitality, it is advisable not to expect a politeness from the Japanese, not to allow a direct understanding of the Uzbek politeness. At the same time, the Japanese have a negative face (lack of pressure), and the Uzbeks have a positive face (a good impression on the interlocutor).

Although expressions that mean the same thing are found in Uzbek, they are not often used in modern Uzbek ordinary conversation. In prose and popular science works, in historical fiction, we find phrases and sentences in the meaning of lifting the interlocutor to heaven and hitting yourself on the ground. It can be understood that this rule in historical times was a sign of good-nature, intelligence. Today, when glorifying flattery is applied to the interlocutor or the 3rd person, it can be perceived in the sense of sarcasm or humor. For example: What else does your excellency want? (glorification of the interlocutor). When you're visiting now, Lord. (glorification of the interlocutor). May we, poor citizens, be like you. (humility).

However, in Japanese culture, it would not be an exaggeration to say that in the lowest manifestation of self-respect, addressing the interlocutor at a high level of respect has been preserved for centuries, and this trait has become the “calling card” of the Japanese people. Uzbek Japanese “We are poor citizens” [watakushi].

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