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Linguistic and cultural analysis of the concept “politeness”

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Abstract: The need to study the concept of “politeness” from the point of view of its linguistic and cultural nature is caused by the desire to study the national identity of speech etiquette in different cultural spaces and conditions. The aim of the work was to form an idea about the specifics of the implementation and understanding of the concept of “politeness” in the Uzbek information field. In this study, the following methods were used: contextual, conceptual, communicative, linguocultural, analytical-synthetic, and comparative. This study is focused on the study of key lexical meanings (stylistically neutral and marked, basic and additional) that are within the functional-semantic field of the concept “politeness.” With the help of contextual study of different variants of the use of the lexeme, the meanings were distributed in the conceptual structure (core, near and far periphery). Also, the key etiquette formulas representing the originality and national-specific features of the Uzbek linguocultural tradition were considered. The importance of politeness in the information space of Uzbekistan is assessed, including with the help of both positive and negative associations, that is, from an axiological point of view. Speech etiquette and linguistic formulas were considered from the point of view of the influence of social, cultural, and political values of the Uzbek people. In the process of analyzing the lexical layer, the boundaries of the functional-semantic field of the concept “politeness” were determined: from the principles of communication and a set of rules of etiquette to the strategy of obtaining benefits from communication and insincere attitude. In the future, this work can be used for comparative analysis of the conceptual structure of politeness with models presented in other close and distant languages, comparison of speech etiquette and linguistic formulas in different national cultures.

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1 Introduction

The topic of linguoculturological conditionality of using a set of concepts (concepts) in each national community is relevant, since specific features in the linguoculture of the people represent the richness and beauty of not only the national language, but in general represent a unique idea of the world. From the point of view of linguoculturology, the study of concepts, their models, structures, and functional-semantic fields gives an idea of the construction of cognition frames that are reproduced in the form of certain patterns, constants, and formulas. The need to fix such samples allows forming a holistic understanding of the people, nation, country, or region (Kunanbayeva 2017; Mykhailovych 2022).

The relevance of the study of speech etiquette, firstly, is due to the high demand for the study of the features that distinguish one nation from another. In modern linguistics, approaches aimed at linguoculturological coverage of long-known or new artefacts are increasingly used (Sarsembayeva et al. 2018). Speech etiquette reflects not only verbal and non-verbal manifestations, but also the collective world-view and mentality of a certain group of people in general. Features of the Uzbek linguistic culture and the interpretation of cultural relationships and conceptual transformations are not well understood; there are not many empirical studies that would describe observations and experiments within certain communities (Zakirova et al. 2023). The main focus is on theoretical aspects. The number of works on the study of the Uzbek information media space has begun to grow in the last ten years, when the study of national traditions, rituals, and cultural specifics reached a new level in the world. Each work aimed at studying the Uzbek language and culture helps to expand the base and directions of research in the future.

Vakhabova (2022) studies speech etiquette in the Uzbek language from the point of view of the national culture of communication and mentality. The purpose of this work was to study the specifics of the linguistic self-consciousness of the Uzbek people through the analysis of linguistic etiquette formulas. According to Israfilova (2010) the study of a language is inseparable from the study of the cultural layer, and the acquisition of cultural knowledge about a people or a country becomes an important element of effective intercultural communication. In addition to developing one's own abilities, understanding the linguistic culture makes it possible to obtain basic knowledge about the Uzbek value system and traditions.

Since the concept of politeness is culturally determined, what is considered acceptable and effective in terms of communication in one country may be perceived

negatively in another. Yuldasheva (2022) emphasizes that the main task of politeness is to contain insults towards the interlocutor. The author believes that implicit or individual politeness, unlike collective or national, is little studied, therefore, he considers politeness through the prism of positive and negative maxims of linguistic behavior. Enfield (2022) defines linguistic concepts as mental and physical objects that represent fragments of language and focuses on the relationship between sign and object. At the same time, it is necessary to pay attention not only to signs, but also to interpretants, since in this way it is possible to trace the causal connections between concepts and social interaction. Latrech and Alazzawie (2022) believe that courtesy is one of the most important engines of productive communication within learning, and also allows making the communication process more interactive and motivating.

The purpose of this study was to study the concept of “politeness” from the point of view of its linguocultural nature in the Uzbek information space, to form an idea of the speech etiquette of Uzbeks, as well as to create a conceptual model of politeness using contextual analysis. The subject of this study was the information field of Uzbekistan.

2 Literature review

The study of the understanding of polite speech is demonstrated in the work of Brown et al. (2022). In the course of this study, not only verbal, but also non-verbal resources were taken into account. Coded politeness narratives, respectfulness markers, bodily movements during polite dialogue were analyzed (Brown et al. 2022). The results of the study of the Uzbek context showed that politeness consists in verbalizing a benevolent attitude towards the interlocutor, the absence of danger from the communicants, and the need to realize certain communicative and non-communicative goals.

Dobbie et al. (2020) address the following issues related to conceptual modelling: narrative and natural language analysis, chatbot creation, ontological foundations, schema development and evolution, networking, and graphing. From the point of view of the Uzbek information field, the modelling of the concept “politeness” was considered in the plane of the structure of the functional-semantic field (core, periphery). Patel and Pavlick (2022) reveal how the conceptual structure, presented in linguistic terms at the level of language models, reflects the structure of the non-linguistic world. The results of the study of the Uzbek informational discourse showed that the nominations and meanings that are in the functional-semantic field of the concept “politeness” reflect the Uzbeks’ ideas about the structure of the world in a verbal form.

Gahrn-Andersen (2022) shows that the cognitive projection of concepts has a mentalistic connotation, and also introduces some ambiguity regarding the linguistic basis. The author considers basic conceptual perception as an embodied basic cognition. The connection between cognitive mechanisms and linguistic concepts is very important, which was confirmed by the interdependence of concepts with the extralingual world of signs and symbols. Raeff et al. (2020) consider the extent to which the functioning of society is context-free and value-independent, since it is popular to think that human behavior depends on a set of conditions considered at certain times and in certain cultures. The results of the study confirmed that the concept of “politeness” can be implemented in different contexts in different ways, acquiring new meanings, including figurative and metaphorical ones. According to Gao et al. (2021), politeness is regarded as either one of the goals achieved through language choice, or as a set of rules used to communicate as effectively and adequately as possible. This study shows what rules and norms of speech exist in Uzbekistan, as well as options for interpreting the concept of “politeness” from the point of view of the national cultural tradition.

Ononye (2020) says that studies on politeness are conceptualized differently by scholars, so there are disagreements in communication models between person 1, person 2, and politeness. According to the results of this study, it can be concluded that politeness is assessed not only by the communicator acting as the initiator, but also maintained throughout the conversation by the second communicator. The phenomenon of American politeness is considered in the work of Sun (2018) specifically in terms of comparing the politeness of Native Americans and Chinese learners of English as a foreign language. It was found that studying English for ten years and proficiency in it at an intermediate or high level had little effect on the understanding of American politeness. Uzbek linguistic culture, based on the complex conditions of its formation, may not be understood by everyone. The closest to such a view of the world are the Turkic peoples, whose principles and etiquette formulas have something in common with the Uzbek ones. The purpose of the study Mugrib et al. (2019) was the study of negative politeness strategies used in visual media (including posters, flyers, and banners). The results of this study demonstrated seven main strategies of negative politeness present in the visual media space. The concept of “politeness” can acquire in certain contexts metaphorical meanings associated with negative connotations: for example, commercialism, insincerity, and flattery (Doszhan 2022).

According to Sarfo-Adu and Osei (2021), non-observance of courtesy in communication can lead to infringement of the public assessment of addressees. The article aimed at studying the main strategies of politeness. The results showed that the participants in the discussion most often used positive politeness – 43.35 %, negative politeness occupied 38.93 %. In the Uzbek linguistic culture, positive

politeness formulas are more frequent. Research by Susanti et al. (2020) aims to explore the discourse of communicative interaction between students and professors. The authors analyze the strategy of politeness when expressing warnings, and also consider the role of warning sentences in students' speech. When studying the concept of "politeness," attention was focused on one of the meanings of politeness – confirmation of safety, which is also often associated with a preventive communication strategy.

Chung and Tang (2022) show how mind-set and linguistic knowledge influence the choice and frequency of use of politeness markers using the example of Chinese English teachers. The results showed that, despite different social roles, all participants showed similar patterns for choosing markers of politeness, due to the influence of linguistic and cultural background. Uzbek linguistic culture, as practice shows, has a whole layer of cultural, social, and political knowledge about the world and its country, reflected at the level of politeness markers. Daulay et al. (2022) point out the main factors influencing the choice of language means for displaying politeness, namely, status, gender, age, gender, and social distance. The authors point out that rudeness leads to many conflicts between people, so politeness should be used in order to deter aggressive manifestations. In the Uzbek linguoculture, politeness is manifested at the level of answers and questions intended to position the interlocutor for further communication, and allows understanding in what perspective to communicate in order to restrain excessive emotionality or aggression.

Su (2022) considers politeness as a tool for constructing national identity, focusing on the semiotic differentiation between conversations and texts. In this study, the main linguistic formulas associated with oral speech, as well as fragments from written texts that describe or touch on the concept of "politeness" were analyzed. The manifestation of politeness in the Uzbek information space is important from the point of view of communicative value, bringing together representatives of one nation. In the work of Sajjad et al. (2022), Concept X, used to analyze hidden concepts encoded within certain language models using clustering, was examined. During the analysis, the following features were identified:

- (a) the latent space is often overlapped with the help of different linguistic concepts;
- (b) the lower levels of the model consist of lexical concepts, while the middle and upper levels are dominated by morphological and syntactic relationships;
- (c) some concepts are so multifaceted that they cannot be explained.

Thus, modern research is focused on studying the discourse of politeness in different information spaces, taking into account the national factor of influence, which provides for a set of conditions: social, political, religious, cultural, and others.

3 Materials and methods

The theoretical basis of this study consisted of the works of modern scientists studying lingual and cultural manifestations in different language paradigms from the point of view of social communication mechanisms. The paper deals with issues related to causal connections within the conceptual space and their influence on the process of communication between interlocutors in different national discourses and communicative conditions. Particular attention was paid to speech etiquette as a tool for polite and effective communication. With the help of contextual analysis, the main lexical meanings and semantic, figurative, metaphorical transformations of the concept “politeness” within the Uzbek linguoculture were determined. At the same time, fragments of texts located in the information space with the keyword *xushmuomalalik* (‘politeness’) were singled out, and then an interpretation of the lexical meaning and its stylistic and figurative shades was formed, based on a specific sentence and the overall mood of the text.

After determining the main lexical meanings and their modifications, they were divided into several main groups: basic (direct); additional stylistically neutral; and additional stylistically marked (metaphorical and figurative transformations). Before the analysis, a preliminary search and selection of various kinds of contexts with positive and negative connotations were carried out. Conceptual analysis was used to model the structure of the functional-semantic field of the concept “politeness,” in which direct meanings occupied the center (core), stylistically neutral meanings were correlated with the near periphery, and stylistically marked contexts formed the background of the far periphery. The structure of the concept was presented in tabular form for better clarity.

Linguistic and cultural analysis was used to outline the lexico-semantic boundaries of the concept “politeness” within the Uzbek ethnic traditions, including taking into account cultural, religious, and socio-political ideas about the world through verbal and non-verbal linguistic and cultural codes. Thus, the linguistic sphere was considered inseparable from culture, which was necessary to form an idea of effective communication in Uzbekistan. The communicative analysis was carried out in order to determine the main patterns of interaction within the Uzbek linguoculture when greeting, parting, starting, and ending communication. The replies were considered binary etiquette formulas, consisting of traditional questions and answers, indicating the mutual respect of the communicants for each other.

The analytical-synthetic method was used to study the main theoretical aspects and pragmatic parameters of speech etiquette, its functions, and implementation features in different cultural conditions and spaces. With the help of the works of

modern linguists, an idea was formed about the key tasks of world science in terms of studying models, techniques, and the foundations of communication. The comparative method was used when comparing different contexts in the process of working on the definition of lexical meanings and their modifications in the Uzbek language paradigm. Also, the results of this study were compared with the results of other researchers on this topic. Thus, in this work, the main methods were contextual, conceptual, and linguoculturological, and additional methods (communicative, analytical-synthetic, comparative-comparative) were also used. With the help of all these methods, a holistic view of the Uzbek linguoculture, its national specifics, and features of the implementation of the concept of “politeness” in the Uzbek information discourse was formed.

4 Results

Linguistic and cultural analysis involves consideration of a holistic text, separate parts or fragments, as well as specific statements (linguistic formulas) as a phenomenon of culture from the point of view of the perception of cultural information and linguistic aspects of its implementation, since the text is the ideological and semantic repository of the nation. In linguistic and cultural analysis, it is important to take into account not only the linguistic design of speech, but also pay attention to the cultural, religious, and social codes embedded in each address.

4.1 The concept of politeness in Uzbek linguistic culture

The Uzbek language is considered to be one of the most ancient national languages formed on the territory of Central Asia, since it began its development in the eleventh century. Respectful attitude to different categories and in different communicative situations is fixed in the Uzbek linguoculture. This can be seen in the interaction of parents and children, younger ones with older ones, with strangers. The lexeme *xushmuomalalik* consists of two words: the first from Tajik means ‘polite’ (*xush*), and the second from Arabic means ‘communication’ (*muomala*). The category of politeness in the Uzbek language is represented by the pronouns *sen* (‘you’) and *siz* (‘you’), which are chosen depending on the communicative situation: attitude towards the interlocutor, official or informal situation. The use of the pronoun *sen* (‘you’) is typical for a familiar environment, has a colloquial everyday color, and *siz* (‘you’) is used in incentive sentences and is a form of politeness. The second form is used to address a junior to a senior, as well as in a formal meeting.

Greeting in Uzbek culture is considered a sign of respect and goodwill. The most common form of neutral greeting is *Assalomu alaykum!* ('Peace be upon you!'). The response line sounds like *Vaaleykum assalom!* ('And peace be with you!'). The short form of this greeting is *Salom!* ('Hello!'), usually used among family and friends. The traditional greeting is followed by a phrase-question about health, business, family, work, plans:

- (a) *Tuzukmisiz, ota? Xudoga shukur, dedi Hasanali, boyagidan bir oz engilladim*
Tuzuk-mis-iz, ota? Xudo-ga shukur, dedi Hasanali, boyagi-dan bir oz engilladim
("Have you come, father? Thanks be to God," said Hasanali, "I have recovered from an illness by myself");
- (b) *Barakalla, ukam sog'ligingiz yaxshimi?*
Barakalla, ukam sog'li-ning-iz yaxshi-mi?
('Hello, is your health good, my friend?')

Uzbeks do not consider it a bad form to ask questions about their personal lives, on the contrary, it is considered indecent not to ask about it. It is also customary to greet everyone who meets on the way. Traditional respectful responses would be the following phrases:

- (a) *Raxmat*
Ra-x-mat
('Thank you');
- (b) *Yaxshi*
Yax-shi
('Good');
- (c) *Xudoga Shukur*
Xudo-ga shukur
('Thank God');
- (d) *Sekin-sekin*
Sekin-sekin
('Slowly').

These phrases are used in communication with older people, regardless of gender. When saying goodbye, traditional Uzbek formulas are also used:

- (a) *Salomat bo'ling!*
Salomat bo'ling!
('Bless you!')

- (b) *Ko'rishguncha*
Ko'rish-gun-cha
(‘Goodbye’);
- (c) *Sog' bo'ling*”
Sog' bo'ling!
(‘Bless you!’).

Also, in the linguistic culture of the Uzbek people, there are special appeals used depending on the status of the interlocutor. When communicating with close people, the following lexemes are used: *Ota* (‘grandfather’), *Ona* (‘mother’), *Dada* (‘dad’), *Aka* (‘elder brother’), *Opa* (‘older sister’), *Uka* (‘brother, sister’), *Buvi* (‘grandmother’), *Bobo* (‘grandfather’), *Tog'a* (‘maternal uncle’), *Amaki* (‘paternal uncle’), *Hola* (‘maternal aunt’), and *Amma* (‘paternal aunt’). To communicate with strangers, the same addresses are used, but they take on a metonymic form: *Ota* (‘elderly grandfather’), *Opa* (‘young girl, middle-aged woman’), *Uka* (‘younger in age’). In Uzbek, there are affixes *aka – opa*, which can be added to the name of both a familiar and unfamiliar interlocutor (Agustina and Cahyono 2016; Alimova 2022). Thus, the Uzbek language demonstrates a high degree of involvement of communication participants in the process of speech etiquette, which forms a respectful attitude towards interlocutors from the earliest years of life.

4.2 Contextual analysis of the concept of “politeness” in the Uzbek information space

A concept is a semantic component of a concept, demonstrating an abstraction from a specific form of expression, serving as an intermediary between verbal and extralinguistic reality (Doszhan 2023). The functional-semantic field of the concept consists of keywords, dominants, images, metaphors, and comparisons. Concept analysis consists of highlighting keywords and their synonyms, semantic features (definitions), and studying the functions of the figurative component and describing the conceptual space (Bazaluk and Nezhyva 2016; Ben-Amos et al. 2020; Löbner et al. 2021; Tuyakbaev et al. 2023). The structure of the concept is represented by (Fatkulina 2015; Mao 2022; Shaules 2016):

- (a) the core (center), which contains stylistically neutral nominations, which are basic for further metaphorization;
- (b) a nuclear zone, represented by synonymous variants close to the main value;

- (c) the near periphery, which includes lexical units with a lower frequency of use and minimal dependence on the context;
- (d) the far periphery, represented by metaphorically rethought meanings.

The core and nuclear zone store universal and national knowledge, while the periphery stores individual knowledge. The basic meanings of the concept “politeness” are the following:

- (a) “a set of communicative characteristics (verbal and non-verbal) for the successful implementation of communicative goals”;
- (b) “a set of norms, rules of conduct of the country, defined by society and enshrined in the legal field.”

On the periphery of the concept of “politeness,” there are meanings not only with positive associations (courtesy, gallantry, delicacy, etiquette, respectfulness, courtesy, tact, courtesy, correctness, and good breeding), but also with negative connotations (helpfulness, fawning, obsequiousness, falseness, insincere attitude, and flattery; see Table 1).

In the center of the structure of the linguistic concept *xushmuomalalik* (‘politeness’) there are meanings associated with communicative parameters, namely, sociability. In fact, greeting in the process of communication ensures respect and respect between the interlocutors, and the communication goes well (Kroliets 2023; Shapauov et al. 2014). Politeness is inextricably linked with the rules of etiquette and communication norms and is a tool for establishing social contacts:

Table 1: Conceptual structure of politeness.

The core (center) of the concept	Near periphery (field)	Far periphery (field)
Politeness as a manifestation of sociability, readiness for communication, respect, and disposition towards the interlocutor	Politeness as a characteristic of an experienced and personable person	Politeness associated with enterprise and mercantile interests
Politeness as a rule and norm of communication, established by society and enshrined in the legal field	Politeness as a mechanism for controlling and containing negative emotions	Politeness as a manifestation of insincere attitude, excessive fawning and flattery
Nuclear zone	Politeness as one of the basic human values	Politeness as a link between generations
Politeness as a mandatory component of education		
Politeness as a tool of socialization	Politeness as a demonstration of friendly intentions	Politeness as a source of pride

1. *Muloqot jarayonidagi xushmuomalalikda kamtarlik va xayrixohlik kabi insonning yuksak fazilatlarini ifodalaydi. J. Bazarbaevning ta'kidlashicha, odoblilik, kamtarlik va muloyimlikdan boshlanadi*

Muloqot jarayonidagi xushmuomalalikda kamtarlik va xayrixohlik kabi insonning yuksak fazilatlarini ifodalaydi. J. Bazarbaevning ta'kidlashicha, odoblilik, kamtarlik va muloyimlikdan boshlanadi

(‘Politeness in the process of communication expresses such high qualities of a person as humility and goodwill. Bazarbaev and Dauletova [1994] cite the opinion that decency begins with humility and politeness’).

2. *Insonlarning bir-birini hurmat qilishi? Muloqot jarayonida suhbatdoshiga e'tiborli bo'lish N.S. Gordiyenkoning fikricha, insonning madniyatli va odobliligidan darak beradi, ya'ni insonning odobliligi o'zgalarni hurmat qilish, xushfe'l bo'lish, kamtar, jonkuyar, xushmuomala ibva iltifot kabi'r sata bilish xislatlarida namoyon bo'ladi*

Muloqot jarayonida suhbatdoshiga e'tiborli bo'lish N.S. Gordiyenko-ni fikricha, insonning madniyatli va odobliligidan darak beradi, ya'ni insonning odobliligini o'zgalarni hurmat qilish, xushfe'l bo'lish, kamtar, jonkuyar, xushmuomala ibva iltifot kabi'r sata bilish xislatlarida namoyon bo'ladi

(‘According to Gordiyenko [1963], people’s respect for each other and attention to the interlocutor in the process of communication testifies to the politeness and decency of a person, that is, the decency of a person is manifested in his remarkable qualities, such as the ability to respect others, be kind, humble, enthusiastic, polite and courteous’).

The concept of “politeness” is considered in the Uzbek context as a tool for the location of the interlocutor and is associated with some rules that require control and containment of real emotions:

- *Xushmuomalalik kishidan gap-so'z i va harakatni nazorat qilishni talab etadi*
Xushmuomalalik kishidan gap-so'z i va harakatni nazorat qilishni talab etadi
(‘Politeness requires a person to control speech and actions’; Voice of America 2007).

Non-verbal and verbal signs associated with attention to the interlocutor:

- *Salomni ochiq chehra va xushmuomalalik bilan to'liq aytish kerak*
Salomni ochiq chehra va xushmuomalalik bilan to'liq aytish kerak
(‘Greetings should be pronounced with an open face and absolute politeness’).¹

¹ <http://hozir.org/mavzu-poytaxtim-faxrim1-dars.html?page=13> (accessed 30 March 2024).

The linguistic concept “politeness” has an unambiguously positive semantics as a characteristic of a tactful, courteous and talented person: “The conceptualization of politeness in the Uzbek language can be explained more simply with the help of such words as polite, courteous. Politeness is mindfulness, that is, restraint in the process of communication, it is formed by showing respect and benevolence towards another person” (Shonazarov 2023: 325).

Given this context, also “politeness” personifies a person’s life experience, peace of mind and balance, which is manifested in restraint and good breeding.

A polite attitude is considered as one of the basic values of a person that allows one to occupy a high position in society:

- *To’g’riso’zlik, xushmuomalalik, mehnatsevarlik, kamtarlik, rahmdillik, bilimdonlik, halollik, saxiylik kabi xislatlar yuksak insoniy fazilatlar hisoblanadi*
To’g’ri-so’z-lik xush-muomalalik-lik mehnat-sevarlik-lik kam-tarlik rahm-dillik bilim-donlik halol-lik saxiy-lik
(‘Honesty, politeness, diligence, humility, compassion, knowledge, honesty, and generosity are high human qualities’; Voice of America 2007).

The linguoconcept can be used in contexts with metaphorical and phraseological transformations:

- *O’zbekiston bozorlari: Xushmuomalalik savdoni qizitadi*
O’zbek-iston bozor-lari Xush-muomalalik savdo-ni qiz-it-adi
(‘Markets of Uzbekistan: Politeness warms trade’; Voice of America 2007).

Politeness is a synonym for the epithet “sweet speech,” used to achieve one’s own goals, which indicates a certain amount of insincerity:

- *Azal-azaldan ma’lumki, o’zbek xalqi o’zining xushmuomalaligi va shirin so’zligi bilan ko’pgina xalqlarni o’ziga rom etib kelgan*
Azal-azal-dan ma’lum-ki o’zbek xalq-I o’z-in-ing xush-muomalalig-I va Shirin so’z-lig-i bilan ko’p-gina xalq-lar-ni o’z-iga rom etib kel-gan.
(‘It has long been known that the Uzbek people conquered many nations with their politeness and sweet speech’; Voice of America 2007).

The implicit meaning lies in the following context: “Politeness is attentiveness, that is, restraint in the process of communication, it is formed by a manifestation of respect and benevolence towards another person. (Given the results of communication processes, a polite person must respect others and be calm, restrained, cultured, friendly, polite, disciplined, and ready to listen to something again and again, be polite)” (Shonazarov 2023: 323).

Thus, only an unconceived person with a broad soul cannot feel the need for a courteous attitude towards him. According to this idea, politeness becomes a source of pride and a demonstrative good attitude towards people.

The conceptual meaning of politeness, which is one of the three key components of education, is in maintaining the spiritual connection between generations:

- *Otadan parzandga meros bo'lib o'tadigan uchta xislat bu-xushmuomalalik, odob va sadoqat*

Ota-dan parzan-dag-a mero-s bo'lib o'tad-igan uch-ta xislat bu-xushmuomalalik odob va sadoqat

(‘Three traits that are inherited from the father to children: politeness, manners, and fidelity’; Bazapbaev and Dauletova 1994).

Didactic messages related to the education of politeness are emphasized in the following sentence:

- *Xushmuomalalik – bu konflikt vaziyatlardan mumkin qadar yiroqlashishga va ijobiy muloqot muhitini yaratishda xizmat qiladigan verbal va nonverbal harakatlar hisoblanadi*

Xush-muo-malal-ik – bu konflikt vaziyat-lar-dan mumkin qadar yiroq-lash-ish-ga va ijobiy muloqot muhit-ini yarat-ish-da xizmat qil-ad-igan verbal va nonverbal harakat-lar hisoblan-adi

(‘Politeness is verbal and non-verbal actions that serve to avoid conflict situations as much as possible and create a positive communication environment’; Erndl 1998; Kunanbayeva and Zhylytyrova 2016).

In addition to the instructive moment, the importance of natural politeness as a character trait important for social life is also shown:

- *Xushmuomalalikni o'rganish mumkin, lekin buning tug'ma bo'lgani undan ham yaxshiroq*

Xushmuomalalik-ni o'r-ga-n-ish mumkin, lekin buning tug'ma bo'l-ga-ni undan ham yaxshi-roq

(‘Politeness can be learned, but even better if it is innate’).

The linguistic concept “politeness” in Uzbek discourse is often used in connection with doing business, entrepreneurial interests. Also, politeness in this context is associated with verbal signs demonstrating friendliness and lack of danger on the part of the interlocutor. Brehmer (2009) identifies three main situations in determining mutual proximity and social status between interlocutors: in specific communicative situations, the listener’s status is highly valued over the speaker’s, the speaker has a higher status in relation to the listener, and the listener and the speaker have the same status. Many contexts indirectly hint that politeness is often

associated with commercialism, for example, in doing business, the desire to attract a client and please him at any cost:

- *Bozordagi muomalaning yaxshi-yomonligi jamiyatning pulga nisbatan munosabati qay yo'sindaligi bilan ham o'lchanadi*
Bozor-dagi muomala-ning yaxshi-yomon-li-gi jamiyat-ning pul-ga nisbat-an munosabat-i qay yo'sin-da-li-gi bilan ham o'lchan-ad-i
(‘Good or bad market behavior is also measured by society’s attitude towards money’; Voice of America 2007).

Thus, the concept of “politeness” in the Uzbek linguistic culture is widely represented: it has both positive and negative nominations, many metaphorical and semantic transformations, and stylistically neutral and marked expressions. The implementation of the concept is determined by various factors: from social conditions of life to the religious structure of the state, from economic realities to the nature of communication and the degree of trust in the interlocutor.

5 Discussion

The exploration of politeness within linguistic and cultural contexts has long been a subject of intrigue and scholarly examination. Sibul et al. (2019) emphasize the importance of linguistic and cultural politeness in globalized corporate communication, particularly in the context of British culture. They discuss the need for understanding and applying linguistic means of politeness to avoid misunderstandings and maintain effective communication in cross-cultural settings. They discuss the relationship between linguistic politeness and social interaction, the impact of cultural specificity on the concept of politeness, and the need to understand and appreciate cultural differences to achieve linguistic politeness in intercultural communication. Together with the current study, these findings discuss the concept of politeness in cross-cultural communication, emphasizing its importance in intercultural interaction and its dependence on cultural background and linguistic competence. The results also include a contrastive analysis of politeness in Uzbek and English, highlighting the linguistic perspective of politeness as not only modesty or courtesy to others, but also as one of the fundamental principles of communication.

In turn, Mühlenbernd et al. (2021) explore the relationship between politeness in conversation and human social behavior, using game theory and the responsibility exchange theory to understand and model polite behavior. It extends this approach by adding cultural-evolutionary dynamics to investigate the evolutionary stability of politeness strategies. The analysis suggests that in a society where status-related

traits are valued over reciprocity-related traits, both less and more polite strategies are maintained in cycles of cultural-evolutionary change. The concept of politeness is shown to be a crucial aspect of communication, with linguistic politeness being heavily dependent on cross-cultural understanding and communication. Together, these articles emphasize the cultural and national-specific aspects of politeness in English and Uzbek, highlighting the importance of understanding and appreciating cultural differences in communication.

Lee (2020) explores the cultural foundations of polite speech in Chinese, primarily derived from the teachings of Confucianism. The article analyzes the usage and practice of polite speech in modern Chinese, emphasizing the close correlation between language and culture. The paper provides an overview of polite speech in modern Chinese at the lexical level, classifying the lexicon of politeness into four major categories: honorifics, humble language, courteous speech, and euphemisms. The study of Chinese polite speech is essential for successful intercultural communication, as it not only enhances linguistic capabilities but also provides insights into the Chinese value system and traditions. Both articles underscore the influence of cultural values and traditions on the expression of politeness in language, reflecting the close relationship between language and culture. They also highlight the importance of studying politeness in language for effective intercultural communication.

The article by Korneliaieva (2019) discusses the concept of politeness in human interaction, drawing from various theories and definitions by foreign and native linguists. The article emphasizes the universality of politeness as a communicative category, while also highlighting the national-specific strategies of linguistic realization of politeness. The article emphasizes the universality of politeness as a communicative category, reflected in language and realized through a set of strategies. It acknowledges that what is considered polite may differ across different groups, situations, or individuals. The article also highlights the national specifics of linguistic realization of politeness, such as the choice of speech etiquette and paraverbal means, and emphasizes the main aim of politeness as providing conflict-free and felicitous interaction that allows interactants to achieve their goals and save their self-image. The studies can complement each other by shedding light on the commonalities and differences in the expression of politeness across different languages and cultures, thereby contributing to a more nuanced and holistic understanding of this complex communicative phenomenon.

Hamrakulova (2020) discusses the use of politeness forms in different languages, particularly in the context of speech acts of apologies and condolences. The article emphasizes the need for universal principles of politeness to guide interactions among people from different cultural backgrounds. The author suggests the development of an intercultural framework of politeness, as well as the importance of

considering culture-specific norms of interaction within each culture. The author argues that while the development of a universal framework for intercultural interactions may be demanding, it is plausible and necessary in the increasingly globalized world. Both studies contribute to the understanding of politeness in different linguistic and cultural contexts, with the first emphasizing universality and the second highlighting cultural specificity.

The exploration of politeness across linguistic and cultural landscapes reveals its intricate relationship with effective communication and social behavior. Various studies underscore the significance of understanding linguistic politeness in diverse cultural contexts, emphasizing its role in mitigating misunderstandings and fostering successful intercultural interactions. While some investigations delve into the cultural foundations of politeness, others utilize game theory and evolutionary dynamics to model polite behavior. Common themes emerge, emphasizing the interplay between language, culture, and politeness, with studies highlighting both universality and cultural specificity in the expression of politeness. These findings collectively contribute to a comprehensive understanding of politeness as a multifaceted communicative phenomenon, underscoring its importance in fostering harmonious intercultural relations in our increasingly interconnected world.

6 Conclusions

The Uzbek linguistic culture is built on the fundamental principles of communication: respect for elders, relatives, a friendly attitude towards the interlocutor, the need to show one's disposition and good intentions of the addresser to the addressee, and vice versa. Since the language of speech formulas cannot be considered without immersion in the cultural values of the people, it should be said that the Uzbek people were able to maintain national specifics in terms of etiquette.

The study of the concept of “politeness” within the information discourse showed that this concept causes many associations in society, therefore, in addition to the main lexical meanings, there are figurative and metaphorical transformations. The conceptual field of the concept of “politeness” is wide: it was considered both as a set of rules and norms of communication, and as the absence of direct danger from the side of communicants to each other. At the same time, it can be regarded as a way to achieve mercantile, including financial, goals, and can also be associated with falsehood and insincerity. In this paper, the main and additional lexical meanings associated with the concept of “politeness” were considered, and they were also compared with the core and periphery (near, far) of this concept. The core consisted of key lexical meanings, the near periphery consisted of stylistically neutral transformations (narrower meanings), and the far periphery consisted of stylistically

marked transformations. The study is aimed at forming an idea of the uniqueness of the Uzbek linguistic culture, as well as the national originality of speech etiquette formulas. The analysis of contexts showed the main ideological accents in the Uzbek information field, reflecting national-specific features. Semantically close concepts are also defined, representing synonymous series with positive and negative connotations.

Priority areas in the future may be the following: comparison and comparison of cultural values and concepts in national cultures, the formation of relationships between models of concepts created on the basis of linguoculturological and ethnological analyses of the media picture of the world. The definition of concepts in parallel with the consideration of social, cultural, political, religious changes in the diachronic and synchronic aspects can also become an actual direction in the near linguistic perspective.

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