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**Studying of the concept of politeness in the English, Russian and Kazakh languages**

Linguistics section

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**Review**

 The work is a comparative study of the concept of “politeness” in the English, Russian and Kazakh languages, carried out in the framework of the study of mental processes related to the storage and processing of information obtained through the language. The need to refer to the conceptual model of the word “politeness” is explained by the vastness of its content, as well as the ability to compare its distinctive components in three absolutely different languages.
 The purpose of the work is to conduct a comparative study of the concept of politeness in the English, Russian and Kazakh languages, and to determine the main features of the understanding of the concept by representatives of these communities. The relevance of this study is due to the increasing role of intercultural communication in view of expanding the boundaries of international cooperation, the formation of new requirements for the quality of the intercultural communicative process, aimed at achieving mutual understanding.
 The scientific novelty of the work may be due to the fact that the linguistic component of the concept of politeness is formed in the mind of a native speaker as a result of perception of both verbal and non-verbal components of cultural heritage.

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**Introduction**

 Communication is an integral part of human life. In the process of intercultural communication, people get acquainted with the peculiarities of life, life, culture of each other, as well as set and solve both tactical and strategic tasks. A large role in positive or negative results of intercultural communication is the art of communication, knowledge of speech etiquette, the rules of which are based on the principle of politeness. However, mastering communication skills is quite difficult: everyone knows how important it is to be polite towards the interlocutor, but not everyone succeeds in practice, because not every person can quickly adapt to their surroundings, assess people and circumstances of communication and act according to them. Failure to respect the principle of politeness and kindness in communication leads to many quarrels and very serious conflicts.
 Linguistic politeness helps to prevent both interpersonal and intercultural conflicts, as well as solve many problems; it is especially important in the process of intercultural communication, when ignorance of certain features of a language can lead to a break in the family, religious and society relations.
What is politeness? Agreeing with the words of Oliver Goldsmith, who believes that “true courtesy is the same everywhere,” and is generated by “common sense and kindness” we believe that politeness is a category largely universal, existing in all corners of the world, being part of world culture; and, in spite of the fact that in different countries we inevitably come across variants of both speech (speech etiquette) and non-speech (mimicry, gestures, glance) of polite behavior, a truly cultural, educated person will be able to adapt to any of them and will be considered the main polite communication skills wherever he is.
 The relevance of this study is due to the increasing role of intercultural communication in view of expanding the boundaries of international cooperation, the formation of new requirements for the quality of the intercultural communicative process, aimed at achieving mutual understanding.
The scientific novelty of the work may be due to the fact that the cultural component of the concept of politeness is formed in the mind of a native speaker as a result of perception of both verbal and non-verbal components of cultural heritage.
 The purpose of the work is to conduct a comparative study of the concept of politeness in the English, Russian and Kazakh languages, and to determine the main features of the understanding of the concept by representatives of these communities. In accordance with the goal, the following tasks are solved:
1. to identify the importance of the concept of "politeness" for the English, Russian and Kazakh cultures;

2. determine the speech components of the three considered cultures;

3. to compare the semantic fields of the concept of “politeness” in the English, Russian and Kazakh languages. The object of the research is lexical units, formulas of speech etiquette, reflecting politeness as a communicative category in English, Russian and Kazakh folk culture. The subject of the research is based on the comparative aspect of the linguistic specificity of the concept of politeness.
When processing theoretical and practical material, the following research methods were used: comparatively descriptive, based on identifying similarities and differences in the phenomena studied; analysis method, statistical data processing.
The material of the studying are the formulas of speech etiquette, data from dictionaries, artistic texts of classic works. The tasks assigned defined the structure of the work, which consists of the introduction, the main part, the conclusion and the list of references.

 Practical significance is due to the fact that the results of the study can be used as additional material for improving skills in all types of speech activity in group and individual classes, especially in classes with in-depth study of the English language.

**Main part**

 Delicacy, the ability to formulate their statements in accordance with the norms of linguistic politeness is especially appreciated by people today, since one of the basic principles of modern life is to maintain normal relations between people and the desire to avoid conflicts. Politeness and tolerance in communication help to earn respect and win the attention of others. In the process of communication, this is achieved through good manners, respect for etiquette, which helps a person to control his actions, to be restrained and modest, attentive and tactful towards the interlocutor. Being an exclusively positive human quality, politeness, however, can also be used in a negative sense in combination with such epithets as cold, icy, contempt. Such combinations are also known in many cultures (icy welcome), Kazakh language *салқын қарсы алу, ызғырлы ұнмен сөйлесу* to show his superiority, thus belittling the dignity of the interlocutor. True politeness is always benevolent, with its help a person demonstrates his benevolence towards all those around him: colleagues, friends, neighbors, just strangers. A truly polite, cultured man is one whose actions, both externally and internally, are based on moral principles of morality. So, the external form of expression of politeness is etiquette. However, in the process of communication, we certainly adhere to the established norms, use the well-known and generally accepted formulas of politeness; the notion of a polite person has undoubtedly not disappeared and, we hope, will never disappear. Politeness can take various forms, depending on the biosocial characteristics of a person, but they are all based on the recognition and respect the dignity of another person. To confirm the idea of ​​the universality of the concept of “politeness” we turn to the definitions of politeness, a polite person in the explanatory dictionaries of the Kazakh, Russian and English languages. *Сыпайылық – адам мiнез құлқына тән әзеттiлiк, инабаттылық, әдептiлiк, кiшiпейiлдiк қасиет (Қазақ тiлiнiң түсiндерме сөздiгi* 1980). (Politeness - modesty, sensitivity, attentiveness, courtesy, inherent in a person, characteristic of his behavior). *Кiшi пейiл – әдептi, инабатты, тым сыпайы, ақ көңiл, қарапайым* *(Қазақ тiлiнiң түсiндерме сөздiгi* 1980). (Polite - courteous, very attentive, in a good mood, modest, simple)Polite - respecting the rules of decency, well-mannered, courteous. Polite - having or showing good manners, consideration for others, and / or correct social behavior (Longman Dictionary of Contemporary English 1983). (Polite - owning good manners or showing these manners, attention to others and / or correct social behavior) From the above definitions it can be seen that the ideas of different peoples about a polite person have a common feature: this is a person with good manners, attentive to others, polite.

   We tried to analyze using the example of greeting formulas, chosen on the principle of frequency of use, how the history and culture of the English, Russian and Kazakh people was reflected in their languages.
       In the Kazakh language there are various formulas of greeting, the use of which depends on: 1) the age of the addressee and the speaker; 2) distances between partners: a stranger, a friend, a friend, a relative;
3) social hierarchy of partners; 4) the situation of communication (household or official); 5) the sex of the addressee and the speaker.
In addition, greetings formulas can have some dialect features, which is probably related to the historical and geographical division of Kazakhs into zhuzes.

For example, the most common greeting *“Сәлем!”*(“Hello!”), Used in a neutral communication environment, has the following colloquial variant in Mangystau region: *“Сәлем бердiк!”.* In the southern regions of Kazakhstan is pronounced as *“Салам!”* A respectful, respectful attitude toward elders is characteristic of the Kazakh community. Children from an early age are taught not to contradict, to give way, to be helpful in relation to parents and strangers of old age. Such an attitude could not but be reflected in the language: so, the greeting formula *“Сәлеметсiңбе”* (“Hello!”), Used in relation to younger or relatives, has the following options: *“Сәлеметсiңдерме!”* (in relation to several representatives of the same age group ), *“Сәлеметсiздерме!”* (in relation to older people) and *“Сәлеметсiздерме!”* (in relation to several older people). The last two greetings are often accompanied by a slight tilt of the head or a bow and a hand to the chest. These gestures emphasize respectful attitude towards the recipients of the greeting. Analyzing the data formulas of speech etiquette, you can see that the language element of politeness in them is the suffix “сiз”, which is present in all polite appeals to the second person, corresponding to the Russian “You”.
       The choice of the greeting formula depends on whether or not the participants in the communicative situation are familiar. If they are unfamiliar, then the choice of greeting depends mainly on the age of the addressee: to a person of the same age or older address with a greeting *“Ассалаумағалейкум!”* (to a man), or  *“Сәлеметсiзбе!”,* ". If participants of a communicative situation are familiar, then everything depends on the degree of acquaintance: friends often greet each other with the words *“Сәлеметсiңбе!”* or *“Сәлем!”.* And also relatives and acquaintances close by age. Official greetings are usually devoid of emotional coloring and are a purely ritual element of communication. Until recently, such a form of greeting was *“Сәлеметсiздерме, жолдастар!”* (“Hello, comrades!”); now, in connection with new historical realities, they say *“Сәлеметсiздерме, ханымдар мен мырзалар!”* ("Hello ladies and gentlemen!"). These forms of greeting, as a rule, do not apply in everyday life. As mentioned above, the choice of the greeting formula also depends on the gender of people greeting each other. In the Kazakh language, there are formulas of greeting, used only by men:  *“Ассалаумағалейкум!”,* to which the acclaimed man replies: *“Уағалейкум ассалам!”* contact with representatives of other genera belongs to the man, and the woman, the keeper of the hearth, does not participate in external negotiations. It is interesting in the Kazakh greeting formulas and the fact that many of them are at the same time a question about the addressee's health. So, greetings *“Амансыз ба?”* (“Hello! Are you healthy?”), *“Аман-есен бе?”* (“Hello! Are you healthy?”), *“Есенсiздер ме?”* (“Hello! How are you?”), *“Сау-сәлеметсiздерме?”* (“Hello! How are you?”) Are based on such words as *аман* (healthy, prosperous, unharmed), *есен* (prosperous), *сау* (healthy). In addition to the health of the addressee in the Kazakh linguistic and cultural community, it is also customary to cope with the health of his relatives and people close to him, while the polite response to such a greeting will be the same “Yes, he says.” The given examples confirm the connection of the history and culture of the Kazakh people and language forms, which were formed as a result of the long historical development of the Kazakh cultural community. However, the last decades have been characterized by such rapid development of communication links, changes in living conditions, expansion of informational boundaries, destruction of the clan lifestyle, that this could not but affect language forms.
       In Russian, the commonly used neutral formula for greeting is *‘Здравствуй(те)’*, which previously meant *‘Будь здоров’*, *‘Здравия желаю* ’(from health, root health, later health). In Russia, from time immemorial, it was customary to inquire about the health of the interlocutor, to come with wishes of health. This was a sign of kindheartedness, a benevolent attitude towards the interlocutor and a kind of pledge of sincere reception on the part of the owners. Currently, the semantic meaning of the wish for health has been lost, and this word serves solely as a way to attract attention and start a conversation. The greeting is polite to all representatives of Russian linguistic culture, in all situations of communication. However, one should pay attention to the suffix *–те*, which, firstly, serves as a sign of addressing more than one addressee, and, secondly, sign of a polite appeal to one addressee. In addition, there is an abbreviated version of this greeting, ‘Hello’, which is quite common among children and young people, but does not receive universal recognition ’from the adult public, because is only “half polite”. Suppose that this reduced form of greeting is due to the same linguistic tendency to simplify as in English (*Hello - Hi, Good morning - Morning*, etc.), but their cultural foundations are different. If the English have a desire to reduce the statement to a minimum due to English rationalism, the desire to save time (save time), and also to take it as little as possible from the interlocutor, then the Russians have such a direction of development, rather, with the reluctance to pronounce a long word (difficult to pronounce) with laziness. That is why the Russian *“Здрасьте”* does not take root in the environment of educated, educated people, because in the subconscious mind is still a sign of a lack of education.   Greetings *‘Доброе утро’, ‘Добрый день’, ‘Добрый вечер’* are not so common in modern Russian linguistic culture. Initially, they were also a wish for good, but over time this value was almost lost, and today it is preserved, perhaps, only in the communication of older people in formulas like *‘Доброго вам дня’, ‘День добрый’*. The main purpose of these combinations is a greeting used by representatives of the older age category among themselves, sometimes within the family (*Доброе утро*), at work among colleagues. Abbreviated versions of these formulas are not. This greeting is not typical for an official address to the public, in this case, its place is taken by *‘Здравствуйте’.*
       The next Russian greeting, which occupies a strong position in the language, is *“Привет”*. This is an informal greeting, used often and in different situations of communication: between peers, family, colleagues, friends. This greeting is characteristic of communicants connected by equal, friendly relations.       There are three parts to the English greeting: the immediate greeting formula *(Hello, Good Morning, Good Afternoon, Good Evening),* an address (Mr. Wright, Nick, Ladies and Gentlemen) and an element of the so-called ‘small talk’, characteristic of English speech communication (Larin 2003). *Good morning, Good afternoon, Good evening* are used more often in a formal setting. They also include two components: ‘good’ - ‘good, pleasant’ and the name of the time of day. The abbreviated forms of these greetings *Morning, Afternoon,* *Evening* are less formal and have a hint of democracy, are a sign of equality between the communicants. There is clearly a tendency to reduce, simplify speech. Perhaps, such a speech simplification in its own way symbolizes the processes of democratization of society, the reduction of the distance between various categories of its representatives: age, social.   In English, there are also such formulas of greeting as *‘How do you do’* and *‘How are you’* (abbreviated *‘How’re* *you’*). The first (lit. *‘How do you do’*) is the least common, because used in the situation of official dating.

**Conclusion**

 The work is a comparative study of the concept of “politeness” in the English, Russian and Kazakh languages, carried out in the framework of the study of mental processes related to the storage and processing of information obtained through the language. The need to refer to the conceptual model of the word “politeness” is explained by the vastness of its content, as well as the ability to compare its distinctive components in different languages. A comparative analysis of the synonymous series of the word “politeness” in the English, Russian and Kazakh languages ​​allowed us to identify such common components as educated, educated, with good manners, pleasant to talk to. At the same time, the following components were noted as distinctive: courtly, gallant, polished, refined, finished, urbane, good-mannered, mannerly (well-mannered, refined, aristocratic) and ingratiating, oily-tongued, unctuous, obsequious (flattering , servile, ingratiating) in English, friendliness, gentleness in circulation in Russian, *ибадат, ибалы, кiшiпейiл* (simple, modest, shy) и *iзеттi* (respectful) in the Kazakh language.
 The study provided an opportunity to identify the associative links of the concept of “politeness” among representatives of English, Russian and Kazakh linguistic cultures. Among the most significant distinctive group associations, the following were noted: hospitality, respect for elders in the Kazakh language, sociability, sincerity, goodwill, sincerity in Russian and etiquette, secularism in English.

 Thus, a comparative study of the concept of “politeness” in the Kazakh, Russian and English languages, as a result of which its distinctive components were revealed, confirms the idea of ​​the cultural dependence of the content of the concepts.

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