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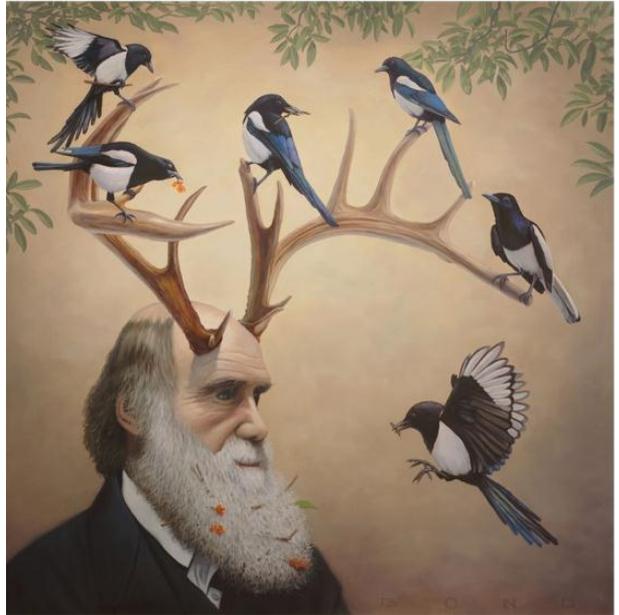
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Features of the realization of the teaching of the category of politeness

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Abstract

In this article, an attempt is made to identify the specifics of the functioning of the category of politeness in Chinese and its linguistic means via semantic-stylistic and comparative methods. As a result, in Chinese the use of certain polite words in speech depends on the specific situation, the context of communication and the social status of communicants. In conclusion, studying of any foreign language as a means of communication should go in hand with learning the cultural aspects of the country and its people.

Keywords: Category, Politeness, Chinese, Russian, Politeness.

Características de la realización de la enseñanza de la categoría de cortesía

Resumen

En este artículo, se intenta identificar los detalles del funcionamiento de la categoría de cortesía en chino y sus medios lingüísticos a través de métodos semántico-estilísticos y comparativos. Como resultado, en chino el uso de ciertas palabras educadas en el habla depende de la situación específica, el contexto de la comunicación y el estado social de los comunicantes. En conclusión, el estudio de cualquier idioma extranjero como medio de comunicación debe ir acompañado del aprendizaje de los aspectos culturales del país y su gente.

Palabras clave: Categoría, cortesía, chino, ruso, cortesía.

1. INTRODUCTION

The success and effectiveness of intercultural communication depend not only on knowledge of the language. Language is the first prerequisite for communication, but it is also important to know the culture of the people, their traditions, values, and customs. As part of the study of the features of communicative behavior in Chinese linguistic culture, the study of the category of politeness is the particular interest. Politeness is traditionally used to denote various means of linguistic expression of relations between interlocutors.

The category of politeness is the main one in the framework of intercultural business communication strategies in linguistics. As a scientific object, politeness attracts the attention of many domestic and foreign linguists. The theory of the category of politeness examines such issues as the development of the concept of politeness, the study of social and psychological factors that determine the forms and functions of polite behavior, and the description of the linguistic expression of the principles of politeness.

2. METHODS

To conduct the study, the authors used a system of general scientific and interdisciplinary methods that are used in linguistic:

semantic-stylistic method aimed at analyzing the relationship between means of expressing politeness and the general stylistic coloring of functional styles; comparative method, which serves as the knowledge of differences and similarities of translations in two languages.

3. RESULTS AND DISCUSSION

Politeness is a national-specific communicative category, the content of which is a system of ritualized strategies of communicative behavior (linguistic and non-linguistic) aimed at harmonious, conflict-free communication and adherence to socially accepted norms in international communication (establishing, maintaining and terminating interpersonal contact). The concept of politeness in different cultures is different, and in different ways, it is reflected in the language. Politeness is abstracted from specific people ethical category, which was also reflected in the language, which, of course, should be studied linguistics.

In the large Chinese-Russian Dictionary there are words that contain semantic components of the concept of politeness: 礼貌 *lǐmào*, 谦和 *qiānhé* and 客气 *kèqì*. These words have common semes: compliant, modest, peaceful, courteous, observing the rules of decency. In the Big Russian-Chinese Dictionary, politeness is translated as 礼貌 *lǐmào* politeness, 谦和 *qiānhé* modesty, and 客气 *kèqì* ceremony. In dictionaries, politeness is referred to as in politeness, consisting of two

words 礼 *lǐ* and 貌 *mào*. 礼 *lǐ* means etiquette, rite, ritual, bow, polite, rules of politeness, decent; 貌 *mào*- appearance. Thus, to be polite in Chinese means to observe the rite (ritual) and the appearance that corresponds to the situation. In the large Chinese-Russian dictionary, the word 礼貌 *lǐmào* politeness gives the following definition: linguistic expression of modesty and reverence.

Thus, we can say that politeness is the observance of the rules of decency in speech and deeds, the manifestation of good breeding. Politeness is the basis of etiquette behavior and a necessary feature of any communicative act.

In language, the term politeness is traditionally used to denote different means of linguistic expression of social relations between speakers. These social relationships can be divided into two types: positive and negative politeness. Positive politeness is associated with linguistic expression of solidarity, the inclusion of the interlocutor and other persons in the same group with the speaker. Negative politeness signals the speaker's self-restraint, his desire to avoid conflicts. Such politeness strongly depends on the structure of hierarchical relations in society and the social distance between speakers.

Positive politeness is expressed by the solidarity of the speaker with the listener. Negative politeness is characterized by giving the listener freedom of action. This strategy is peculiar to the traditions of Eastern culture, and it is usually considered the norm of politeness. J.

Searle identified 5 major classes of illocutionary acts: the principle of cooperation, courtesy, interest, and *ang anna* (favored), noting that the priority of their value depends on cultural, social, linguistic factors: for example, in East Asian cultures modesty is valued higher. For example, the essence of Chinese politeness is to belittle yourself in the eyes of others, respect and praise your interlocutor.

However, from a cultural point of view, the connotation of the modesty of the Chinese is different from the modesty of J. Lich in many ways. First of all, Chinese modesty is the humiliation of oneself, the avoidance of praise. In Chinese, cultivation is the foundation upon which politeness is built. While in English culture, modesty is a strategy to minimize self-praise. That is why, as a rule, it is difficult for native speakers of English to understand Chinese expressions that, when used in reference to the English, will have a negative meaning, while among Chinese they are polite and appear only from modesty (YANG, 2009).

The Chinese can tell lies so that the interlocutor does not lose his Face. They rely, as a rule, on the fact that their opponent will correctly assess the situation and draw the appropriate conclusions – and therefore it does not matter what it was said. Therefore, from all participants, naturally, like-mindedness is required. But due to the difference in cultures, it is difficult to achieve. Since language and culture are inseparable, vocabulary is interconnected with culture. Based on this fact, S. Glushkova suggests entitled vocabulary that is relevant, polite, infallible and does not violate traditions and canons in

that and in another language, does not destroy the context, and does not lead to a deadlock communication process — culturally independent. In turn, along with culture-independent vocabulary, there is a culture-dependent language, which may have equivalents in another language, but not carry the same semantics or be used in the language being compared (MAO, 1994).

Culture-dependent vocabulary is polite vocabulary, which in standard identical situations is present in the same language, and its equivalent is absent in the language being compared. Culture-independent vocabulary is polite vocabulary, which, when translated from one language to another, will also remain polite and will not violate the speech act. According to the theory of Mao L. based on the concepts of the person in Chinese. 面子 miàn zi (face) and 脸 liǎn (face) – a face is a respectability and/or respect that a person can demand for himself from others, by virtue of his position in his social hierarchy and the degree to which he is believed to function appropriately, in the position that corresponds to his usual behavior. There are two kinds of Chinese discourses – invitations and suggestions – to show that these situations of communication revolve around Chinese 面子 mianzi and 脸 lian. They convey Chinese politeness and a Chinese desire for an ideal social identity (HONG, 1985).

The extent to which one wants to affirm the true self in situations and the extent to which everyone wants to preserve the social self-changes in accordance with the cultural orientation on the

conceptualization of the self. In individualistic cultures, recognition of I occurs on the basis of personal achievements and process self-realization, whereas in a collectivist culture, recognition of I comes on the basis of attribution of status, role of relationships, family reputation and/or reputation in the work sphere. The idea of I, which is the basis of Western studies, is extremely individualistic, purposeful and autonomous. This concept of I, however, is not quite appropriate as a basis for Asian relations. Asia's I is more collectivist, one that is more related to membership in a group, such as family or working groups (FORMANOVSKAYA, 1989).

People in individualistic and collectivist cultures carry different meanings of facial content. In individualistic cultures, a person is mainly associated with his own dignity, self-presentation, self-worth and self-realization, and in a collectivist culture, a person is more concerned with what others think about their value. There are four basic concepts that underlie the Chinese concept of politeness: respect for others (deference), self-humiliation (modesty), warmth for others (behavioral warmth), and refined language standards. Gu Yu says that Chinese politeness is characterized by a tendency to vilify oneself and respect others. Each of the language levels is characterized by the presence of markers of politeness, which are one of the most important guarantees of successful communication. Lexical, grammatical and syntactic means of expressing politeness to one degree or another exist inseparably in the language, therefore, considering the vocabulary, we have to partially refer to grammar and syntax (LARINA, 2003).

At the very beginning of the first part of the first volume of the Chinese language course, the expressions used in the class are presented, a large proportion of which are polite, both for teachers and students. Using classroom expressions in Chinese is one of the most effective ways to include students in language activities. The greeting, the teacher's requests, the tasks pronounced in Chinese mobilize the attention of the students, create the need to use the acquired knowledge and get new ones. At the same time, switching from communication in the native language to foreign language activity takes place. In the future, it will help students learn to absorb new material, in our case, means of expressing politeness, since there will already be a base based on expressions already mastered earlier with markers of politeness (BROWN & LEVINSON, 1978: KORD, NOUSHIRAVANI, BAHADORI & JAHANTIGH, 2017: MELO, BEZERRA, DANTAS, MATOS, DE MELO FILHO, OLIVEIRA & MACIEL, 2017: MOHAMADTAGHI, HEJAZIDINAN, SHAMSIPOURDEHKORDI & SAEMI, 2018).

Students are immediately taught the correct use of the words polite greetings and apologies, polite requests and thanks, apologies and farewell: 老师好! lǎoshī hǎo! –Hello, teacher!, 请您在满一点儿! qǐng nín zài mǎn yīdiǎnr! –Speak more slowly, please!, 请您再说一遍! qǐng nín zàishuō yībiàn –Repeat, please!, 对不起, 我迟到了。duìbùqǐ, wǒ chídào le –Sorry, I am late, 谢谢老师! xièxiè lǎoshī –Thank you, teacher!, 再见! zàijiàn –Goodbye!. The following polite phrases are presented to teachers: 同学们好! 现在上课! tóngxuémen hǎo!

xiànzài shàngkè –Hello students! Let us begin the lesson, 请看黑板！
qǐng kàn hēibǎn –Please, look at the board!, 请听我发音！ qǐng tīng
wǒ fāyīn! –Please, listen to my pronunciation!, 有问题请问。 yǒu
wèntí qǐngwèn. –Please, ask if you have questions, 请把作业交给我。
qǐng bǎ zuòyè jiāo gěi wǒ. –Give me your homework, please. The use
of these expressions trains any foreign language activity.

This means that students will have the need to speak a foreign language, due to personal motives, rather than a learning need, and thus learning and understanding the means of expressing politeness will be easier and faster (GLUSHKOVA, 2011).

Already in the second lesson of the first volume of the textbook, at the initial stage of learning Chinese, words of circulation are presented that play an important role in the representation of politeness in speech communication: 小姐 xiǎojiě, 爷爷 yéyé, 奶奶 nǎinai, 您 nín, 阿姨 āyí. The second volume of the textbook gives additional words of the address 夫人 fūrén and 爱人 àirén, as well as a detailed explanation of the prefixes of respectful treatment in the fourth lesson of the second volume:

When referring to relatively familiar people, in China it is common to use the construction of 小 + surname if the interlocutor is less than the speaker, and by older age –老妈+ surname. The word 老 lǎo is added when referring to the mother or father and carries a shade of reverence. This lesson also presents relevant examples: 小林 xiǎolín, 小赵 xiǎo zhào 老王 lǎo wáng 老张 lǎo zhāng, lǎo mā, 老爸 lǎo bà. It should

be noted that the presented lexical means of expressing politeness are quite widespread and are used in the daily life of the Chinese (SORL, 1986: 12).

The greetings in the teaching course Chinese language course are considered at two language levels: lexical and syntactic; and expressed mainly in speech clichés, robust lexical units. The primer in the fourth lesson presents the following stable lexical expressions: informal, equisocial: 你 去 哪 儿? –Where are you going and 你 吃 了 吗? –Have you eaten? and formal: 您 好! nín hǎo –Hello!, 您 身 体 怎 么 样? nín shēntǐ zěnmeyàng –How is your health?, 欢 迎 您! huānyíng nín –Welcome!, 你 很 高 兴! rěnrènshì nǐ hěn gāoxìng –I am glad to meet you!. The use of these expressions trains any foreign language activity. That means that students will have the need to speak a foreign language due to personal motives, rather than a learning need, and thus learning and understanding the means of expressing politeness will be easier and faster (SMITH, 2003; UREY, 2018).

The category of politeness in educational materials is also considered at the syntactic language level, and the sentence is the main syntactic unit. According to its structure, completeness, length, one can determine the main differences between polite and impolite speech. It is necessary to begin with the fact that full sentences are characteristic of polite speech acts. Syntactic means of expressing courtesy greetings are considered only in the second volume in the sixth, fourteenth lessons, presented by an exclamation and interrogative constructions: 你 吃 了 吗? nǐ chīle ma (you ate). In the latter case, a rhetorical

question is obvious, which in this case does not imply an affirmative answer. The interrogative design in this case also presents polite expressions for attracting attention with additional connotation, since attracting attention usually means a request or a question (GU, 1990).

As a marker, to attract attention, apologies are often used that give rise to the beginning of a conversation and serve as a means of attracting attention. A polite sentence is also expressed with the help of an inquiring syntactic construction: 你也来参加, 好吗? *nǐ yě lái cānjiā, hǎo ma* (join in too, okay?). For subsequent levels of studying peculiar fixation reviewed and earlier learned syntactic structures. In the first volume of the textbook complex, the category of politeness is mainly represented at the lexical and grammatical levels. Markers, that serving the expression of requests and sentences, are not distinguished by great diversity in the lexical plan. In the fifth lesson of the first volume, there is a recurring word 请 *qǐng* (please): 请进! *qǐng jìn* (please come in), 请坐! *qǐng zuò* (please sit), 请喝茶! *qǐng hē chá* (please sit down).

As for grammatical means of expressing politeness, they are mostly represented in the first volume of textbooks. A large number of grammatical constructions for expressing polite requests or sentences can be found in almost every dialogue of educational texts. Presented in the CLC a few lexical means for expressing politeness are framed by various grammatical means to impart even greater politeness. For the representation of the category of politeness, in particular for the

implementation of the request, here are several modal verbs: 能 néng (to be able/able), 可以 kěyǐ (possibly), 要 yào (to want/intend/ desire) and 想 xiǎng (to want/desire). All modal verbs are presented in the twenty-fifth lesson of the first volume so that students can immediately learn and see the features and differences of each of them. Subsequently, according to the author, this will prevent the occurrence of mistakes associated with the use of these modal verbs.

The polite sentence, in turn, is considered from the point of view of grammar in the first volume, introducing the modal particle 呢 ne and particle 吧 ba from the sixteenth lesson for the beginner level. In the notes to the text of the lesson explains how 吧 modal particle is used at the end of a sentence to express a request, advice, discussion and approval. Students, at different stages of learning Chinese, are provided with two different ways of expressing a polite apology. At the very beginning, in the section of the fourteenth lesson of the first volume, students learn about the expression 对不起 duìbùqǐ (sorry), which is used only when expressing sympathy to a participant in the communication process, or when there is an urgent need to disturb someone. In the initial lessons on the Chinese Language Course, the student is introduced to a common phrase that is introduced in the twenty-fifth lesson of the first volume such as 哪里 哪里 nǎlǐ nǎlǐ (you are too kind). In these textbooks, the phrase 哪里 哪里 nǎlǐ is the final phrase for some speech situations.

In the sixth lesson of the intermediate level, the CLC presents another response to the compliment – 马马虎虎 mǎmǎhūhū (a modest response to praise), which shows features of Chinese behavior, and is a vivid example of culture-dependent vocabulary. The final means of expression presented in this CLC is the lexical units that are used during parting. The most common expressions are 再见 zài jiàn (goodbye) and 明天见 míng tiān jiàn (see you tomorrow), first introduced in the third lesson of the first volume, which are informal in nature. But already in the fourth lesson of the second volume, we can find another lexical unit – 慢走 màn zǒu (take care of yourself), which can be distinguished into the culture-dependent vocabulary. From the considered linguistic means of expressing the category of politeness, we can conclude that they are considered at the main three language levels of the Chinese Language Course training and methodological complex: lexical, syntactic and grammatical.

In the first volume of the educational-methodical complex, the main focus is on the lexical means of expressions of the category of politeness, and also most of the grammatical and syntactic structures are considered. The second volume can be considered as a fixing stage of the past materials in the category of politeness, only complementing some markers of politeness with new constructions and lexical units. The third volume was not considered as a source of information about the category of politeness since it lacked any speech situations, dialogues.

Although polite speech units can also be found in the presented texts, mainly monologues, which are the fixing links of previously passed means of expressing politeness, the emphasis in the last volume of the Chinese Course is translated into intensive replenishment of the lexical vocabulary. In Chinese language the implementation of the category of politeness has its own characteristics: 1) there is a special group of words for courteous and respectful treatment of relatives and people of age; 2) the use of certain polite words in speech depends on the specific situation, the context of communication and the social status of communicants.

4. SUMMARY

After analyzing the educational course Chinese language course, we came to the conclusion that courtesy markers are widely used in textbooks and are considered at three main language levels: syntactic, lexical and grammatical. Moreover, the main source for replenishing the word-stock of polite words and constructions at each level of instruction are lexical means of expressing the category of politeness, with the help of which the variety and depth of polite phrases is achieved. For the first two volumes of textbooks, it is assumed that the learner will fully master the communicative competence in the category of politeness. In the third volume of textbooks, the emphasis on polite constructions and words is absent, and is translated to consolidating the previously learned markers of politeness and replenishing the new lexical vocabulary.

5. CONCLUSIONS

Studying any foreign language as a means of communication should go in hand with learning the cultural aspects of the country and its people. First of all, language is in existence in the world of its speakers and learning of any language without considering this world, the country (geography, the population), culture, history, turns it into a passive language. Eastern scholars divide the category of politeness in accordance with the types of sociocultural characteristics of society. So, they propose to divide the culture into an individualistic one, in which a person is connected with self-presentation, self-worth and self-realization, and collectivist, in which a person is concerned with what others think about their own values. As a result of studying the main literary sources on Chinese culture, we came to the conclusion that the concept of a person of collectivist culture is characteristic of Chinese culture.

The content and arsenal of tasks in textbooks are based on a practical task, and more specifically, on the ability to enter into communication. In the implementation of the communicative act at a particular level, on the basis of the ability to enter into intercultural communication, important educational and educational tasks are being solved. The speech situations presented in the «Chinese Language Courses» are aimed at achieving the practical goals of the learning process, which reflects various categories: the Chinese language environment, and also have general educational and educational

significance that helps the formation of each student as a communicator.

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