

Politeness in Associative Consciousness of the Tajik Youth: Results of Association Experiment

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Abstract—The paper is devoted to identification of specifics of associative centers of the category “politeness”, national and cultural specifics through the analysis of verbal communication components and to establishment of the main features of understanding of the analyzed category by representatives of the Tajik youth. When starting communication, people do not only share information, but also express various attitudes to each other. In a statement addressed to a partner in communication, the speaker is able to transfer love, friendliness, hostility, including different shades of such attitude ranging from pointed respect to demonstrative disrespect. All cases of respect and benevolence towards a partner in communication are unite by the concept “politeness”. The study of “politeness” on the basis of the association experiment conducted among young people is methodologically aimed to identify national and cultural specifics of its perception in Tajik linguocultural space.

Keywords—*politeness; culture; associative center; association experiment; language consciousness; speech etiquette*

I. INTRODUCTION

1. Problem statement

Politeness as a subject of study is highly specific since on the one hand, is the subject of study within various disciplines, and on the other hand, it directly represents the component of such concepts and phenomena as speech etiquette, one of the ways to achieve an objective and avoid a conflict, standard of speech and linguistic manipulation, as well as tolerance.

Politeness within a language is a term traditionally used to define various means of language expression of social relations between a speaker, an addressee and the people referred to in a speech [1].

The specifics of speech etiquette as a component of the category of politeness is that it characterizes both everyday linguistic usage and a language norm. In fact, the elements of speech etiquette are present in everyday usage of any native speaker, which easily identifies these formulas in a flow of speech and expects their use from an interlocutor in certain situations. The elements of speech etiquette are acquired so deeply that they are perceived by “naïve” language consciousness as part of everyday, natural and routine behavior of people [2].

2. Literature review

The Explanatory Dictionary of Russian by Ushakov gives the following interpretation of a word: “Politeness – courtesy, refinement, respect for everyday decorum” [3].

As the majority of scientists note, politeness is one of the basic elements of interpersonal communication. Politeness serves a powerful and major regulator of human in communication towards the achievement of efficient social interaction.

The word “polite” in the dictionary of Russian language is interpreted as follows: “The one observing the proprieties; courteous, affable” [4]. In terms of linguistics, in general “politeness” means respect for others.

N.I. Formanovskaya – one of the most outstanding researchers of the Russian speech etiquette, describes politeness in the following way: “Politeness belongs to culture. Through politeness we demonstrate the culture of behavior typical for us, the culture of communication” [5].

In her other book she also writes: “Politeness can be a sincere quality of a person, his learned behavior mainly caused by family and partly by school education; politeness may be also a mask deprived of deep inner nature, manifestation of external signs of respect, but nevertheless it is much better than rude forwardness, vulgar grin instead of a smile” [6, pp. 12-13, 125-126].

Describing the means of expression of politeness in the Russian language V.E. Goldin writes that: “In Russian politeness and impoliteness are defined by such words as politely, impolitely, correctly, courteously, gallantly, arrogantly, haughtily, rudely, pompously, pretentiously, ceremoniously, etc.” [7].

Describing the role of politeness and its relation to speech etiquette, N.I. Formanovskaya writes: “The role of verbalization of politeness may be attributed to speech etiquette, however the relation is more complex here: both speech etiquette and politeness implement the adopted rules of decent behavior of people with each other. However, speech etiquette is still specialized on establishment, maintenance, disconnection of contact between communicators, therefore phatic function of a language is its main function definitely within the accepted social relations, statuses and roles in the hierarchy of senior/subordinate/equal and friend/foe”.

3. Problem statement

To understand how native Tajik young people understand politeness, we conducted the association experiment based on verbal associations of respondents. This method of linguistic study was chosen since it allows collecting data on the attitude of respondents to the studied phenomenon expressed in the native language, understanding how the communicative environment forms the associative consciousness of a person, affects his attitude and, finally, identifies ethnocultural specifics of the studied problem.

The method of a free association experiment includes the presentation of stimulus words to respondents, to which they shall respond with any verbal reaction coming to their mind. The processing of results of a free association experiment makes it possible to interpret the generated associates as a reflection of certain conceptual signs of the studied concept [8].

The methodical basis for the analysis of the associative field included such works as “Semantic and cognitive linguistic analysis” by Popova Z.D. and Sternin I.A. [9], “Experimental methods in linguistics” by R.M. Frumkina [10], “Psycholinguistic description of values” by I.A. Sternin [11], etc., as well as the study of scientists of the Department of Theoretical and Applied Linguistics of Russian-Tajik (Slavonic) University concerning experimental study of national consciousness, ethnic stereotypes and associative centers (“Tolerance (intolerance) as a subject of scientific research and methodological approaches to its study” by D.M. Iskandarova, A.Yu. Fomina [12], “Monitoring of national identity and ethnic stereotypes in the university environment of the Republic of Tajikistan” by D.M. Iskandarova [13], “Associative center “Tajik” in language consciousness of young people” by Z.A. Gulova [14].

The association experiment resulted in the study, which results are reflected in the articles of Iskandarova D.M., Shambezoda Kh.D., Ladygina O.V., Davlatmirova M.B., Karimova N.I. [15; 16; 17].

II. RESULTS AND DISCUSSION

The experiment was conducted through a survey. The respondents were suggested to explain how they understand the word *politeness*, to characterize a polite person, to give examples of both polite and impolite behavior, to answer some questions.

The survey was conducted in Russian and Tajik languages. The questionnaire was carried out in 2017-2018 in Dushanbe. The respondents represented men and women from 20 to 24 years old having incomplete higher education. The total number of respondents was over 100 students.

The respondents were suggested to provide their associations to the word *politeness*. Quite interesting results were obtained as a result of data processing. First of all, the students answering a question how they understand the word *politeness* showed surprising uniformity in answers. In general, the answers were brief and concrete.

1. Results of the survey in Russian language

Below are the most frequent word associations:

Politeness is:

respect-19, good manners-12, kindness-9, ability to communicate with people with respect and tact-8, personality trait-7, education-5, good breeding-5, internal culture-5, tactfulness-3, respect for morals and rules of etiquette-3, nobility-3, sensitivity-2, respect for ethical standards-2, one of the standards of behavior in society-2, respectful attitude towards all people-2, tolerance in relation to people around-2, quality of a person that respects others-2, mutual respect-2, a person is grateful for help-2, affability, courtesy, character trait, victory over politeness, modesty, important personal quality, nice personal feature, unimpassioned and competent speech, behave slightly better than necessary, respectful address and attitude to people around, assistance to people especially elderly, personality trait which shall be raised in childhood, manifestation of due respect for each person, loyal attitude to all, when someone talks to someone using well-spoken words, good nature, soft communication, adequate behavior, culture, honesty, politeness, courtesy, ability to constrain negative emotions and to show positive one, ability to avoid inconvenience, ability to gloss over not hurting a person, quality of a person, ability of a person to listen with attention and care.

A polite person is:

a well-mannered person-28, a person with good manners-9, a kind person-8, a tactful person-7, a person able to communicate with respect-6, a person who respects himself and others-6, attentive-4, a reserved person-4, cultural person-4, a person respecting others-3, a noble person-3, a person making concessions-2, sensitive-2, courteous-2, a person complying with elementary rules of etiquette, a hypocrite, livable, high-moral and polite, strong person, addressing on formal terms, the one who helps in difficult situations, hence, first of all the one who respects others, a person complying with these norms, a person who will not forget to thank for help, me but not exactly, a person who complies with the rules of etiquette, a person that helps someone despite everything, not haughty, benevolent, joyful person, tender, a man worth someone salt, able to be at hand in time, a person who is not rude.

Please provide an example of behavior which you consider polite:

to give up the seat in public transport-19, affability-9, respect for people-8, elementary words as “thank you”, “goodbye”, etc.-8, to help a person in a difficult situation-5, ability to listen-4, observance of standard rules of etiquette-4, polite when talking to people-3, to smile and ask about health at a meeting-3, to address in a formal-you mode-3, to open a door to another person-3, to offer a hand getting out of the transport-3, to greet on meeting-3, not to be rude-2, to use a word “please”-2, clear speech-2, agreeable communication style-2, will apologize if caused inconveniences, use of a word “excuse me” before asking for something, calm reaction in a conflict situation, cheerful communication without any negative signs, excuse me, could you help me, static

tone, unobtrusiveness and benevolence, compliance, calm talking manner, does not get personal, norms of communication, to thank for a gift/entertainment, observance of elementary rules of conduct, polite speech, for example, someone politely asked to give his phone, shall be very modest even if you are considered a rich and wealthy person, the President of Russia V.V. Putin, will you be so kind and give this book to Mr. Petrov please, animal and children abuse, be attentive to requests, attentiveness, not boorish behavior, to respond modestly to unpleasant questions, to rise when a senior person enters the room, affable, ability to behave in society, be particular in speech, to create comfort for each other, subordination, to help with bags, not to interrupt, not to kick up a bobbery, to ask about age.

Please provide an example of behavior which you consider impolite:

roughness-36, rudeness-15, abusive words-11, to accidentally push a person and not apologize-7, ignorance-5, impudence-3, a person who has no education-3, interruption-3, not to give up the seat in public transport-3, to raise voice-3, to chew a gum while talking-2, fieriness-2, non-compliance with norms of communication-2, aggression in relation to others-2, ignorance of etiquette-2, impudent address to people-2, do not give way to ladies/women in a queue-2, not to greet on meeting someone-2, to wear a hat in a room/to be late, to insult someone, to swear, to ignore, to point at defects, to urinate on a street, in relation to a stranger to begin the speech with eh hey, or you, fault-finding, misunderstanding, insults, a person is rude despite the fact that you helped him, loud rough speech, non-compliance with subordination, interference into the conversation of others, when a person talks about himself without listening to others, disrespect, to enter a room without permission, the U.S. President D. Trump, having no sense of delicacy, do not respect seniors, talebearing, to argue, to position yourself above others, rude gesticulation, to shout at someone, to pay poor attention to a woman.

2. *Results of the survey in Tajik language*

Odob – in (Politeness is):

Akhloki khamida-4 (good manners), tarsi guftor va raftor bo shakhsoni digar-3 (communication manner with other people), nizomi majnavii inson-2 (moral features), khubtarin hislati odamon ast-2 (the best qualities of a person), khurmatu ekhtirom-2 (respect and esteem), tarbiya-3 (education), khusni inson ast-2 (makes a man), raftori khub dar chomea-2 (appropriate behavior in society), odob in sifati insonist-2 (politeness is a personality trait), nizomi meyorkhoi majnavii inson-2 (moral qualities of a person), raftori majnavii инсон ast-2 (is a moral behavior of a person).

In isolated cases the respondents gave other characteristics: akhlok-1 (moral), raftor, tarzi sukhangui va gaira meboshad-1 (behavior, way of conversation, etc.), nishondikhandai shakhsiyati inson ast-1 (is an indicator of personal identity), akhlokhi namunavi-1 (model behavior), yakumin nishondikhandai zaboni inson-1 (the first indicator of the speech of a person), khurmat, khulku-atvor va raftori inson ast-1 (respect, ethics and behavior of a person), silokhest, ki

shakhsro bo on shinokhta meshavad-1 (a way to recognize a person), raftori namunavi-1 (good behavior), khislatast, ki odamro, sokhibekhtirom menamoyad-1 (a quality making a person respected), padidai nodire ast, ki na khar yak shakhs sokhibi on ast, va dar nazdi oila-1 (rare quality which not everyone has, in the opinion of family), pazhukhishi falsafavii akhlo va majnaviyot-1 (philosophical study of ethics and morality), tarzi durusti raftori shakhs ast-1 (correct behavior of a person), madaniyat, tochi sari inson ast (culture, to be up to), ba kalonsolon salom dodan-1 (to greet the seniors), khushmuomilari-1 (sensitivity, politeness), odami khondagi boodob ast-1 (educated person is always well-mannered), khislati insonro anik mekunad-1 (defines a character of a person), khulku atvori nek doshta-1 (a person having good behavior and manners).

Shakhsi boodob – in (A polite person is):

Shakhse, ki doroi pindori nek, guftori nek va raftori nek ast-6 (a person with good thinking, speech and behavior), shakhsest, ki khushmuomila ast-6 (delicate and tactful person), shakhsest, ki kalonsolonro khurmat mekunad-4 (a person having respect for seniors), shakhse ki digaronro khurmat-2 (a person respecting others), shakhse ki ba digaron yori merasonad-2 (a person helping others), mekhrubon-2 (kind), raftori khub-2 (good behavior), shakhse ki boakl khash-2 (clever person), shakhsi bomajrifat-2 (intelligent), shakhse meboshad, ki bo zaboni khush sukhan meronad-1 (a person nice to talk to), shakhsest, ki choi guftani gapkhoi gunogunro medonad-1 (a person who knows what and where to speak), pokvichdon-2 (honest), gamkhor-1 (careful), dilsuz-1 (sympathetic), bojmarifat-1 (educated), on nafare, ki bo sukhanguii khud akhmiyat medikhad-1 (a person who pays attention to his speech), kasest, ki khamaro khurmatu ekhtirom mekunad-1 (a person who respects everyone), odami khushguftor va bosavod-1 (friendly and educated person), kasest ki khudashpo idora karda metavonad-1 (a person able to be self-controlled), yake az khislatkhoi bekhatarini inson boodob budan ast / dar tamoni choi chi tavr raftori kardanashro donad-1 (one of the best qualities of a person to be polite / understanding how to behave everywhere), shakhsi boodob boyad volidainashro khurmat kunad-2 (a well-mannered person shall respect his parents), bo khama khushraftor ast-1 (behave politely with everybody), shakhse, ki bo davlat ast-1 (a happy person), boadab va rostkor-1 (approximate and decent), odami bomadaniyat-1 (civilized person), mujtabar-1 (respected), bologuzar-1 (esteemed), giriftani tarbiya az padaru modar-1 (to receive parental education), shakhse, ki baroi digaron namuna va ibrat ast-1 (a role model), khurmat kardani volidain, shakhse meboshad, ki dar khayoti khud ba kullakhoi baland merasad-1 (to respect parents, a person who will achieve success in life).

Yagon misole peshnihod namoed, ki onro Shumo hamchun khushmuomilagi baho doda tavoned (Please provide an example of behavior which you consider polite):

hurmati kalonsolon-6 (to respect seniors), raftori nek, kirdori nek-3 (good deeds and behavior), assolomu alaykum-3 (greeting), boodobona sukhan rondan bo shakhsi digar-2 (to talk to someone with respect), ba pironsonlon yori rasondan-2

(to help elderly people), durust salom dodan-2 (to greet properly), bo volidain bo ehtimom raftor kardan-2 (to treat parents with respect), raftori khub, hushguftor-2 (good behavior, polite address), tashakkuri ziyod-1 (thank you very much), minnatdorom-1 (thank you), iltimos soat chand shudaast-1 (would you kindly tell me the time?), ekhtimom padaru modarro ba cho ovardan-1 (to esteem parents), dili kasero naranchondan-1 (not to offend someone), vakte ki bot u sukhan meguyand vat u bo dikkat gush mekuni-1 (to listen carefully when someone talks to you), dili kasero naranchondan-1 (not to offend someone), dar khama kholat orom budan-1 (to be calm in any situation), muomilai khub-1 (good attitude), bo sadoi narmu shirin sukhan guftan-1 (to speak softly and politely), bemalol boshad-1 (if it's not a problem, please), ba man du kilo seb kashed-1 (may I have two kilograms of apples, please), bo sukhanhoi buzurgon va olimon rangin kardani fikr-1 (to enrich your thoughts with quotes of great ancestors and scientists), avval salom bajd kalom-1 (first think, then talk), to kalon sukhan nakunad, sukhan nakun-1 (Don't try to walk before you can crawl!), bo zabon shirin gap zadan-1 (to speak friendly), iltimos maro imruz chavob dikhed-1 (may I go), salomat boshed-1 (bless you), sukhanro sanjida gui, to dustro dushman nagardoni-1 (speak so that a friend does not become an enemy).

Misolero peshnihod kuned, ki on az nigohi Shumo beodobi hisobida shavad (Please provide an example of behavior which you consider impolite):

hurmat nakardan az khud kalonsolonro-5 (do not respect those who are older than you), nohurmati-4 (disrespect), dar joihoi jamiyati gaphoi qabeh zadan-3 (to use abusive language in public places), sukhani kasero hangomi gap zadan buridan-2 (to interrupt someone's speech), hurmat nakardani padaru modar-3 (do not respect parents), dar nakliyot ba kalonsolon choi nadodan-2 (do not give up the seat to elderly people in transport), dar jamiyat raftori bad kardan-2 (to show bad behavior in society), beparvoi, badraftor budan-1 (irresponsibility, to have bad behavior), bo sadoi baland sukhan guftan-1 (to speak in a high key), kalonsolonro khurmat namekunad-1 (do not respect seniors), modarashro dust namedorad-1 (does not love his mother), akhloqi zisht va nopisandi-1 (rude behavior and tactlessness), hurmat nakardan shakhson-1 (do not respect others), badguftor, beodob-1 (rude, ill-bred), shakhsero, ki nameshinosi "tu" bigui-1 (to address a stranger impolitely), Munis imruz ba dars der omad, ba zami in khangomi ba sinfkhona daromadon ba kase salom nadod-1 (Munis was late for classes today, in addition he did not say hello when he entered a room), ba shakhsi az khud calon gap gardondan-1 (to argue with seniors), bo odami az khud kalon sukhan nocho guftan-1 (to tell improper words to senior people), bo shakhsoni begona mekhrubon nabudan-1 (be impolite with strangers), muomilai khub nadoshtan va dagali kardan-1 (to behave bad and be rude), dagalona raftor namudan-1 (to behave roughly), be madaniyati zokhir namudan-1 (to show impoliteness), dar naklijoti musofirkash ba kalonsolon joy namedihand-1 (do not give up the seat to elderly people in public transport), dar joihoi jamiyati tamoku kashidan va tartiboti chamjiyatiro khalaldon kardan-1 (to smoke in public places and to disturb the public peace), chokadi hama tinchai, hama kharay-1 (using local rough

slang), dar bayni jomea raftori bad nishon dodan-1 (to behave bad in society), maro imruz az kor javob dihed, daghalona-1 (let me go from from work, in a rude manner).

III. CONCLUSIONS

The study revealed that politeness is mainly understood as a phenomenon depending on conditions and qualities of certain people – carriers of politeness.

In fact, politeness is not conceptualized as a personal or social need, in Tajik associative consciousness it acts as some form of behavior of people caused by their upbringing, education, profession, etc., but not as a social and personal imperative.

We did not find any sociocultural zone reflecting the relation of a concept to the phenomena of culture of people. The identification zone is not well presented. It shows the personified standard, a prototype of politeness, for example, names of certain people (the President of Russia V.V. Putin, the U.S. President D. Trump (as impolite) acting in linguistic consciousness as reference carriers of politeness/impoliteness.

The concept contains a clear regulatory zone reflecting conceptualization of imperative nature of politeness in a society – “there is a need, it is necessary, it is obligatory (to be polite), it is polite to talk; to give up the seat to seniors; to stand up when a senior enters a room; to comply with the elementary rules of conduct, etc.”, the utilitarian zone – the benefit of politeness is expressed but is insufficiently clear.

In conclusion it shall be noted that politeness in the associative consciousness of the young people of Tajikistan has a bright core formed by cognitive attributes demonstrating brightness indicators:

- respect,
- good manners,
- kind attitude towards others,
- tactfulness,
- good breeding,
- compliance with rules of conduct and decorum,
- good education,
- internal culture,
- nobility,
- sensitivity,
- affability,
- modesty/lack of arrogance,
- unimpassioned and competent speech,
- honesty,
- courtesy,
- ability to constrain negative emotions.

All this brings us to the conclusion on relatively high level of culture and manners of our students.

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