



**SPEECH ACT OF GRATITUDE IN INTERCULTURAL
COMMUNICATIONS (BY THE EXAMPLE OF RUSSIAN, UZBEK AND
ENGLISH LANGUAGES)**

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Annotation:

In recent decades, national and cultural characteristics of behavior have become the subject of research in many areas of the humanities. Gratitude is one of the main communicative categories that regulate behavior. In this paper, the speech act of gratitude is considered as a category of politeness of speech etiquette in intercultural communication on the basis of Russian, Uzbek and English languages.

Keywords: intercultural communication, cultural specificity, speech behavior, speech etiquette, category of politeness, speech act of gratitude.

Modern society in the 21st century, which is developing in the era of digitalization and globalization, is going through a process of interaction of cultures, leading in the end, most likely, to their uniformity. At the same time, each nation strives to preserve its originality, peculiarity, originality, thus trying to assert itself. There is a clash of interests that draws the attention of many scientists to the problem of intercultural communication. Researchers such as S.G. TerMinasova, A.P. Sadokhin, T.N. Persikova, I.V. Denisova, A.P. Eremenko, L.A. Kharaeva and others, consider this problem and give their definitions of this concept. All of them agree that intercultural communications are integral characteristics of a person (society, nation, ethnic group), aimed "at achieving harmony with the outside world and involving knowledge of basic human values, norms of being, which determine the culture of relations with another person and are the basis constructive interaction with other people" [Buranova, Kharaeva 2016: 14–15].

Being one of the most important components of the spiritual culture of a person and society, speech culture is most noticeable to others. Academician D.S. Likhachev wrote: "It is necessary to learn good, calm, intelligent speech for a long time and carefully - listening, remembering, reading, studying. But even though it is difficult, it is necessary, necessary. Our speech is the most important part not only of our behavior, but also of our personality, our soul, mind, our ability not to succumb to the influences of the environment, if it drags on" [Likhachev 2016: 47].

Outside the culture of communication, both the production activities of people and their everyday life are disrupted.



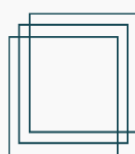
Therefore, in order for the communication system to function smoothly, the relationship of communicants must comply with the following principle: do not accidentally offend a person, do not offend him, but, on the contrary, show him disposition and goodwill. This is facilitated by speech etiquette, which is an essential part of the culture of communication. Being the most important element of national culture, speech etiquette has absorbed stable formulas of communication, accumulated rich folk experience, preserved the uniqueness of customs, lifestyle, living conditions characteristic of the people, thus giving itself a high value.

Each ethnic group has both some rules of speech etiquette similar to other peoples, and specific features peculiar only to it. This is clearly shown by N.I. Formanovskaya on the example of a quote from I. Ehrenburg's book "People, Years, Life": lady, mechanically kisses her hand. The Englishman, outraged by the tricks of his competitor, writes to him: "Dear sir, you are a swindler", without "dear sir" he cannot start a letter ... "[Formanovskaya 1989: 151]. Own, inherent in this particular ethnic group, both similar to universal and distinctive speech patterns are available in Russian, English and Uzbek languages.

We would like to take a closer look at similar patterns of speech behavior of these peoples.

When comparing the situational formulas of the Uzbek, Russian and English languages, it can be seen that the Uzbek speech etiquette differs from Russian and English in more strict adherence to clear sequences, delimitation of certain specific situations and speech etiquette formulas in accordance with the age of the addressee. One of the highest principles among Uzbeks is respect for elders, thanks to which one can gain the authority of the people and achieve success in life. Uzbek speech etiquette differs significantly from speech etiquette formulas adopted in Russian and English. It can be said to be more "democratic"; one example of this is the lack of "you" in the language, as in modern English. Also, in the Uzbek (Adyghe) language there are no such etiquette formulas used in Russian as "Mister", "Citizen", "Girl", and in English "Mister", "Missis" ("Miss"), "Madam", "Sir", etc.

In appropriate situations, Uzbeks use the following speech formulas: when addressing older people, even if they are strangers, non-natives and even strangers, Uzbeks will say: "She" ("Mother"), "Ota" ("Father"), and when referring to the younger generation - "Mening uglim" ("My boy"), "Mening qizim" ("My girl"), "Mening chiroyligim" ("My beauty"). Uzbek speech etiquette envisaged this warm attitude in addressing people of any age in order to cultivate culture, respectful and benevolent attitude towards people, by this they tried to help a person become better than he is at a certain stage. Playing an important role in maintaining relations between interlocutors, gratitude as a speech act, being a universal form, however, has its own cultural specificity. For an adequate understanding of the role of gratitude as a speech act, it is necessary to comprehend the meaning of this word.



Turning to the explanatory dictionary of S.I. Ozhegov, we received the following definitions of this word:

“Gratitude (from “to give thanks”) 1. Grateful. 2. Feeling of gratitude for someone. for the kindness, attention, service. 3. only pl. Words expressing these feelings (colloquial) 4. Official action” [Ozhegov 2008: 94].

In the explanatory dictionary of the English language, gratitude is the feeling of being grateful and wanting to express your thanks [Oxford Advanced Learner’s Dictionary 2005: 678].

From the Uzbek language "minnatdorchilik" is translated as "do good, give thanks." Verbal gratitude is characterized by the type of culture, its values. It is important to emphasize that among Russians, gratitude for the assistance provided in the family or among friends in certain situations is not obligatory, since this is in the order of things. “Russians do not thank them as often as Europeans, but if you thank them for something, then they take this gratitude very seriously,” notes A.V. Sergeeva [Sergeeva 2010: 24].

Russians thank the Russians more often for services rendered, help, gifts, etc., and attach importance not so much to the form as to the content.

For the British, gratitude is an integral part of everyday communication. Gratitude is a means of showing mutual respect and consideration for others. An English proverb says: "It's a good day when your thank you bag is full." The English use words of gratitude much more often than Russians, regardless of the sphere of human activity and the situation of communication (at work, in the family, in communication with friends, etc.).

Below is an example of a response to a letter of gratitude for lunch from the book “Category Category and Communication Style”: Hello T.,

Thanks for your kind words of thanks.

We were delighted to do it for you and your husband.

Sometime you will meet M. Thanks for your kind words about her.

Thanks for inviting us to Moscow.

Firstly I have to meet with our American relations.

Thanks for the Magazines about modern Moscow. What a change in 12 years!

Again thanks, we'll be in touch [Larina 2009: 192].

This short letter expresses gratitude five times. From the point of view, for example, of the communicative norms of the Russian language, gratitude is expressed here very often. This frequency of use has led to the fact that speech formulas of gratitude gradually lose their semantics. According to D. Himes, "the British "thank you" is often more of a formal marker than an expression of sincere gratitude" [Himes 1975: 69].

The English are aware of the weakness of the semantic formula "thank you" and to strengthen it, they use a variety of formulas, resorting to various amplifying words (intensifiers).



So, in addition to thank you, thanks, are used: "thank you so much"; "thank you very much"; "thank you so very much"; "thank you ever so much"; "thanks a lot"; "thank you awfully"; "many or a million thanks", and the expression "very many thanks" can be found in written speech.

Also in English speech there are the following reinforced speech formulas: "I have no words to express my gratitude"; "I can't find words to express my thanks"; "I really appreciate it" or "I am very or so appreciative"; "I don't know how I can thank you enough"; "I can't tell you how much I appreciate this" and many others. In official vocabulary, "thank you very much indeed" is often used. Situational phrases are added to the standard gratitude formulas to enhance the degree of appreciation: "I appreciate your cooperation efforts very much". "I'm much obliged for your efforts." "I'm so grateful for your help." "I would be extremely grateful if you would be able to do that for me."

In interpersonal contacts, in situations where the communicants are familiar, an important feature of English behavior is the expression of sincere gratitude, accompanied by emotionally evaluative remarks.

In Russian, thanksgiving remarks are not so diverse: "thank you"; "Thanks a lot"; "thanks a lot"; "I have no words to thank"; "I am very (extremely) grateful to you (to you)"; "I am so grateful to you (to you)" and some others.

In English communicative behavior in situations of interpersonal contact, when the communicants are quite familiar, one of the important features is the strengthening of the cue of explicit gratitude.

"This can be both an assessment of the object of gratitude, an expression of attitude towards it, and an assessment of the communication partner, his qualities or actions. In some situations, an emotional assessment is even more significant than explicit gratitude, that is, expressing an emotional assessment is sometimes more important than saying thank you" [Larina 2009: 194].

For example, in England, in response to an invitation to dinner or to visit and etc. you can use emotional phrases such as "I'd love to"; "That would be lovely"; "I'd be delighted to come"; "That would be great"; "That sounds great", etc. Since one grateful replica of "thank you" or "thanks" is not enough. In this situation, accompaniment with an emotional-evaluative remark: "I'd love to" is required. "Thank you very much"; "That sounds great." "Thanks for asking"; "It would be great." Thanks.

In many cases, when it is required to give a direct assessment of the qualities of the interlocutor, the gratitude formulas are reinforced with evaluative remarks or compliments addressed to the listener: "Thank you very much". "You're so considerate (generous, helpful, hospitable, kind, supportive, thoughtful), or "You're being extremely kind." "It's the most kind of you." "That's terribly kind." "It's so nice (kind) of you. "You've been most helpful and supportive."



The tendency to increase gratitude with the simultaneous use of several phrases with various intensifiers is often noted in English communication. The following are examples of gratitude for a service, visit, gift, lunch or dinner:

"You're great. Thank you so much. That's fantastic. I really appreciate it."

"I really appreciate that. It's so nice of you. I want to thank you both very much indeed for coming to say goodbye.

"Thank you very much. That's the most amazing present ever. I really love it. That's simply gorgeous."

"The food was gorgeous and I really enjoyed the afternoon. That was great. Thank you very much for a lovely dinner."

One of the characteristic features of English communicative behavior is that when expressing gratitude, the communicants focus on the interests of the partner. This strategy, in our opinion, is emphasized by the frequent use of gratitude phrases, which are defined as a polite reproach in terms of semantics. Namely, situations when one of the communicants gently reproaches the partner for excessive signs of attention or expenses. One of the most common formulas is: "You should not have gone to that much expense." Thank you so much for all the wonderful gifts. "This is too much. You shouldn't have."

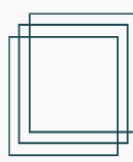
According to T.V. Larina, "in different situations of gratitude, English communicators use at least one more line than Russians [Larina 2009: 343]:

"That's fantastic. I really appreciate what you're doing for me." "Thank you very much" (gratitude for the help). "Thanks a lot. You helped me a lot".

"Thank you very much. You were so kind to ask me and it was a beautiful meal." "You outdid yourself" (thank you for lunch). "Thanks for the invitation". "It was very tasty" (the most typical expression of gratitude for dinner). It should be noted that in English communicative culture, gratitude is not only an expression of gratitude to the interlocutor in response to his actions, but also a frequently used sign of attention towards him, a sign of disposition and respect, which can also be used as a sign of completion of contact.

An integral part of everyday contacts, manifested in words, gestures, deeds and reciprocal good deeds, Uzbeks also have gratitude, which not only implies, but requires reciprocation of love, respect, kindness. The Uzbeks sincerely believed that this would create harmony in relations and would not allow violating the foundations of morality. They strived to ensure that not a single good deed, word, or even impulse was left without a moral response, without attention.

In Uzbek speech etiquette, the formulas of gratitude are: "Rahmat!", "Minnatdorman!" (Thank you!), "Uzoq yashang!" (Live long), "Khudoyim life qullasin" (May God support you. May God be pleased with you!), "Uzok died kuring!" (May your life last!), "Bakhtli byling" (May you become happy!).



Addressing such wishes to children as a token of gratitude for any services or attention, the Uzbeks add the word “kichkintoy” - “small”. But here the word "kichkintoy" is intended not to indicate the height or age of the addressee, but to communicate a wish for even greater politeness. It acquires a touch of endearment: "Ana is a life of a kichkinta keldy." Uzbeks also often use emotionally expressive expressions of gratitude. “Sizga minnatdorchilik bildirish uchun suz aitishga ozhizman!” (I am so grateful to you that there are no words (that there are no words to express this that I cannot express))! “Sizga minnatdorchilik bildirish uchun suz topolmayman” (I am so grateful to you that it is difficult for me to find words). “Sizga minnatdorchilik bildirish uchun suz yuq! (Til ozhiz, gap yKk!)” (There are no words to express my gratitude to you!) “Chin kKngildan (yurakdan) sizga minnatdorchilik bildiraman” (From the bottom of my heart (cordially) thank you for...).

Shades of formality are conveyed by the following statements: “Ruhsat etsangiz sizga minnatdorlik bildirsam” (Let me thank you). “Ruhsat etsangiz sizga minnatdorlik izhor etsam” (Let me express my gratitude to you).

We also want to pay attention to the reciprocal remarks that are used in response to gratitude in English, Uzbek and Russian.

The most traditional speech formulas in English are: "It's no problem". "That's OK". "You're welcome". "That's all right". Anytime. "(It's) my pleasure." "Not at all". Don't mention it.

In Russian, the response to gratitude compared to English is more concise and restrained: “Thank you, come again (answer to gratitude for dinner).” “I was glad to help (response to gratitude for the assistance rendered).” "My pleasure".

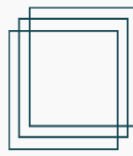
Uzbeks use the following expressions in response to gratitude:

“Arzimaydi” (Not for anything!) “Minnatdorchilikka arzimaydi”. (No thanks.) "Ko`ysangizchi ..." (Well, you are not worth it). Using such formulas, Uzbeks show attention, disposition to a partner and a desire for further contacts.

Summing up, the following should be noted: the national speech etiquette in each ethnic group is extremely bright, as it incorporates the features of national rituals and habits and serves for mutual understanding and peaceful coexistence.

Once again, we note that the national and cultural characteristics of the behavior of peoples have both much in common and specific characteristics inherent in this particular people.

Consequently, both cultural traditions and features of the national character have a direct impact on the communicative behavior of the Russian, English and Uzbek linguistic personality. Depending on the use of different language means in the same communicative situations, the same speech acts can be realized in different ways. This means that in connection with this, misunderstandings may arise between the communicants of the three cultures under consideration, since the correctness of speech and communicative expediency can be understood in their own way.



In order to avoid a conflict situation, it is necessary to know better the norms of intercultural communication, in particular, the category of the speech act of gratitude. Remember that the speech act of gratitude is performed, first of all, in order to express a positive reaction and give a positive assessment of a person's behavior or actions. In addition, in this way, the addresser of gratitude tries to establish harmonious relations with the addressee, seeks to create a favorable atmosphere of communication, i.e. this speech act can perform the functions of etiquette formulas.

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