



**Politeness in english
and chinese greetings
as cultural reflection.**

POLITENESS IN ENGLISH AND CHINESE GREETINGS AS CULTURAL REFLECTION

CORTESÍA EN INGLÉS Y SALUDOS CHINOS COMO REFLEJO CULTURAL

ABSTRACT

The article deals with the features of linguistic and cultural expressions of category of politeness in English and Chinese. The features of Chinese culture compared with the culture of England and considered the lexical ways of expressing politeness in these languages. Suggested the classification of lexical means of politeness. Pointed out that category of politeness strongly depends on the structure of the societies in which these languages operate according to their patterns of social behavior. Data introduces ways of studying politeness by different researches. Also mentioned classical view to the cultural aspects of greetings in both languages and role of politeness in intercultural communication. Politeness related to the culture and it is important to mention that what is said, how is said and how many are representation of cultural differences, different habits and rules. We mention that how something is said is more important that what is said.

KEY WORDS: Politeness, Chinese, English, language and culture, Linguistic and nonlinguistic politeness, lexical.

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RESUMEN

El artículo trata de las características de las expresiones lingüísticas y culturales de la categoría de cortesía en inglés y chino. Las características de la cultura china se compararon con la cultura de Inglaterra y consideraron las formas léxicas de expresar cortesía en estos idiomas. Se sugiere la clasificación de los modos léxicos de cortesía. Se señala que la categoría de cortesía depende en gran medida de la estructura de las sociedades en las que estos lenguajes operan de acuerdo con sus patrones de comportamiento social. Los datos introducen formas de estudiar la cortesía en diferentes investigaciones. También es mencionada la visión clásica de los aspectos culturales de los saludos en ambos idiomas y el papel de la cortesía en la comunicación intercultural. La cortesía relacionada con la cultura y es importante mencionar que lo que se dice, cómo se dice y cuántos son la representación de las diferencias culturales, los diferentes hábitos y reglas. Mencionamos que la forma en que se dice algo es más importante que lo que se dice..

PALABRAS CLAVE: Cortesía, chino, inglés, idioma y cultura, cortesía lingüística y no lingüística, léxico.

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SVETLANA YU. GLUSHKOVA



Kazan Federal University, Russian Federation



info@ores.su

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1. INTRODUCTION

Modern linguistics is characterized by the study of language in conjunction with man, his consciousness, and thinking, spiritual and practical activities. In this connection, the scientific interest in the national and cultural aspect of the study of the language, in the study of units in language and speech, reflecting the typical phenomena of the linguistic and cultural community of native speakers is growing. Scientists considered various categories through the prism of linguistic culture. A category of politeness is one of them. The question of language and culture has long been of interest to scientists. Despite the fact that his discussion lasts about two centuries, it is far from being agreed in some things.

Politeness is seen as a set of strategies or speech models that are set by some communicants as norms for themselves or others as norms for them, and at the same time as socially conditioned behavioral norms, verbal and non-verbal, in a particular social group [G.P. Grice, 1985:77]. The social group is formed by people united by a common sphere of activity, by identical patterns of actions, verbal behavior, beliefs and values [A.H. Smith, 2003:73].

Considering English and Chinese, we need to delve into the culture of these languages, to consider the behavioral features of speech resources. The scientific novelty of the study is to identify the national and cultural specifics of the “politeness” concept in Chinese in comparison with the English language, as well as in determining the main features of understanding the analyzed concept by representatives of different linguistic cultural communities. In addition, in revealing the generality and difference of the lexical means used to express politeness (Yessebayeva, 2018)

Everyone, being the bearer of the culture of his country, participates in the process of

communication. The culture of each nation is always unique. The process of communication in each national culture will be so individual that one and the same category of politeness in different countries will be perceived in different ways. Politeness is an integral category of human communication.

In the east, politeness is a respectful attitude to the elders, to people who are socially superior. However, to some extent, we can say the same about any other culture. People have longed to behave decently. This desire naturally follows from the conditions of living together. Any society strives to create norms and rules of behavior.

2. METHODS

The nature of the research tends to be theory building and will be conducted as a mixed-methodology in an exploratory manner that begins with a qualitative investigation and is followed by a quantitative investigation. A conceptually similar mixed-methodology was used by Zhang, Yanyin, Lakoff R.T., N. Ambady, J. Koo, F. Lee, R., N.I. Formanovskaya, T.G. Grushevitskaya, V.D Popkov, A.P. Sadokhin, V.E. Goldin [Zhang, Yanyin, 1995;R.T. Lakoff, 1973; N. Ambady, J. Koo, F. Lee, R. Rosenthal, 1996; N.I. Formanovskaya, 1989;T.G. Grushevitskaya, V.D. Popkov, A.P. Sadokhin, 2002;V.E. Goldin, 1978], who identified factors related to information system quality. The purpose of the qualitative investigation is to identify factors that influence appearance and using “politeness”. An analysis of country situation performed in order to see which spheres of life bring us politeness and what lexis are used. (Xiangyi et al., 2016) A quantitative analysis will be performed to understand how politeness deals with people’s life and rightfully take their place results. Our work analyses lexical means of politeness representation which taken from represented serials.

3. RESULTS

In the east, politeness is a respectful attitude to the elders, to people who are socially superior. Nevertheless, to some extent, we can say the same about any other culture. People have longed to behave decently. This desire naturally follows from the conditions of life together. Any society strives to create norms and rules of behavior.

Consider lexical means of expressing the category of politeness our research represents linguistic and cultural features in different situations.

1. GREETINGS TRADITIONAL FOR ENGLISH AND CHINESE CULTURE.

In English, the most commonly used lexical means of expressing politeness greetings are:

'Hello!' - "Hello", "How are you!" "How are you?", "I am pleased to meet you." - "I'll be glad to meet you", "How do you do?" - "How are you?", "Nice to meet you." - "Nice to meet you."

In Chinese, however, we see the following stable expressions:

你 吃 了 吗? (Ni chi le ma) Have you eaten?

你 好 吗? (Ni hao ma) How are you?

你好! (Ni hao) Hello.

认识 您 我 很 高 兴. (Renshi nin wo hen gaoxing) It's a pleasure to meet you.

你 去 哪 儿? (Ni qu na) Where are you going?

We see that in both English and Chinese there are identical lexical expressions of polite greeting. Note that they often have the syntactic structure of a question, usually rhetorical, which indicates a transposition of the syntactic structure. However, we will not go into the syntax and grammar in this article. We will consider lexical features.

We see that there are expressions not similar to greetings and sounding not very polite in the context of English culture in Chinese. In this case, many linguists note that the expressions 你 吃 了 吗? "Have you eaten?" or 你 去 哪 儿? "Where are you going?" in Chinese emphasize the care and participation of the interlocutor, and in no case is rudeness.

Of course, separately the words "eat", "go" are not lexical means of expressing politeness in either one or the other culture. However, in Chinese culture 你 吃 了 吗? - "Did you eat?" or 你 去 哪 儿? - "Where are you going?" - these are the most polite and traditional turns used as greetings in everyday life. Thus,

we propose to divide the lexical means used to express politeness in English and Chinese into culturally dependent and culturally independent.

Under culturally related lexical expressions, we mean those who, in the same type of situation, will be polite in one language, and may not be polite in the other. Proceeding from the above, the stable lexical expressions 你 吃 了 吗? (You eat?), 你 去 哪 儿? (Where are you going?) We classify as culturally dependent. Since if, the Chinese ask the Englishman "Have you eaten?" At the meeting instead of the usual greeting, by transferring the cultural features to English, this will lead to a dead end of communication process, or the interlocutor will take into account that communication occurs with a foreigner and simply does not understand the interlocutor. It should be borne in mind that we are talking about a certain situation, let's call it culturally conditioned (due to the choice of certain vocabulary in the context of both cultures).

Expressions 你 吃 了 吗? (Have you eaten?) and 你 去 哪 儿? (Where are you going?) Are also used in their immediate meaning, in standard situations for this vocabulary, but in that case they do not carry directly the context of politeness.

To the non-dependent vocabulary of the greeting (we are talking about polite vocabulary) are the expressions 'Hello!' - "Hello", "How are you!" "How are you?", "I am pleased to meet you." - "I'll be glad to meet you", "How do you do?" - "How are you?", "Nice to meet you." - "Nice to meet you." 你好吗? (Ni hao ma) How are you, 你好! (Ni hao) Hello. 认识 您 我 很 高 兴. (renshi nin wo hen gaoxing) I am glad to meet you. These lexical means in both cultures are polite and relevant, and when transferred from one to another they will not damage the context of communication. So both communicants even in the beginning of studding could easily use these expressions without cultural barrier.

4. DISCUSSION

A greater amount of linguists investigates politeness in the aspects of intercultural communication. Politeness in different languages, especially in Chinese, analyzed in works of E. Gentzler, C.-T. J. Huang, R. Yuan,

W. Wang [E. Gentzler, 2008;C.-T. J. Huang, 1992;R. Yuan, 2008;W.Wang, 2011].

Many scholars have already written that there are several approaches to the definition of politeness in English and Chinese.

There are numerous definitions of politeness. It is defined by Mills [Sara Mills, 2017] as “the expression of the speakers’ intention to mitigate face threats carried by certain face threatening acts toward another”. This definition incorporates the notion of “face” derived from Goffman, which refers to “the positive social value a person effectively claims for himself” [Dániel Z. Kádár, Politeness, 2017:5], i.e. a person’s feeling of self-worth and self-image. Widely spread work of Culpeper [Culpeper Jonathan, Haugh Michael, Kádár Dániel Z., 2017], who analyzes politeness and impoliteness.

5. SUMMARY

Underlined modesty is an integral feature of Chinese courtesy, and English culture is more inherent in deliberate politeness, strict observance of rules and norms of conduct. This is clearly expressed in the vocabulary.

It is not always what is expected etiquette runs in real life. And in the same way I can say that many problems arise when two cultures collide in the communication process. Misunderstanding, excessive politeness, sometimes even excessive care, or lack thereof, speaks not only about the nature of man, but its possession of cultural characteristics of a nation with which it is in speech act.

When a foreigner learns Chinese in China, he encounters strange situations during the process of communication with the Chinese, as one and the same person behaves like two completely different personalities:

* traditionally polite

* straightforward and annoying

Behind all this hides certain stereotypes. However, everyday Chinese communication often eliminates the old-fashioned piety and traditional forms, which may be familiar to all historical movies, books, but also lack basic communicative strategies that the Europeans would beg for polite behavior. In the shop, if the person is a regular, it can serve as “king”.

But, buying food on the street, you dealer can turn rude and not respectful, “What do you want? ». In addition, this ambiguity applies not only to the native Chinese language, but also to foreigners. Moreover, it will not be perceived by the speaker as not polite or even rude treatment [14].

We considered stable lexical units. At the same lexical means of expressing the politeness category, we proposed to divide into culturally dependent and culturally independent. Having started the division of lexical means, we came to the conclusion that the choice of polite lexical stable expressions in the same type of situations in English and Chinese can differ, which indicates a difference in the cultural characteristics of nation. Since the ways to express politeness in different languages strongly depend on the structure of those societies in which these languages function, and on the models of social behavior adopted in them.

Language, and its categories, depend on the culture of the nation, which is always unique. The process of communication in each national culture will be so individual that one and the same category of politeness in different countries will be perceived in different ways.

We also found that there are similar lexical means of expression of politeness (culturally independent), which confirms the idea that politeness is an inalienable category of human communication. In addition, in each culture you can find similar features.

However, in the process of intercultural communication, it is always necessary to take into account the cultural peculiarities of the language, correctly use stable expressions, since the norms of politeness in one language can be perceived as a manifestation of coarseness in the other.

6. CONCLUSIONS

Our research could be used in teaching process of Chinese language and in lectures of intercultural communication for linguists who study different languages.

The example used to discuss in this paper is a scenes from the drama “一起来看流星雨” and “Britannia Hight” - British musical dra-

ma television series of the television company Granada Television.

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