

LINGUOCULTURAL REALIZATION OF POLITENESS STRATEGIES IN ENGLISH AND UZBEK LITERARY DIALOGUE: A COMPARATIVE STUDY

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Abstract. *This article examines how politeness strategies are realized in English and Uzbek literary dialogue from a linguocultural perspective. The analysis is based on Jane Austen's *Pride and Prejudice* and Cho'lpon's *Kecha va kunduz*, with particular attention to dialogic interaction. The study applies a qualitative comparative approach in order to identify both shared and culture-specific features of politeness. The findings suggest that English literary discourse tends to rely on indirectness, mitigation, and the protection of individual face, while Uzbek discourse more often reflects explicit respect, honorific usage, and socially embedded hierarchy. At the same time, it becomes clear that in both texts politeness is not only a communicative tool but also a way of expressing social tensions and ideological meanings. The article argues that politeness in literary dialogue should be understood as a dynamic interaction between language, culture, and social structure.*

Keywords: *politeness strategies, linguoculture, literary dialogue, pragmatics, comparative analysis*

Introduction

In recent years, politeness has been widely discussed in linguistics and pragmatics, mainly because it is closely connected with culture and patterns of social interaction. It is not simply a matter of "being polite," but rather a complex system shaped by cultural expectations, social hierarchy, and interpersonal relations.

Literary texts, especially those rich in dialogue, offer a useful space for examining politeness in context. Unlike purely theoretical discussions, fictional conversations often reflect how people actually negotiate respect, distance, and power. At the same time, they also reveal how these norms can be challenged.

Although politeness has been studied extensively, most research focuses on everyday communication. Comparatively fewer studies explore how politeness operates in literary discourse, and even fewer take a cross-cultural perspective that includes Uzbek material. This creates a noticeable gap, particularly when we consider how strongly culture influences communication styles.

With this in mind, the present study looks at Jane Austen's "Pride and Prejudice" and Chulpon's "Kecha va kunduz". These works were produced in very different contexts, yet both depict societies where social expectations strongly shape communication. The aim here is not only to describe politeness strategies, but also to understand what they reveal about the cultures behind them.

Methods

To address the research aim, this study uses a qualitative comparative approach. The analysis focuses on selected dialogues from the two novels, chosen because they clearly illustrate different uses of politeness strategies.

The study draws on well-established frameworks in pragmatics, particularly the work of Brown and Levinson, as well as later developments in politeness theory.

However, rather than applying theory mechanically, the analysis pays close attention to how politeness is actually realized in context.

Several aspects are considered during the analysis:

- the types of politeness strategies used
- the linguistic forms through which they are expressed
- the role of social status and cultural expectations
- the function of dialogue in shaping meaning

It is important to note that the study does not aim to generalize about entire cultures, but rather to highlight tendencies as they appear in literary representation.

Results

The analysis points to clear differences in how politeness is expressed in the two texts. In “Pride and Prejudice”, politeness is often indirect and carefully structured. Characters frequently use modal verbs, hedging expressions, and formal phrasing to avoid imposing on others. This is especially noticeable in socially sensitive situations, where maintaining distance is important.

At the same time, such politeness does not always reflect genuine respect. In some cases, it appears more as a social requirement than a sincere attitude.

In contrast, “Kecha va kunduz” presents politeness in a more explicit way. Respect is directly expressed through honorifics and culturally marked forms of address. These linguistic choices reflect a system in which hierarchy and collective values play a central role.

However, the data also show that politeness in both texts is flexible. Characters do not always follow expected norms. In certain moments, they either exaggerate politeness or deliberately move away from it, depending on the situation.

Discussion

A closer look at the dialogues suggests that politeness cannot be separated from its cultural background. In “Pride and Prejudice”, politeness is closely tied to social class and expectations of proper behavior. For instance, Mr. Collins’s proposal appears highly polite on the surface, yet it ignores Elizabeth’s actual response. This creates a contrast between linguistic politeness and pragmatic effect.

Elizabeth’s reply, on the other hand, is more direct. While it may seem less polite in form, it reflects honesty and personal agency. This contrast highlights an important point: politeness does not always equal sincerity.

In “Kecha va kunduz”, politeness is shaped by different values. Respect for elders and social hierarchy is clearly visible in the language used by characters. Expressions of politeness often serve to reinforce social roles and maintain harmony within the group.

At the same time, it would be too simple to view this politeness as entirely positive. In some cases, respectful language coexists with inequality, particularly in gender relations. This suggests that politeness can also function as a tool that maintains existing power structures.

From a comparative perspective, the two texts show different priorities. English discourse tends to value indirectness and personal space, while Uzbek discourse places more emphasis on respect and social order. Even so, both authors use politeness strategically, sometimes to follow norms and sometimes to question them.

Conclusion

The analysis confirms that politeness in literary dialogue is shaped by a combination of linguistic, cultural, and social factors.

English and Uzbek texts demonstrate different ways of expressing politeness, reflecting broader differences between individual-oriented and collective-oriented cultures.

At the same time, the study shows that politeness is not simply a fixed set of rules. In both works, it becomes a flexible tool that characters use to express identity, negotiate relationships, and respond to social expectations.

Overall, examining politeness in literary dialogue makes it possible to better understand how language reflects and shapes social reality. This approach may be useful for further research in pragmatics, intercultural communication, and comparative literature.

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