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SPECIFIC FEATURES AND CHARACTERISTICS OF JAPANESE COMMUNICATIVE ACT

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ABSTRACT

This article discusses the importance of the principles of the Japanese communicative act, analyzes the relatively rigid communicative framework in Japanese that is established by forms of politeness.

KEYWORDS

Communicative ethics, degree of politeness, speech act, communicative act.

INTRODUCTION

Japanese communicative ethics have created a solid foundation for relationships between Japanese people. The Japanese social world, in accordance with Confucian teachings, is divided into clear structures: seniors - juniors, leader - subordinate, etc. At the same time, the sociopolitical structure of society is also strictly hierarchical - the connections in it are mainly vertical.

These features of Japanese communication ethics and traditions are manifested in Japan in the behavior of

interlocutors, in their specific gestures, bows, special manners of greeting, in written and oral forms of expressing the degree of politeness, courtesy and respect. Therefore, it is important for learners of Japanese to know the appropriate communication framework, that is, the required elements such as degrees of politeness, styles of written and oral communication, to be aware of the levels of place and situation that organize the etiquette speech act used by the Japanese. For example, in the process of communication in Japanese from a polite official style,

regardless of the situation and the level of the interlocutor, one cannot switch to a familiar or friendly style. This can be misinterpreted and taken as an insult.

Japanese traditions also require the expression of respect in speech when referring to the interlocutor or the object of the conversation, if such are parents, grandfather, grandmother, older brothers and sisters, officials, guests, etc.

The variety of styles of etiquette speech act creates certain difficulties not only for foreigners studying Japanese. In Japan itself, the current younger generation of Japanese also have difficulty using these styles. This is due to the changes in the social structure of Japanese society, occurring as a result of the modernization of the country's economy. For example, the composition and size of a modern family, especially in cities, differ in size and composition from the Japanese family of the 1960s, from a family in which, as a rule, relatives lived for more than three generations. As a result, in modern Japanese small families, children no longer have the opportunity to constantly communicate with older relatives on a daily basis, learn different styles of communication with elders, etc. [1].

Expressions of the communicative degree of politeness used by the Japanese emphasize the difference in social status, gender, and age of the interlocutors. The entire speech and writing

orientation of the Japanese in a communicative speech act can be expressed by the following principles:

The principles of the Japanese communication act are as follows:

1. Principle Situation - addressee-to- addresser relationship is expressed depending on the formal or informal situation, as well as on the change in the level of the interlocutor, the moment and place of the communicative act, a change in discursive formulas is required.
2. The principle of Regulativeness - a communicative speech act regulates the communicative behavior of people, distributes roles, establishes the status of interlocutors, determines the degree of politeness;
3. The principle of consistency assumes that etiquette norms are carried out in concert by all participants in communication. For example, you need to greet with bows depending on the status.
4. The principle of the Communicative Framework is the presence of mandatory elements that organize a speech act in certain situations. For example, established clichés at the beginning and end of a speech act.
5. Principle Manifestation of a polite attitude towards the interlocutor. An important function of the communicative act is to pay attention and care to the interlocutor. The Japanese communicative act

regulates the difficult choice of the most appropriate verbal means of politeness for a specific addressee, a specific case, a specific situation and a communication environment.

Currently, there are globalization trends in all spheres of human activity, including production. The key role in the press of the humanitarian training of the individual is now assigned to the study of the peculiarities of the national culture of communication and the linguistic picture of the world.

In Japanese, there are several levels of polite treatment between the address and the listener, depending on the age, social status, family relations of the interlocutors, etc. Respectful relations between the speaker and the listener are expressed with the help of appropriate affixes.

A feature of the Japanese language is the fact that verb forms that convey the meaning of politeness can also express the nature of the statement (message, question, order, etc.), and the attitude of the speaker to the reported [2].

The specificity of the modern Japanese language is that it has the richest system of language means of the communicative category of politeness, which cannot be considered just refined courtesy. It is possible to master the means of respectful and modest forms, to study the peculiarities of the mechanism of the communicative act of the Japanese language only after

a long practice and constant communication with the Japanese.

In the process of a communicative act, the addresser divides his speech act addressed to a superior person, speech act addressed to an equal, speech act addressed to a subordinate person, and into a monologue communicative act. In the course of a communicative act with the addressee, it is necessary to choose the appropriate forms, and degrees of politeness, which consist of complex formations. Therefore, for proper communication, it is necessary to study the forms of politeness, the features of their formation and their structure. For example: the analysis of forms of politeness requires consideration of the issue of communication in Japanese. Initially, in the Japanese language, in the theory of intercultural communication, the principle of politeness is considered as the observance of communicative norms and consists in following a set of mutual rights and obligations of communicants that is valid for a given situation. Among them, private rules are distinguished, for example, the use of a certain type of permissible speech acts depending on the situation of communication and non-linguistic context (order or request) [3].

In Japanese, there are relatively rigid format communicative frameworks that are set by forms of politeness. The degree of the rigid format of the communicative framework depends on the situation of

communication: the more formal the situation of communication, the more the status of the participants is emphasized, the higher the degrees of forms of politeness will be. The norms of politeness are also tied to the means of communication - face-to-face conversation or telephone conversation or conversation via the Internet, where they have their own characteristics and rules.

So in a communicative act between a manager and an employee, a buyer and a seller, a teacher and a student, a boss and a subordinate, usually the addresser or addressee, whose position is higher, uses a neutral-polite form in his speech, and his interlocutor should use modestly respectful or respectful forms courtesy. Steady forms of neutral politeness are used when meeting people, as well as in relation to people, in cases where the social status of the interlocutor is not known.

The expression "Go-kyo: ryoku onegai itashimas" (I ask for your cooperation!). There is another expression often used in business: Korekara otagai gambarimasho: "Now let's try together!" The formal forms of politeness used by the Japanese in the communicative act of request or wish are, on the one hand, discursive formulas that are used as stable constructions.

The ethics of collective labor, interdependence implies a high responsibility of each link in the chain for the

flawless performance of its function, so as not to cause a failure at other production stages. The peculiarities of the national character of Japanese business communications are determined by the fact of the long history of Japanese business itself (which, like everywhere else in the world, starts in trade).

Western researchers note that Japanese business has emerged as a completely unique phenomenon in the world economic system and does not fully fit into the framework of the theory of capitalism: "The modern Japanese economy, of course, is capitalist, although with its own distinctive characteristics.

As N.F. Leshchenko writes, "It is often possible to hear from Japanese entrepreneurs that business is trust. Personal honesty and business ethics are valued in Japan; This is also a Japanese tradition. "Don't worry about profit, but about a good name" - such a proverb was in use among the merchants back in the Tokugawa era, which did not mean at all that the merchant was not interested in making a profit. Profit at any cost, obtained by violating the "rules of the game", was rejected. Such a business philosophy was determined by factors of a spiritual order. (Leshchenko N. 66 F. Japan 2000: conservatism and traditionalism. M., 2000. P. 208)

Yamada Haru considered Japanese and American communications in business from the angle of dependence-independence on the group and the

expression of this position in the language. Everything that Yamada says about the style and verbal expression of communication follows from the cultural basis generated by individualism or collectivism.

When we are surrounded by people, our speech behavior is accompanied by manners, forms of address that we can use in a given situation. It is these fixed formulas of speech behavior that are called speech etiquette.

The national-cultural level of language proficiency involves the use of special language means of the Japanese language and the study of the culture of Japan. Linguoculturology is necessary for the formation and development of communicative competence, which contributes to an adequate perception of the national-linguistic picture of the world, the formation of background knowledge about the people - native speakers. The culture of communication, as you know, manifests itself primarily in a respectful attitude towards another person, courtesy and goodwill, which are verbally expressed in speech etiquette. The courtesy rules of the Japanese people are a very complex combination of national traditions, customs and communication etiquette. Etiquette is expressed, as was said, not only in behavior, but also in speech. The very word "culture" in the scientific sense means the totality of the results and processes of any human social activity. The concept of "culture" is also associated with the culture

of communication, which is primarily reflected in its etiquette units.

The Uzbek language has the uniqueness of using the subtlest shades of tonality to express the means of speech etiquette. Successful description and correct understanding of speech culture, the qualities of good speech are reflected in the works of Central Asian scientists and poets. For example, in his works "On Language and Speech", "Dependency", "Culture of Speech", Navoi reflects on the development of the Uzbek literary language, considers the Uzbek language one of the richest languages. The Uzbek literary language is also devoted to the works of Imoniy "Badoe'-ul Lugat", the work of Mirzo Mehdikhon "Sanglah". They bring together an unusually rich heritage of the ancient Turkic peoples in the field of speech culture.

In the Uzbek language, there is a whole system of related words used as forms of attracting attention and addressing with friendly - polite, modest, neutral or official coloring, many forms of greetings, requests, gratitude and apologies, for the expression of which special vocabulary is used. [4].

For Eastern countries, in situations of appeal and attracting attention, gender plays an important role. Relatively more politeness is addressed to the male sex. It should be noted that Uzbek children also address unfamiliar, unfamiliar, adults and relatives

exclusively with “You”. This is a sign of education. In Russian, children address unfamiliar and unfamiliar adults with “you”, and with relatives with “you”. In the Uzbek language, the most characteristic is the use of the formula for addressing kinship terms - aka, - opa, where the word "aka" means brother, and when referring to a sister, the word "opa" is used, that is, sister. These appeals can also be used to non-relatives by blood. It should be noted that in the Uzbek language, an address like “aka” is characterized by several features: 1) an appeal to an older person; 2) due to social position; 3) as neutral to the unfamiliar; 4) as an expression of kinship. Often they simply use “aka”, “opa”. In relation to the older brother or sister, the use of the words “aka”, “opa” expressed the age difference; it showed respect for the elders.

Thus, in the communicative act of the Japanese language, there are forms that are characteristic of speech cultures, and specific, characteristic only for the Japanese national speech culture.

When considering the issue of the relationship between politeness and a communicative act, one cannot do without studying the issue of society and the culture of behavior, and the speech variety of language means becomes one of the most important issues in Japanese linguistics.

We conclude that the communicative act in Japan is cultural in nature, based on the basis of national culture.

The establishment of cooperation relations with the Japanese largely depends on the understanding of the national and cultural specifics of the category of politeness and the strategies for its implementation in a communicative act, as well as on the study of Japanese communicative etiquette in general.

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