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## THE MAIN CONCEPTS OF POLITENESS IN MODERN LINGUOPRAGMATICS: THE POLITENESS PRINCIPLE BY J. LEECH

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### ABSTRACT

The article is devoted to the analysis of modern concepts of the phenomenon of politeness. The classification of existing models is given. The focus is on the Principle of Politeness by J. Leech, which considers the linguistic and cultural phenomenon of politeness from the point of view of linguistic pragmatics.

### KEYWORDS

Politeness, linguopragmatics, negative face, positive face, maxim.

### INTRODUCTION

All models of linguistic politeness can be conditionally divided into two groups: the first understands politeness as etiquette, the accepted norms of human behavior in society, as the subject of a social contract or contract (within the framework of linguopragmatics), the second - as the desire to preserve one's social face and not harm the social image of the interlocutor (sociolinguistic perspective).

Understanding politeness as social norms suggests that each society has its own set of social norms, consisting of more or less explicit explicit rules that prescribe certain behavior, a certain order of things, even ways of interpreting certain social contexts [1].

Within this perspective, the "growth point" of politeness is the knowledge and recognition of the existence of one's duty to other members of the group to which the person belongs. S. Ide calls this type of

politeness insight, or the ability to recognize social contexts, and defines it as the practice of polite behavior in accordance with social conventions [2]. This behavior (wakimae) that a person chooses is consistent with what role and what place he assigns to himself in a given situation. This tactic helps to avoid awkwardness and problems in communication and makes communication "smooth", i.e. successful [2. S. 230]. Conventions such as Conversational patterns (markers), politeness formulas, compliment forms help group members enter the dialogue correctly, maintain it and exit without harming the participants. The view of politeness as observance of the rules of behavior is associated with the style of speech: it is traditionally believed that the more formal the situation of communication, and the greater the social distance between the interlocutors, the higher the degree of politeness should be. Therefore, it is not surprising that the first who began to seriously understand the issues of politeness were linguists and linguistic pragmatists.

The view of politeness as conversational maxims is primarily associated with the Cooperative Principle of P. Grice, which he proposed in his work "Logic and Conversation" ("Logic and verbal communication").

P. Grice proceeds from the fact that all participants in communication are rational individuals who are equally interested in the effective transmission of information. The main principle that communicants should be guided by is the Principle of Cooperation (PC). The PC assumes that each participant in the communication must make such a contribution to the interaction as is required of him at this stage. In other words, the Principle of Cooperation encourages you to say what you have to say, when it needs to be said and in the manner in which the social situation requires it.

According to R. Arundale, PC means "to act together" when verbal interaction is supposed [3].

The Principle of Cooperation by P. Grice consists of four postulates,

or maxims that, in his opinion, the participants in the interaction should follow: Maxim of quality, Maxim of quantity, Maxim of relevance, Maxim of manner.

Compliance with these postulates of speech etiquette, according to

P. Grice, makes the interaction of communication participants possible and effective. However, P. Grice himself notes that they are not always observed by all participants in the communication situation, but are often violated for various reasons, so these are rather desirable, ideal conditions for communication. P. Grice suggests that his postulates can be supplemented by rules of a different kind, for example, aesthetic or cultural ones, and notes that the Politeness Postulate could be such a postulate.

Geoffrey Leech, a British linguist, has taken further steps to develop the maxims of verbal communication in relation to politeness. In his book *The Principles of Pragmatics*, he proceeds from the fact that there is a set of rules that people follow in the process of communication. J. Leech notes that politeness is an important pragmatic factor that regulates people's communication [4], i.e. the function of politeness is to regulate people's behavior, including their communicative activity. When developing his model, J. Leech considers politeness in the plane of rhetorical pragmatics, noting its priority in regulating people's social relations compared to Grice's PC. He is primarily interested in the effective use of language in everyday communication [4].

J. Leech took a big step forward when he distinguished between absolute and relative politeness. Absolute politeness comes into play when it comes to minimizing the impoliteness of impolite illocutions and maximizing the politeness of polite illocutions. Different speech acts are associated with different types of politeness, which has negative and positive poles.

For example, sentences are inherently polite speech acts, while orders are not. Relative politeness is consistent with the norms of a particular culture or language community. The context or situation of communication greatly influences its implementation. This relativity is what distinguishes people and explains why they apply the principle of politeness in different ways in their daily practice. In his opinion, politeness is precisely the criterion for the ethics of people's speech communication and the pragmatic factor on which interpersonal interaction is based.

Starting from the principle of politeness, which Grice suggested as an addition to his Principle of Cooperation, he developed the Principle of Politeness (PC) to explain what the Grice Principle of Cooperation fails to cope with, namely, why people often violate the maxims of verbal communication, for example, the maxim manners of speech.

J. Leech offered his six maxims of the Politeness Principle: Maxim Tact, Maxim Generosity, Maxim Approval, Maxim Modesty, Maxim Consent, and Maxim Sympathy. J. Leech places his maxims of politeness on a graded scale of costs and benefits for both interlocutors. The degree of tact or generosity corresponds to certain speech acts, and can be represented as a set of pragmatic scales that reflect the number of choices of the addressee in favor of a particular speech act to implement the desired or intended action.

J. Leech offers the following pragmatic scales:

- Scale of indirectness, i.e. what is the proportion of guesswork and assumptions;
- Distance scale of authority, or power;
- Scale of social distance, which describes the degree of solidarity.

On the basis of these scales, the speaker can correlate his own costs with the benefit that his statement will bring to the addressee.

The maxims are not equal in importance and importance for maintaining an adequate or desired quality of communication. The author himself singles out the maxim of tact and the maxim of approval as the most significant in comparison with the maxim of generosity or modesty, since, according to J. Leech, the concept of politeness is more focused on the addressee, and not on the speaker. Therefore, the first part of the maxims turns out to be more important than the second, since it is focused specifically on the addressee, the "other", and not on the "self". According to J. Leech, "negative politeness", i.e. the desire to avoid disagreements is a preferred tactic compared to "positive courtesy", i.e. seeking consent [4].

A. Jucker noted that the Leach model, although it raises new questions, however, provides a methodology for further research, since any other maxim can be proposed to explain the use of language in any of the cultures [5]. M. Locher believes that "maxims can be used to explain a wide range of motivations for showing politeness" [6. P. 66], in other words, why people behave politely. J. O'Driscoll argues that J. Leach fails to reveal the universality of the phenomenon

politeness, but "Leach's maxims can be useful in determining the cultural specificity of understanding politeness" [7. 29]. Also, J. Leach's maxims can help explain cross-cultural variations in the use of politeness strategies [8]. As Brown and Levinson have pointed out, cross-cultural variation will lie in the relative importance given to one of these maxims by compared with another [9]. So, for example, J. Leach suggests that in Japanese the Maxim of Modesty prevails over the Maxim of Consent, since Japanese customs do not allow you to agree with the praise that others express to you [4].

J. Leach considers politeness as a factor regulating communication through a set of maxims as a factor influencing the relationship between speaker and listener. J. Leach develops his Politeness Principle to complement Grice's PC in an attempt to explain cases of PC violation in communication. He sees politeness as a key pragmatic phenomenon for understanding not only what people mean, but also why they deviate from PC. In his work, J. Leach explains the relation of his Principle of Politeness to the Principle of Cooperation as follows.

According to P. Grice's Principle of Cooperation, a person enters into a conversation, implying that the addressee is ready and willing to cooperate. Therefore, the Principle of Cooperation has the power to regulate only what the speaker says. While the Politeness Principle of J. Leach has a higher regulatory status, as it is designed to maintain social balance and friendly relations, which gives us the opportunity to assume that all interlocutors will act in a spirit of cooperation.

Views of politeness from the standpoint of social norms or the conversation contract appeal more to first-order politeness, i.e. to what members of the speech community think about polite behavior in ordinary everyday communication, without answering the

question of why people behave politely in social interaction, and what guides them. These are rather linguopragmatic rules of effective communication for the purpose of exchanging information, and they cannot be considered as a scientific conceptualization of the social and communicative phenomenon of politeness.

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