

THE REFLECTION OF CULTURE AND SPEECH BEHAVIORS OF CHINESE AND RUSSIAN, THE USAGE OF REQUEST GRATITUDE, APPEAL, APOLOGY IN THE ADDRESSING

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ABSTRACT

The article presents the key reasons for a comparative analysis of speech etiquette and its peculiarities in Russian and Chinese. One of the key reasons is the reflection, its role in speech etiquette, the features of culture, and national specificity of speech etiquette and behavior requires communicatively significant meaning. Apart from that, formulas of speech etiquette, its usage in a variety of situations associated with address, gratitude, apologies, and requests in Russian and Chinese analyzes the system of kinship terms in Chinese which is more detailed compared to the Russian language, indicates outcomes derived from the analysis of specific usage of the proper names in speech formulas.

Keywords: stylized mutation, euphemization, gratitude etiquette/ formulas, speech act, self- deprecation, marking gratitude, forms of request.

INTRODUCTION

While communication procedure, several characteristics such as relationships between the addresser and the addressee, the situation of communication, the method of communication, the intention of communication, and the tone of communication are more likely to participate in lexical means of formalization of an appeal, request, and gratitude. Furthermore, analysis of the tendency of speech euphemization in Chinese etiquette formulas. The help of comparison in both Russian and Chinese speech etiquette assists in figuring out cultural awareness in those languages as well as interlocuter interaction in the communication such as specifics of speech behaviors, pragmatics of communication, and attention to the actual language structures. There are a variety of universal features of speech etiquette in different countries and these include politeness, restraints, attitude towards interlocutors, and the usage of standard communication that are considered as principles of etiquette communication. To be more clear about the speech etiquette, we adhere to I. Y Farmonavskaya's assumptions are that while communicating, several stages such as nationally specific regulatory

rules are required communicants to follow, establish, maintain, and break into account between communicants according to their status, social and personal relationships, in non-official and official communications. The main feature of speech etiquette is a reflection of understanding the peculiarities of culture in a certain nation and its specifics of speech behavior. The meanings of social, international, and emotional evaluative are important in speech etiquette, comprehension of these meanings and identification of them seems uncertain without taking into account to cultural specifics of the rules of the etiquette repertoire.

METHOD

During communication, a reflection of a certain culture is based on its conventions like rituals, norms, and rules that have been developed by mankind for many centuries.

The rich expressions of address are seen in all ethnic groups. In the communicative process, the appeal is considered the main component that can determine whether the communication will be successful or not, as well as it can be an essence unit of communication, namely addressing, which has the most important function. [Farmanovskiy N. I]

THE FORMS OF ADDRESSING IN CHINESE AND RUSSIAN CULTURE IN RELATIONSHIPS, ITS REFLECTION TO THE COMMUNICATION

In Russian and Chinese there are differences between their treatments thus, the only option of lexical means of address processing, depending on the characteristics of the communicative situation. Relations between the addressee: gender, age, family, social, official (social, equal, younger in age and social status: one's own acquaintance, unfamiliar); communication environment, official, informal; way of communication; contact, distant, the purpose of communication; attracting attention, maintaining verbal contact, expressing attitude towards the interlocutors, the intention to further ask, apologize etc: tone of communication; respectful, courteous, playful, official, pleading, patronizing, etc. (Balakay, 2005) Occasionally, to express respect in both Russian and Chinese “ you” is used, the name of kinship such as “uncle”, “aunt”; “grandmother”, and “grandfather” are frequently considered not related to relatives. The given name, patronymic, and surname are used in Russian, but in Chinese only given name and surname.

The culture of China belongs to the eastern type therefore, specific respect is seen while addressing close and distant relations. The categories of kinship terms paternal group, maternal group, wife groups, marriage group are clearly classified in the Erya dictionary which emphasizes how rich terms of kinship are in Chinese.

Grandmother- nay-nay

Father's mother- waizum, waipo, laola

Father's father- ee
Mother's father- waizufu, waugun, laok
Uncle- gugu
Mother's or Father's brother- szuszu
Father's sister or aunt- i
Brother's son or daughter- vayshen
Son's daughter or son- vaysun
Cousin-byao gedi
Father's brother-bofu
Father's little brother- shufu
Eldest daughter of father's brother- tansze
Younger daughter of the mother's sister and brother- biomey
Oldest daughter of father's brother- tangjie
Younger daughter of the father's brother tanmei
Eldest daughter of the mother's sister and brother-biaojie

The treatment in China is widely used according to degree of seniority for instance, dage -older brother, erge- second older brother. In Russian treatment for a generation is accepted by names, such as Anya, Varya, Sasha, instead of using older brother, older sister.

In many cultures, proper names are rich connotations. In Russian, there are complex and branched system in formation of proper names in which represent the stylized mutation, simplification emotive word formation. For example, Sergey-Seryozka-Seryozhka-Seryozhenka, Serge-Ejek: In Russian in a close relationships with friends and relatives, there are some humorous derivatives of proper names, such as Stepanovich Stepanich- Stakanych

While forming words, there are possibilities and traditional influences of Russian language which lead to appear new words, also in Russian personal names are name, patronymic, surname. If there is an aging difference between interlocutors who are close each other, they mostly address by using their own names. Take an example, Margaritha- Rita, Eduard- Sasha.

While communicating with unfamiliar people or acquaintances, using name and patronymic indicate the form of politeness regardless of their age and social status except the children.

In China, there are two parts of personal names. Family name and given name. The given name is used while among the relatives, friends or well- known people. For example, Syaopin. Surname comes first in Chines grammar like Den Syaopin

Also, in China, it is common to say Lao and Syan with surnames. Lao Van (elder Van), and Syan Van (little Van), are only surnames if the addressee's surname consists of two characters, for example, O-yan; CHju ge; or Sh ma. As an appeal, the word "Lao" is used in relation to older people in the service sector, in enterprises, among workers, or well-known. Thus, the word lao can be used among the people who are childhood friends when they meet at a certain time. In Slavic and Western European formulas, surnames come after the given name. For example. Lev Tolstoy, George Bush. The surname of any family is a sign of genus and it is constantly used for each member of the family. The order of using names and surnames reflects relationships of community and individuality in Chinese and Russian cultures. The surname in Chinese culture is essential to denote family clans and their culture focuses on the importance of commonality. Their given name ought to be used after the surname.

Moreover, the Lao comes after the surname to present that person as extremely respected and over 70 years old like Lyu Lao. The Lao in Chinese hieroglyph is used as a special word in the tradition and always denotes the meaning of experience and wisdom for elder people when being addressed. However, in Russian culture, addressing people using words with the semantics of old age is considered impolite.

As an appeal, mostly when addressing those who have certain professions (professor, lawyer, engineer) and positions are called by their status and surname, for example, Prof. Li, engineer Wang. the surname is indicated. The engineer in Chinese would be "Gung Chen shi instead of the full form Wang Gong, its short form Wang Gong is used when addressing a teacher, it is enough to say only surname with the word "Lao" (for example, Lao shi). The same models can be used in medical institutions, doctor Sheng, hu shi (nurse), prosecutor (die cha guan), or without a surname.

Also, there are other options when addressing taxi drivers, hairdressers, and repairmen are usually addressed with the word "master"- shifu. The word "hei", "ei", "wei" are used for ordinary people who are not educated. There are such formulas that can not be found in other cultures in Chinese. For example, beautiful girl-mey nyu, handsome guy-shuay ge, recently new word appeared -sin means "cute" Lao in Chinese means "товарищ гражданин гражданка"+name, surname. In Chinese communication address is not used at all, more specifically, they do not have appropriate addresses for the situation because of having a detailed variety of addresses and the complexity of people's relationships.

THE EXPRESSING GRATITUDE IN COMMUNICATION AND ITS VARIETIES WITHIN BOTH NATIONS

The gratitude etiquette forms in Russian and Chinese are characterized by a common sociolinguistic component-this is a normative etiquette speech-behavioral

tactic expressing a feeling of gratitude, and desire to reward someone for a favor, or service. (Dal, 2002). While communicating interlocutors make an effort to maintain relations between their gratitude as a speech act, being universal form, however, has its own cultural specifics.

In Russian “thankful” remarks are not so diverse: “спасибо” “большое спасибо” “огромное спасибо” “у меня нет слов для благодарности” “я вам (тебе) очень (крайне) признателен(а)” “я вам (тебе) очень (крайне) признателен(а)” “я вам (тебе) так благодарен(а)” and some others. The words “разрешите”, “позвольте” have a connotation of formality: Разрешите вас поблагодарить (за..)- Let me thank you (for...), Позвольте поблагодарить вас (за...)- Let me thank you (for...) Позвольте выразить вам благодарность Let me express my gratitude to you.

In Russian speech etiquette has gratitude formulas that are used as formal indicators of politeness, the function of which is not gratitude, but a manifestation of attention. Their main pragmatic purpose is to maintain a relation of harmony between interlocutors. In Chinese culture to thank their relatives for insignificant services is not quite often said but Russians thank more than the Chinese and less than the British. Gratitude for insignificant services may be seen a lot in Russian culture, in China people do not say it a lot. They consider helping and caring to be natural for people in close relationships and friends. If anybody says their gratitude, they will be perceived as a stranger because too much gratitude among close people and friends violates personal space, and creates redundant, unnecessary formalities.

Good friends are almost a part of you. Why thank yourself? “It doesn’t make any sense,” The Chinese say. A treat and a gift increase politeness to the communication but it doesn’t mean verbal expression. As for Chinese culture, in a restaurant and a store, people don’t thank out of obligation, Furthermore, it isn’t considered pleasant to thank for a compliment, they mostly avoid expressing their gratitude in communication, if anybody gives a gift. Example, na-li nali- where can I go?

Guo-jiangli le - exaggerate, do not, I didn’t deserve your praise, literally: You over- praised me, you gave me too high a mark.

Wo hai cha de yuan ni – I still have along way to go, I have not yet succeed

For Chinese people, keeping distance between interlocutors in communication is specific, so, it is more common to present their self-deprecations. The speaker, using the so-called words with a touch of modesty uses the strategy of self-deprecation.

Chinese communicators’ situations require more Chinese norms courtesy, and gratitude for the good received, they are more verbose than Russians, and less confine themselves to a replica, in which the merits of the partner are emphasized or the explication of the benefits received by the speaker is given. For instance. If a friend fixed your car, then you can answer like this.

Shi zai tai xie xie nile- Xingkui you ni, ni ke shi bang le wo da mang le yao bus hini wo ke zhi dao zen me ban le!

More sincere thanks to you. It is good that you exist. You helped me a lot, what would I do without you!

RESULTS

Russians express gratitude more concisely and reservedly than the Chinese and also they don't restrain their feelings. Praise compliments and wishes are seen as indirect gratitude for Russians, but for Chinese both indirect and direct combinations are more common particularly, indirect is a manifestation of concern for the addressee or an offer 'to pay off' for the service rendered. For example. The man is presenting his indirect gratitude to his wife "This supper was very tasty, you are tired, you have been cooking food for me and children every day. I am very glad that you are my wife.

Gift scenarios in Chinese communication are characteristic. It is more common in accordance with culture to first refuse the gift and agree to accept it only if the donor persists. There is a sequence of gift scenarios: an offer to take a gift-refusal of persuasion-agreement to accept the gift of gratitude.

Ex: Mother and daughter. This is your shirt- why are you wasting money? This is probably an expensive thing, I don't need it, Not dear, Accept Mom- Well, thank you. This time I will accept, but not in the future.

THE FORMULAS OF APOLOGY IN DIFFERENT CONTEXTS

We can see another dialogue pattern created by a combination of apology and gratitude. A conversation with friends: When I was in Russia, I remembered that you collected stamps and bought me this album. I am sorry I made you take care of me. Thank you very much-Nothing, I just bought it.

Another example is between a doctor and a patient's wife: Don't worry. The operation went very well, the patient has already escaped danger, I am sorry he caused you trouble, Thank you from the bottom of my heart- Nothing, it's my duty.

The main Chinese unit marking gratitude "Xie" can also mean "to admit mistakes" or "to apologize" which gives a reason to believe that semantically Chinese gratitude is closely related to the idea 'to admit guilt'

The speech act of apology studied from the standpoint of pragmatics contains the intention of apology, the recognition of one's guilt, and a way to modify a negative view of one's personality and implement the intention of justification. Apology is essential to repairing the relationship between people you have hurt. In Russian apology is etymologically connected with the word "вина" derived from the Slavonic language. Sometimes when we need to apologize for a small offense, without explaining the reasons, the following phrases are used in Russian.

Извини(те) Прости(те) Виноват(а). Here, “please” is used to combine the request for forgiveness.

Example: Пожалуйста, извини(те)! Прости(те), пожалуйста!

It is clear to add pronoun ‘me’ to show a serious offense.

Извините, меня пожалуйста! Извините, меня пожалуйста, за опоздание;
Простите меня за то что отвлекаю вас от работы.

In Modern speech etiquette stylistic form of apology is used:

For instance: Простите мою ошибку!

Я виновата в этом что не выполнила задание в указанный срок;

Прошу меня простить за разбитый бокал!

Разрешите извиниться перед вами;

Позволь принести тебе свои извинения;

Мне хотелось бы попросить у вас прощения;

Я хочу извиниться перед тобой;

Я должна извиниться перед вами;

Я не могу не попросить прощения за свои слова;

Если можете, простите меня, пожалуйста!

Обещаю это больше не повторится!

In a formal setting, turnovers are appropriate:

Примите мой извинения!

Приношу свои глубокие извинения!

In business relations there are situations associated with misunderstandings of a matter, any circumstances that derive the conflicts. In this case, it is vital to utilize the speech formulas of apology with explanations that clearly define the current situation.

Прошу извинения за случившееся...,

Простите, пожалуйста.

Это недоразумение.

Мы во всем разберемся,

Я хотел бы извиниться перед вами

Действительно, приносим свои извинения за...

Простите, пожалуйста, я был неправ (я ошибался)

Не могу не извиниться. Эта путаница возникла из-за...

In some cases, apology formulas are less formal:

Не сердиться, пожалуйста (Don't get angry please)

Извините, ради Бога (Excuse me for God's sake)

Я к вам с повинной (I confess to you):

Мне неловка (неудобно) из-за I am embarrassed (uncomfortable) because of..

The stylistic sublimates (solemn) of strictly formal setting of communication are used too:

Я (мы) сожалею (сожалеем) о случившемся ... Уверяем, что такого больше не повторится; Примите нами извинения; Приносим вам извинения. Просим понять нас в этой ситуации приносим глубочайшие извинения.

(We regret (sorry) about what happened. We assure you that this will not happen again: Accept our apologies: We apologize to you.

Просим понять нас в этой ситуации; От лица (от имени) нашей организации приносим глубочайшие извинения.

(Please, understand us in this situation: On behalf of our organization, we offer our deepest apologies)

These expressions mostly indicate the justification of the need to contact in a polite form and do not have association with wrong actions.

Извините, можно спросить...; Простите за беспокойство, можно у вас уточнить...; Простите, пожалуйста, скажите, где здесь можно...

When making an apology, the most common forms in China are:

Du bu qi (Извините); Bu hao yi si (no analogue in Russian)

Bao qian (виноват)

These expressions are used as an apology when there are awkwardness, tactlessness, minor misconduct.

In China people ask apologize for a serious and moderate guilt by admission of their guilt:

Wo suo le (моя вина), Dou shi wode suo (Я во всем виноват), Shi wo bu hao (Это я виноват)

Apology for moderate and serious guilt is accompanied by a feeling of embarrassment:

Tai guo yi bu qu (быть неловка)

There are apology formulas for serious and moderate guilt that are used as a repetition words such as Du bu qi, du bu qi- (Извините, Извините) Bao qian, bao qian- (.....)

Also, several formulas of apology to express of apology as expressive are seen in Chinese communication:

Dui bu qi, shi wo de suo, zhen shi tai bu hao yi si le (Извините, это я виноват, глубокие извинения)

Official forms:

Qin yuan liang – Прошу прощения;

Fei chang bao qian – Глубокие извинения;

Shen biao qian yi – Извинения от всей души;

Da rao nin le – Беспokoил вас;

Gei nin tian ma fan le – доставил вам беспокойство;

The relationships between partners can also change the choice of apology, it means the more they have further relationships, the less they have difficulties to express. In Chinese, older generations are less likely to say an apology to people of younger if they are relatives and close friends when there are minor offenses. If they say an apology, it is considered as an indirect way. According to Confucianism, the younger generation ought to respect them, and obey the rules that they command and this still influences to behavior and thinking of the Chinese.

The Chinese frequently ask for an apology for missteps to strangers, also, in Russian culture the speech formula is seen for each inconvenience, the Chinese less frequently apologize for minor infractions among relatives and friends than Russians but Russians are more apologetic. According to Russians apologizing is very fact of their guilt, but the key reason of speech formulas of apology is to maintain harmony among interlocutors.

DISCUSSION

The role of the speech genre of request is crucial in each communication and the usage of request occupies a significant place also, as a speech act, without isolation, it is in the spheres of its use.

To study the request we need to investigate its role not only linguistic context but also in a communicative situation. Occasionally, in Russian language it is common to use victorious mood, performative verbs, and particles (пожалуйста, - ну, -ка, же, уже).

The subjective mood to express the indirect request and incentives can be the essence of speech act and serves to increase the degree of politeness, the word “хотеть” in the past form can express request with the particle “бы” and reduce pressure on the addressee. For example:

Я бы хотел(-а) номер с...
комнату.

Я хотел (-а) бы переехать в другую

As we see, several patterns of request might be used with the help of interrogative structure. There are some construction in Russian to mean request with the words “нет”, “есть”

For example: У вас есть фиксированное меню? У вас есть что-нибудь из...?
(Американский разговорник и словарь, стр150)

Interrogative construction “не” predicate(verb) + ли?- Не могли бы вы разбудить меня в...?, Interrogative construction with the word “трудно”, for example: Вам не трудно...? Вам не затруднит...? Не затруднит ли вас ...? Не трудно вам...?

Interrogative construction with words “хотеть”, “мочь”(можно) - Можно детский стульчик? Можно мне схему метро?

Interrogative construction with “вы” - Вы не можете починить это?
Interrogative construction- нельзя ли + информация.

Interrogative construction: “Вы не возражаете” (не против ли вы, если...)?
Stylistically reduced, casual requests, for example: Сходишь в магазин? Починишь телефон?

In Chinese mentality, the usage of direct utterance and euphemization of speech does not quite often happen. They realize the request through structures such as an utterance in the function of the beginning, a core utterance, and expressing a request, an auxiliary utterance. In both Russian and Chinese imperative sentences with the request can serve to soften the politeness, also additional affirmative questions in Chinese are more likely to be used particularly 好吗? 行吗? 好不? (well, good, ok). In Russian, there are expressions such as добры, любезны. To express the degree of politeness in Russian, subjunctive mood is used (не сходил бы ты...) . In Chinese, it is hardly seen morphological changes therefore, by adding auxiliary participle “ba” 吧 is used to weaken aggression which comes at the end of incentive sentences.

In both languages, the forms of a request such as an agreement or refusal to fulfill can be reacted clearly certainly, various forms of consent for example,

乐意效劳 (Lèyì xiàoláo)- с удовольствием, With pleasure!

没问题! (Méi wèntí)- без вопросов! No problem! No questions!

有点麻烦, 但我会尽力的 - (Yǒudiǎn máfan, dàn wǒ huì jìnli de- jiāo gěi wǒle-) это будет трудно, но я постараюсь. (It will be difficult, but I try)

The refusal of request might be accompanied by an explanation of causes or an apology for instance, извините..., охотно бы (мне бы хотелось...но не могу) I am sorry... I'd love to (I would like to.. but I can't)

The speech genre of request has national and cultural specifics in both languages, of course, while analyzing it, it is highly seen to exist compliance with rules of politeness in accordance with cultural traditions. In these languages, the formation of expressing a request has similarities in syntax and structure yet, differences in the

usage, a partial to soften imposition of a request. To express, Russians use mostly particles; Chinese, prefer to use 请. Qǐng. (пожалуйста).

CONCLUSION

While analyzing most expressions of appeal, gratitude, apology, and request made it possible to consider those languages, culture, and thought have always been interconnected. By comparing these languages' cultures, we can see the choice in syntax and structure for expressing the speech act.

Learning any language speech etiquette, we witness that a statement has its own specific pragmatic meaning. With the help of the comparison between both languages, we are aware of cultural awareness, their speech etiquette that is reflected by cultural specifics, the features of speech interaction of communicants, and actual language structures are also viewed. The specifics of speech behavior and the associated pragmatics of communication will certainly contribute to forming a degree of intercultural competencies.

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