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LINGUOCULTURAL REPRESENTATION OF POLITE NORMS IN CEREMONIAL DISCOURSE (A COMPARATIVE ANALYSIS OF UZBEK AND ENGLISH TRADITIONS)

Annotation

This article explores politeness norms as linguocultural phenomena embedded in ceremonial practices of Uzbek and English societies. It examines how rituals function as structured communicative acts that encode social hierarchy, values, and cultural identity. Uzbek traditions are analyzed as a model of preserved ritual politeness, while English ceremonies are examined through the lens of modernization and individualization. The study contributes to linguoculturology by demonstrating how verbal and non-verbal etiquette reflects culturally specific worldviews.

Key words: linguoculturology, politeness norms, ceremonial discourse, Uzbek culture, English culture, intercultural communication, rituals, social hierarchy.

ЛИНГВОКУЛЬТУРНАЯ РЕПРЕЗЕНТАЦИЯ НОРМ ВЕЖЛИВОСТИ В ОБРЯДОВОМ ДИСКУРСЕ (СРАВНИТЕЛЬНЫЙ АНАЛИЗ УЗБЕКСКИХ И АНГЛИЙСКИХ ТРАДИЦИЙ)

Аннотация

В статье исследуются нормы вежливости как лингвокультурное явление, репрезентированное в обрядовом дискурсе узбекской и английской культур. Особое внимание уделяется ритуалам как структурированным коммуникативным актам, в которых кодируются социальная иерархия, ценностные ориентиры и культурная идентичность общества. Узбекские традиции рассматриваются как модель сохранённой ритуальной вежливости, характеризующейся коллективизмом, устойчивостью обрядов и выраженной системой уважения. Английские церемонии анализируются с позиции процессов модернизации, индивидуализации и секуляризации. В работе показано, что вербальные и невербальные формы этикета отражают специфические культурные картины мира и формируют различные коммуникативные стратегии. Результаты исследования вносят вклад в развитие лингвокультурологии и межкультурной прагматики, демонстрируя роль обрядового дискурса в интерпретации культурных различий.

Ключевые слова: лингвокультурология, нормы вежливости, ритуал, узбекская культура, английская культура.

MAROSIMIY DISKURSDA ODOB ME'YORLARINING LINGVOKULTUROLOGIK IFODASI (O'ZBEK VA INGLIZ AN'ANALARINING QIYOSIY TAHLILI)

Annotatsiya

Mazkur maqolada o'zbek va ingliz madaniyatlaridagi marosimiy nutq jarayonida namoyon bo'ladigan odob-axloq me'yorlari lingvokulturologik va pragmatik nuqtai nazardan chuqur tahlil qilinadi. Tadqiqot marosimlarni ijtimoiy jihatdan tartibga solingan kommunikativ aktlar sifatida ko'rib chiqadi va ular orqali jamiyatdagi ierarxiya, qadriyatlar tizimi hamda milliy identitet qanday ifodalanishini yoritadi. O'zbek marosimlari an'anaviylik, kollektivlik va izzat-ikrom tamoyillariga asoslangan holda tahlil qilinsa, ingliz madaniyatidagi marosimlar individuallik, shaxsiy hududni hurmat qilish va emotsional muvozanat bilan xarakterlanadi. Qiyosiy tahlil natijasida ikki madaniyatda odob me'yorlarining ifodalanish shakllari va kommunikativ strategiyalaridagi farqlar aniqlanadi.

Kalit so'zlar: lingvokulturologiya, pragmatika, marosimiy nutq, odob me'yorlari, madaniyatlararo kommunikatsiya.

Introduction. The topicality of this research is connected with the growing globalization and the necessity for effective intercultural communication. Understanding politeness norms through ceremonial discourse allows for deeper interpretation of implicit cultural meanings, reducing communicative barriers in international contexts. The study is particularly relevant in multilingual and multicultural societies, where misinterpretation of etiquette may lead to pragmatic failure.

Literature review and theoretical background on the topic. The study of politeness as a linguocultural and pragmatic phenomenon has been extensively addressed in modern linguistic research. One of the most influential theoretical frameworks is proposed by Brown and Levinson [1], who conceptualize politeness in terms of face-saving strategies, distinguishing between positive and negative politeness. Their model has provided a universal basis for analyzing how speakers mitigate potential threats in communication. However, later scholars have argued that this framework is predominantly based on Western communicative

norms and does not fully capture culturally specific manifestations of politeness, particularly in high-context societies. In this regard, Wierzbicka [2] emphasizes the importance of cultural scripts and argues that politeness should be interpreted within culturally embedded semantic frameworks. Her approach highlights that speech behavior cannot be fully understood without considering the cultural values and norms that shape communicative intentions. Similarly, Hall's [3] distinction between high-context and low-context cultures offers an important lens for interpreting differences between Uzbek and English communicative styles. High-context cultures, such as Uzbek society, rely heavily on implicit meanings, shared knowledge, and non-verbal cues, whereas low-context cultures, such as English society, prioritize explicitness and clarity in communication. Hofstede's [4] theory of cultural dimensions further contributes to understanding politeness norms by linking them to broader societal values such as collectivism versus individualism, power distance, and uncertainty avoidance. Within this framework, Uzbek culture can be characterized by collectivism

and high power distance, where respect for hierarchy and social roles is strongly emphasized. In contrast, English culture reflects individualism and lower power distance, which is manifested in more egalitarian and less ritualized forms of interaction. Within Uzbek linguistics, a number of scholars have explored politeness and ceremonial discourse from a linguocultural perspective. Mahmudov [5] and Tursunov [6] provide detailed descriptions of Uzbek customs and rituals, emphasizing their role in maintaining social cohesion and transmitting cultural values across generations. Rasulov [7] analyzes the linguocultural features of Uzbek ceremonies, highlighting the importance of symbolic actions and verbal etiquette in expressing respect and social hierarchy. Abdullaeva [8] focuses on speech culture and norms of politeness in Uzbek communication, demonstrating how language reflects moral and ethical principles embedded in society. Despite the significant body of research on politeness and cultural communication, there remains a gap in comparative studies that specifically examine ceremonial discourse as a structured communicative system in both Uzbek and English contexts. Most existing studies either focus on everyday communication or analyze cultures separately rather than through a systematic comparative framework. Therefore, this study aims to bridge this gap by analyzing how politeness norms are linguoculturally represented in ceremonial discourse across these two cultures, integrating both verbal and non-verbal dimensions of communication.

Methodical approach to the research. 1. The theoretical foundation of this study is rooted in linguoculturology and intercultural pragmatics, where language is viewed not merely as a system of signs but as a carrier of cultural meaning and social structure. Politeness norms are conceptualized through the framework of Brown and Levinson's politeness theory, as well as Hall's high-context and low-context communication model and Hofstede's cultural dimensions. Within this paradigm, ceremonial discourse is interpreted as a ritualized communicative system, where speech acts are conventionalized. 2. From a comparative perspective, Uzbek culture represents a high-context, collectivist model, where politeness is expressed through indirectness, ritual abundance, symbolic gestures, and respect for hierarchy. In contrast, English culture reflects a low-context, individualistic model, where politeness is realized through restraint, privacy, emotional moderation, and standardized linguistic formulas. 3. In this regard, ceremonial discourse can be viewed as a historically conditioned communicative domain in which abstract principles of politeness are materialized through ritual practices, speech conventions, and socially regulated behavior. 4. From a linguocultural perspective, each historical stage—ranging from early tribal formations and the Anglo-Saxon period to the societal restructuring following the World Wars and the emergence of contemporary multicultural England—represents a distinct configuration of communicative values, social hierarchies, and interactional norms. 5. Historical analysis is not merely descriptive but interpretative: it aims to trace how politeness norms, as theorized within linguoculturology and pragmatics, are concretely realized and transformed within ceremonial practices across different periods of English cultural development.

Content of the article. The historical evolution of English society—from tribal collectivism and warrior-based honor systems to a modern, multicultural and predominantly secular structure—has profoundly shaped contemporary patterns of ceremonial behavior. While early traditions emphasized collective identity and hierarchy, subsequent processes of Christianization, industrialization, and globalization transformed these values into more individualized forms of interaction.

As a result, modern English ceremonial discourse reflects a synthesis of tradition and adaptation: rituals are preserved but reinterpreted through personal autonomy, emotional restraint, and respect for individual space. This is particularly evident in life-cycle ceremonies and public celebrations. Against this background, it becomes essential to examine how these evolved politeness norms are manifested in specific English ceremonies such as birth, engagement, weddings, holidays, and funerals. Birth of a Child. In

English culture, the birth of a child is marked by restrained but meaningful expressions of politeness. Practices such as baby showers, greeting cards, and hospital visits reflect emotional support combined with respect for privacy. Linguistically, expressions are formulaic (“Congratulations”, “Wishing you health and happiness”), emphasizing sincerity without intrusion and reflecting positive politeness strategies. The communicative model prioritizes individual space and emotional moderation. In English culture, childbirth is marked through baby showers and christening ceremonies.

Engagement Ceremony. The engagement ceremony is typically initiated by a proposal, followed by a formal or semi-formal announcement. The discourse is characterized by declarative communication (“We are pleased to announce...”). Politeness norms include controlled emotional expression, respect for autonomy, and social validation through public acknowledgment. Compared to Uzbek traditions, the ritual is less collective and more couple-centered. The discourse is declarative and emphasizes individual autonomy and emotional restraint.

Wedding Ceremony. English weddings are structured rituals combining legal and social elements. Speech acts such as vows and officiant statements serve performative functions. English religious holidays such as Christmas integrate ritualized politeness through greetings (“Merry Christmas”), gift exchange, and structured family interaction. Modern holidays reflect increasing informality and inclusivity, with linguistic shifts toward neutrality (“Happy Holidays”). The evolution demonstrates a transition from institutional religion to individualized cultural expression. Modern holidays reflect inclusivity and cultural adaptation.

Politeness varies globally, with Western cultures (e.g., US, UK) favoring direct communication, efficiency, and individual respect, while many Asian and Middle Eastern cultures prioritize hierarchy, indirectness, and group harmony.

Customs and Traditions of the Uzbek People. The main feature of the Uzbek family is traditionally reverential respect for elders. Uzbeks usually live in large families consisting of several generations, therefore, preference is given to a large houses on the land. Significant place in family life as element of the hospitality is tea ceremony. Moreover, tea making and pouring it to the guests is exclusive prerogative of the host. Hand shaking is usually only for the menfolk. During hand shaking it is common to ask about health, family, and state of affairs at work and at home.

Rites of Uzbek people have formed over the centuries as the result of a complex of merging cultural habits and traditions of all tribes and nations that participated in the ontogenesis of the Uzbeks. They are quite original, bright and varied, and go back to the tribal patriarch relations. A large number of ceremonies follows the family life and associated with the birth and upbringing of the child, weddings, and funerals. A special role is played by the rituals associated with the birth and upbringing of the children (beshik-Tuyi, khatna-kilish) wedding (fatiha-tui, wedding). With the adoption of Islam, many families and everyday customs have undergone their influence and Muslim religious ceremonies become usual in Uzbek life.

Uzbek Beshik Tuy (Cradle Ceremony) is a traditional Uzbek ceremony held to celebrate the birth of a child, usually within the first weeks after the baby is born. It is centered around the presentation and preparation of the “beshik” - a traditional wooden cradle. A distinctive and symbolic part of this ceremony is the role of the bride's family. The parents of the bride (the maternal grandparents) bring a wide range of gifts for the newborn to the groom's house. These typically include essential baby items such as a stroller, baby crib, bedding, clothes, blankets, and various childcare necessities, often beautifully arranged and decorated. The arrival of these gifts is not a simple delivery - it is a ceremonial procession. Accompanied by traditional music, singing, and celebration, the bride's family carries the items into the house in a festive and highly visible way. This procession reflects generosity, honor, and the strong bond between the two families.

Uzbek Fotiha Tuy (Engagement Ceremony) takes place with the permission and blessing of parents and carried out in several stages. When son becomes an adult, parents start looking for suitable girl for him. In this process involved close relatives, neighbors, and friends. When they choose the girl, mother and maternal aunt come to the girl's house under any pretext, to look at her, to meet her parents, and take a look on a home décor of potential bride. After that family and friends make inquiries about family of the chosen girl. Fotiha Tuy is one of the most culturally significant pre-wedding events, symbolizing respect, unity, and the official beginning of the marital union. A central and visually striking part of the ceremony is the arrival of the groom's relatives at the bride's home. This is not a simple visit, but a ceremonial procession accompanied by traditional music, celebration, and a festive atmosphere. The groom's family members carry beautifully prepared and decorated dastarkhans-large trays (patnis) covered with elegant white cloths, symbolizing purity, respect, and good intentions. Each dastarkhan is carefully arranged and carries specific categories of gifts, reflecting both practicality and symbolism. These typically include clothing for the bride (both summer and winter outfits), shoes and accessories, perfumes and personal care items, as well as separate gifts such as clothing for the bride's parents as a sign of respect. In addition, sweets and confectionery are included to symbolize a sweet and harmonious future, along with traditional foods representing abundance and hospitality.

Ceremony of Sending Sarpo Wear to Groom's house by the Bride's Parents is a significant tradition in Uzbek wedding customs, representing respect, alliance-building, and formal acceptance between the bride's and groom's families. In this ritual, the bride's parents prepare and send ceremonial clothing and gifts (sarpo) to the groom and his family. Sarpo, meaning "clothing from head to toe," typically includes a complete set of garments and personal items for the groom, his parents, and sometimes extended family members. All gifts are carefully arranged on decorated trays (patnis), wrapped in elegant cloth, and presented in a visually appealing manner.

Wedding ceremony traditionally plays essential role in Uzbek life, and it is celebrated as an important event. The highlight of wedding cycle is the transition of the bride from her parents' house to the groom's house. On the day of the wedding in the house

of the bride palov is arranged. The same palov ceremony is arranged in the house of the groom. On the wedding day the imam of the mosque reads "Hutbai Nikoh" (prayer for marriage), after which the young are declared husband and wife before ALLAH. Imam explains the rights and duties of husband and wife. Usually after the nikoh the young go to the registry office for registration of their civil marriage.

Morning palov ceremony should be ready by the end of the Morning Prayer – "bomdod namoz". By the end of the Morning Prayer sounds of carney, surnay and tambourine announce the morning palov. Morning palov usually lasts no more than one and a half or two hours.

Holidays. The most important national holiday is Independence Day, celebrated on September 1st. Every year on December 8 Constitution Day is celebrated to commemorate the adoption of the new Constitution of independent Uzbekistan in 1992. May 9 th is celebrated as a Memorial Day. Widely celebrated holidays that associated with the end of fasting – Ramazan Khayit and Kurban Khayit. On these day people pay visits or receive guests at home, help the sick, lonely, and show mercy to others. Lovely holiday "Ramadan Khayit" is a holiday of spiritual and moral purification. Navruz, March 21, the day of vernal equinox. It is a celebration of nature awakening and beginning of planting. During the years of independence celebration of Navruz has acquired a new dimension and depth. It became a national holiday of friendship, unity, brotherhood of all peoples.

Conclusion. The comparative analysis of Uzbek and English ceremonial discourse demonstrates that politeness norms are culturally embedded systems reflecting social structures and value orientations. Uzbek traditions preserve a highly ritualized and collectivist model, while English practices show increasing individualization and emotional moderation. Ceremonial discourse serves as a key domain for expressing linguocultural identity, where both verbal and non-verbal elements encode implicit meanings. Differences in politeness strategies highlight the importance of cultural context in communication. Understanding these distinctions is essential in globalization, as it prevents misunderstandings and enhances intercultural communication. Ultimately, ceremonial practices contribute to cultural sustainability and social continuity.

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