

## COURTESY AS A LANGUAGE TOOL IN RESPONSE TO THE SPEECH OF HUMILITY

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### Annotation

The context in which the speaking act of modesty takes place has a significant impact on meaning formation and determines the illocutionary force behind the act of modesty. This context can include various speech acts such as admiration, approval, and praise. Humility can be either positive or negative. In positive modesty, i. H. sincere humility, the speaker expresses his true sense of respect and courtesy. Thus, he or she conforms to the accepted norms of expression of modesty in a society. In the case of negative modesty, i.e. insincere modesty, the speaker deviates from these norms. To be humble is to be polite; The reactions to the act of modesty thus include a variety of speech acts. Positive humility involves the acts of acknowledgment, praise, admiration, and requesting an end to humility, while negative humility leads to the acts of disapproval, negative judgment, denial, reproach, and requesting flattery, to put an end to humility. High humility indicates a polite and humble person, while low humility indicates a rude and selfish person. Exaggerated and low modesty form an unfriendly and unequal togetherness.

**Keywords:** language means, response, speech action «humility», and the principle of politeness.

### Speech movement «Humility»

Yu. D. Apresyan connects humility with the concept of «self-esteem». He identifies two types of self-esteem: «a low assessment of the subject's qualities and Achievements contained in his statements about him and a low assessment of his

status and role in a situation that manifests itself in the behavior and behavior of the subject. The requirement of «low assessment» of the assessment of the norm in these cases is somewhat different. The requirement of «low assessment» of the assessment of personal qualities and achievements does not matter, it recognizes the idea of a certain rational measure. The principle of «status humility», which requires a low assessment of social status (or role in the situation), is more or less absolute — This is indicated by the absence of negative lexemes indicating an increase in the measure in the area under consideration. Excessively low assessment of one's social status» [1].

### **Graduality in the act of «Humility» speech**

For the first time, the terms «Graduator», «Radiative», and «Gradosema» were used by Doctor of philological Sciences S. M. Used by Kolesnikova [4; 5; 7; 8]. «Graduation is the definition of an object being graduated, in which the (highest) or (most) low level of its property is determined for the subject of graduation if the object being graduated corresponds to the norm (zero measurement stage) that satisfies the graduating Subject» [9]. The greater or lesser frequency of manifestation of the Gradual sign directly depends on the «perception by the graduating subject of the qualities of the graduating object», which determines the lexical composition of graduation. In the formation of gradation, the grammatical category of degrees of comparison is paradigmatically involved, and the measure and degree suffixes are syntagmatically involved.

The assessment of any particular action is accompanied by the determination of a greater or lesser degree of expression of a particular feature. The attitude of communicators to these characteristics or signs can be positive or negative, and such an attitude, as a rule, includes «Emotional-evaluative components» that express a sense of speaking about the speech behavior of the interlocutor. The attitude of native speakers in determining a positive or negative assessment depends on the accepted norm in the society in question («zero» point, neutral point, norm in society). Depending on this, the basis of any assessment is a variable or measurable property [12]. The assessment covers different aspects of the language system [13]. Its education is influenced by the context, communicative-pragmatic situation (that



is, the subject and object of assessment), and the basis of assessment. A positive assessment can be carried out in the form of approval, praise, and admiration, and a negative assessment — be a protest, condemnation, condemnation, or reprimand. Thus, a positive assessment of the manifestation of the humility of a communicator causes approval and praise of a situational communicator, and a negative assessment is condemned, condemned, and accepted by others as a result of the excessive modesty of a communicator, exceeding the norm adopted in a linguistic-cultural society. the use of false, flattering, and sycophantic humility for one's benefit and benefit. T. V. Markelova lists the word-making slot sycophancy, borrowing, sycophancy, sycophancy, sycophancy, sycophancy, sycophancy, sycophancy, sycophancy, in their meaning there are common sememes «Flattery» and «Self-interest». All these words reflect a single denotative content: «the desire to please someone for their benefit», giving a negative assessment of excessive false humility towards a flattering person [11].

The border between ascendant and ordinary humility (humility is the norm) is very thin: in the first case, the subject wants to achieve something.in favor of the act of humility, in the latter, it shows politeness and follows the rules of etiquette in society (see table). The end of humility differs in Western and Eastern cultures. In the East, humility has the power of «Demand». The demand value is formed by repeating the language tools used; the humility strategy is accompanied by specific facial expressions and gestures, including a bow. Such humility in the West is associated with the weakness and weakness of the speaker at the time of the decision, then in the East, it is considered an indicator and manifestation of respect for the interlocutor [14] and even self-esteem: showing courtesy to others, a humble person respects himself at the same time. The degree and form of expression of humility are determined by the prevailing social norms in each society, the scale of which depends on what [Page 4, 84]. For example, the maximum level of modesty among Iranians differs from such situations among Russians: in the Persian cultural environment, it is distinguished by an incomparably higher frequency, as well as a variety of use cases about the Russian cultural environment. Compliance with this frequency, as well as knowledge of the existing differences in various speech situations, is a key factor in the manifestation of humility, and non-compliance with



it, as well as ignorance of the circumstances of its application in the language, creates misunderstandings between communicators, forms a conflict situation. Here, a large degree of use of humility in the form of repetition of a request, strong self-discrimination, and similar strategies of speech behavior of humility does not cause a feeling of «resentment» in the communicator, and it is perceived as «respect» for him. On the contrary, the use of low-standard humility in the Iranian environment is perceived as a manifestation of pride and neglect about the communicator, as if the communicator ignores him, and therefore an unfriendly atmosphere of communication is formed. In the Iranian cultural environment, the communicator's expected attitude to humility is to ask for approval, and praise, and to stop humility. At the same time, the frequency and situations that constitute normal humility in Iranian culture are perceived at a level higher than the norm in Russian culture. For example, Iranians often use «Forgiveness» and «gratitude» speech actions as manifestations of «politeness» about the communicator. Iranians are used to thanking the interlocutor even before doing something to them. Such behavior of Iranians often amazes Russians: I have not done anything for you yet! Why do you say «Thank you»?!

One of the interesting cases of the manifestation of a large degree of humility among Iranians is when the speechwriter claims at the beginning of his speech about the insignificance and lack of his knowledge for the «Respected» and «Very knowledgeable» listeners, and only then, after such humility, he reads his speech. Here is the translation of such a speech situation in the Iranian cultural environment: my speech is irrelevant! He is not worth you! My knowledge is not enough for respected connoisseurs who are here. Dear those present, I beg you for spending time! Thank you for tolerating me and listening to my speech! With permission ... I'll start my speech! This speech behavior is the style of speech of scientists and respected persons when speaking in front of a large audience and is characteristic of the speech of older people. It is not heard in the speech of young people. Such behavior teaches listeners lessons of humility in finding the speaker at a solid age or a high scientific level. In pragmalinguistics, such speech behavior in Persians does not mean «insignificance» or «lack» of the speaker's knowledge, but only an indicator of the speaker's politeness, a sign of his humility towards his audience.



This linguistic phenomenon, for example, does not occur in the Russian cultural environment and seems incomprehensible to the Russian audience.

In Iranian culture, humility is manifested in the form of «Tarof» — a concept associated with the realities of the cultural life of Iranians. Tarof creates an atmosphere of formal polite communication between communicators. It can be defined as another combination of actions such as «humility», «ceremony», «and compliment», where strategies for demanding and repeating language plays an important role: repeating the invitation of guests to their home; repeating the ritual of asking the first to go through the door frame; the ritual of asking the communicator to start his speech first; there are also other cases of modesty in the tariff, which should be considered in a separate scientific article.

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