

PRAGMATIC ANALYSIS OF THE IMPOLITENESS CATEGORY

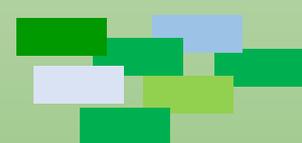
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Abstract: This chapter deals with the emergence of impoliteness in language and its analysis. In studying the emergence of impoliteness in language, we first encounter the problems of face work. In this section, we will analyze whether impoliteness in language is innate or not. Culpepper raises this question (whether impoliteness is innate or not) and shows both positive and negative answers to this question. This article touches upon the main point that requests, suggestions, criticism are not considered effective, although there are exceptions, mentioned above in expressions expressing gratitude. The ambiguity of speech during conversation is manifested in pragmatic factors, that is, the speaker's opinion can express both advice and a threat. Patterns are closely related to meaning. Firstly, different meanings of words differ in the place of their use in different patterns, and secondly, words that share a given pattern, as a rule, share aspects of meaning. Like non-verbal means, verbal means also express impoliteness. In this regard, taboo words are a means of attracting attention, but taboo words cannot fully serve as a means of expressing impoliteness. Words uttered by shouting (shouting) (often such words are not understandable and not clear) are impolite.

Keywords: impoliteness; politeness; verbal means; non-verbal means; mock impoliteness; inherent impoliteness; context; co-text; conventionalized impoliteness; non-conventionalized impoliteness; interlocutor

Introduction: Hoffman considers facework as a set of activities that a person performs in accordance with his face. This chapter examines the issues of the emergence of impoliteness in language and its analysis. When studying the emergence of impoliteness in language, we first encounter issues of facework. In this section, we will analyze whether impoliteness in language is innate or not. Culpepper raises this issue (whether impoliteness is innate or not) and shows both positive and negative answers to this issue. He states that the acts of face threat classified by Brown and Levinson are ambiguous. In our opinion, Brown and Levinson's acts of face threat primarily indicate the threat of face in both verbal and nonverbal communication, and the inherent nature of such acts is not shown here. Therefore, Culpepper provides substantial examples of his disagreement with their approach. When making a suggestion that is beneficial to the listener: "Tuck in" can be used to encourage a guest to a pleasant meal [Culpepper.J. 2010, p. 3233]. Although such expressions (e.g. "tuck in") are accepted as exceptions, J.Culpepper

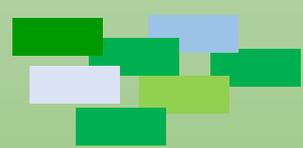


notes that there are still two problems with this. First, what happens if there are many such exceptions? J.Culpeper refers to O.Nwoye's article [Nwoye, O.G. 1992, p. 309–328.p.327- the error cited by J.Culpeper]. that such expressions are very rare. This article touches on the main point that requests, suggestions, criticisms are not considered effective even though there are exceptions mentioned above in expressions expressing thanks. That is, they do not create resentment between the interlocutors. Such expressions ("tuck in") are neither considered polite nor considered impolite, on the contrary, they correspond to the characteristic of good manners. Second, meaning can be inherent in speech acts, and speech acts are fundamentally context-dependent. Leach provides a better analysis of this issue [Culpeper, J. 2011, p. 327].

The ambiguity of speech during a conversation is manifested in pragmatic factors, that is, the speaker's opinion can express advice as well as a threat. Let's look at such an example: If I were you, I would leave town straight away. ("If I were you, I would leave town straight away") This sentence can be interpreted as advice, threat, or intimidation depending on the context, but how the listener perceives it (i.e. as advice or threat) can be associated with his knowledge of the speaker's intention. J.Culpeper classifies the examples of impoliteness he has collected from a linguistic point of view. Thus, he groups the examples of impoliteness he has collected according to their structure. In our opinion, this grouping corresponds to the analysis of the grammatical means of expression of impoliteness. In this regard (grouping according to structure), he refers to the structural (model) grammar (Pattern Grammar) developed by researchers Gill Francis and S.Hunston. [Culpeper, J. 2011, p.134]. When looking at this book, we come across S.Hunston and Gill Francis' classification of patterns: A pattern is a word, and the associated phraseology, including its constituent parts, conjunctions, and prepositions. Patterns are closely related to meaning. First, the different meanings of words are distinguished by their place of use in different patterns, and second, words that share a given pattern tend to share aspects of meaning. In our opinion, the first is context-appropriate, while the second is cotext-appropriate [Hunston, S. 2000, p. 3]. Patterns are sets of semantically similar words that grammatically model cotexts. In pattern grammar, there is no clear boundary between lexical and syntactic structures. J.Culpeper studies the number of impolite formulas used in the English vocabulary and comes to the conclusion that more than fifty percent of the variants of any formula (any word) are interpreted as impolite. He calls the impolite formulas he analyzes conventional impolite formulas and groups them as follows.

Purposeful criticism, complaints: This (that) is extremely (absolutely, without words) bad (rubbish, terrible)

Unpleasant, spoiled questions or suspicions: Why are you making my life hopeless? What lie are you going to tell me? What happened now, what is the problem? Do you want to argue with me or go to prison?-(In our opinion, this example contains more of a threat than an unpleasant question or suspicion) I will



not abuse the inexperience, childhood (young age) of the other party.

Message executors (i.e., the fulfillment of the task, especially the task): Listen here (preface). Listen here. (Such expressions are usually used before giving the other party an order)

Dismissal: Go away, Get lost/out. (You lost your job/out of the field.)

Suffocating sounds: Shut the fuck up.

Threats: I am very gonna smash your face in, if you don't do. [X] [before I] [hit you\ strangle you]. Note that the researcher shows its nuances by putting the words in square brackets. This example expresses the claimant's willingness to fulfill the request regardless of the other party's condition. Therefore, the other party is threatened with the expression, "think of yourself as dead" if the job is not done.

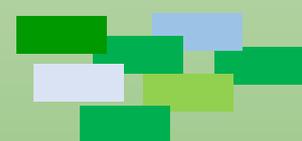
Negative expressions, malice: Go to hell, Fuck/damn you.

We think that J.Culpeper groups these expressions he has collected according to their meanings. After presenting these groups, we conclude that in the group of words, impoliteness is expressed in a mild or harsh form.

The researcher states that this list represents a regularity and does not reflect all impolite formulas, but while frequently used impolite formulas are included, some formulas that are rarely used are not included. For example, taboo words or behaviors can cause impoliteness. Since the researcher encountered such a situation twice among the 100 data he collected (taboo words and behaviors), that is, such cases are rarely used, they are not included in the list. We will provide more detailed information about taboo words in the following paragraphs. J.Culpeper also touches on non-verbal issues in the expression of impoliteness. He classifies non-verbal means that are considered impolite in British culture. The researcher himself admits that this classification belongs to British culture. It should be noted that some non-verbal means express impoliteness for one culture but politeness for another. Thus, J.Culpeper classifies the impolite non-verbal means he studied as follows: Spitting, sticking out his tongue at someone, gesturing with one or two fingers at someone, glaring at someone, turning his back on someone.

We note that the impolite extra-linguistic means that J.Culpeper classifies are also considered impolite in our Azerbaijani culture, and we encounter such means in our daily lives. We think that these means can be performed by many individuals, regardless of age or education.

Like non-verbal means, verbal means also express impoliteness. In this regard, the means that attract attention are taboo words, but taboo words cannot fully provide a means of expressing impoliteness. Words spoken by shouting (shouting) (often such words are not understandable and clear) are impolite. While shouting at someone is considered impolite, sometimes such a sound aspect is not considered conventional impolite. Such a tone of voice (shouting) helps to express meaning and performs a rhetorical function. M. Knowles notes on this: "The speaker must decide not only what to say, but also how to express it. In this regard, he has several methods: verbal, intonation, non-verbal (paralinguistic). Taking into account all three methods, the idea expressed is correctly understood by the listener. Verbal or



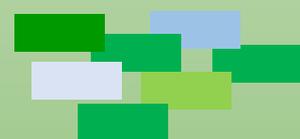
non-verbal methods help to express the information to be said, and intonation serves to fulfill the rhetorical function” [Knowles, M. 1984. p. 227]. Some of the impolite non-verbal means we have mentioned may seem completely harmless, that is, their impoliteness depends on the context. We think that the impact of non-verbal means in Culpepper’s classification also depends on whether the interlocutors are in a close relationship (for example, asking permission with a finger when speaking between individuals who are close does not cause offense between the interlocutors). At the same time, J.Culpeper notes that these (non-verbal) devices are conditioned in speech and have conditional prosodic, non-verbal aspects, for example, a sharp (sudden) falling tone, a tense sound effect, a rising tone, muttering (mumbling, i.e. saying something under the lips) J.Culpeper impoliteness p.137. We will give more information about these aspects in the next section. Sometimes, prosodic and non-verbal devices indicate that impoliteness is fake or unreal. Fake impoliteness and banter are discussed in detail in the first chapter, and it is important to mention the term here.

In this section, it is appropriate to mention the formula that Gampers gave under the name of contextualization signs. This classification consists of three criteria: basically, gradual, scalar (Gampers 1982a p.132). J.Culpeper distinguishes this classification according to its dimensions: the first criterion is the degree of conditioning, the second criterion is the impoliteness that encompasses the context, and the third criterion is the degree of insult. The researcher states that these criteria are interconnected, that is, stepwise, and explains that an expression associated with a lot of insult will express less insult in different contexts or be neutral. Thus, there is a transition from more insult to context coverage. If there is more context coverage, this also coincides with conditioning. Thus, there is a transition from context coverage to the degree of conditioning. [Culpeper, J. 2011, p.137].

Conclusion: In the study of impoliteness as a linguo-pragmatic category at the linguistic level, it is imperative to take into account contextual factors in interpreting means of expression as impolite. In the analysis of conversations, the role of speech etiquette, especially forms of address, in the expression of impolite moments is important. In this regard, negative vocatives, taboo words, slang, jargon and vulgar words, etc. When studying the impoliteness category at the pragmatic level, impoliteness was defined at two levels: conditional impoliteness due to its compatibility with the context and unconditional impoliteness due to its incompatibility with the context.

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