

Cultural aspects of the development of international water routes

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Abstract. This article will focus on the forms of politeness in German, Kyrgyz. The forms of politeness expression in this case studied from the point of view of intercultural communication. As you know, politeness is one of the key maxims in relationships, especially in intercultural communication plays an important role. Transport routes, which are the basis for the socio-economic development of populated areas, have a special impact on intercultural communications. The category of politeness is a complex ethnolinguistic category that covers various areas of language, is one of the key aspects of linguoculturology. Forms of politeness are one of the levers of economic development. Since competition leads to the use of polite language in all areas of communication. The level of development of the category of politeness in German, as well as in Kyrgyz culture, is different, although values such as trust, cordiality, closeness, human warmth are of great importance in both languages. The decisive factor here is the specific situation, within the framework of a certain speech act. The concept of politeness is universal for all cultures and peoples, while the forms of its expression are different.

1 Introduction

It is well known that all communities in the world are interconnected by economic, political, scientific and private relations. And we know that there are linguistic and cultural contacts between these communities. They usually occur during direct and indirect communication between native speakers who speak other languages besides their native language [1, 2]. Yes, every nation has its own culture, and every person who comes to another country should know the norms of the culture of this people well. This knowledge of cultural norms when communicating with representatives of different cultures helps us to avoid misunderstandings in interaction [3, 4]. But there are also many people who do not suspect that polite words can cause various misunderstandings in a communicative act. On the one side, politeness today is a special field of activity when communicating with strangers, because now we have so many international contacts where these relations require cross-culturally competent forms of expressions of politeness. On the other side, politeness is an important problem area, especially in situations of German-Kyrgyz communication, where polite formulas repeatedly lead to problems of intercultural

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understanding and communication. Politeness means concrete forms of expression of moral norms regulating interpersonal relations of our social coexistence [5].

2 Methods

Forms of politeness are very important components in achieving harmony in our social life, as well as in order to avoid many unnecessary conflicts. The essence of politeness is mutual respect and putting each other. *“Wer sich höflich verhalten will, soll sich selbst erniedrigen und dem anderen Respekt erweisen und die wechselseitige Sich-Erniedrigung soll aufrichtig sein und von Herzen kommen. Höflichkeit ist nicht gleichzusetzen mit schon klingenden Worten und einem überfreundlichen Gesicht. Höflichkeit beruht auf Aufrichtigkeit des Herzens”* [6, p. 145]. “Whoever wants to behave politely, he must humble himself and show respect for the other, and mutual favor must be sincere and come from the heart. Politeness cannot be equated with loud words and a friendly face. Politeness is based on sincerity coming from the heart”. (Our translation) The famous German writer J. V. Goethe defined it: *“Es gibt eine Höflichkeit des Herzens sie ist der Liebe verwandt. Aus ihr entspringt die bequemste des äusseren Betragens”* – *There is a kindness of the heart, it is akin to love. Hence, the most pleasant external behavior arises.* (Our translation). The term politeness is also defined in dictionaries that appeared in China in the early 1980s: *“Höflichkeit ist Ausdruck der Bescheidenheit und Ehrerbietung im Sprechen und Handeln”* (Wörterbuch des modernen Chinesisch Beijing 1983) [6, p. 146] - *Politeness is an expression of modesty and respect in conversation and action.* (Our translation)

Politeness creates harmony between people not only in cross-cultural, but also in intracultural communications. In the Kyrgyz language, this topic is little studied from the point of view of intercultural communication. There are books where you can learn about polite norms in conversation, food, etc., but they are written for a completely different purpose, for example, for the purpose of education [7, 8]. Proverbs, for example, serve these purposes. A beautiful expression of politeness can be found in proverbs. Many proverbs express a polite attitude towards elderly people, parents: for example, *“Karysy bar yido, yrysy bar”* (In a house, where there is an elderly person, there is good). As academician E. Ismailov notes, “out of 590 Kyrgyz proverbs, 410 serve for moral education” [5, p. 94]

3 Results

Every culture has words or phrases used to express politeness. For example, Kyrgyz people, inviting each other to visit, should say: “Torgo otunuz”, “Torgo ot”, (if a person is younger than the host is) - please take the place of honor. In European culture, it is not so important where a person sits, but for the Kyrgyz, the process of seating guests according to the hierarchy plays a big role. This is very important in Kyrgyz culture, and it does not depend on social status or age. In the process of eating, it is necessary to say: *“Ichinizder”* — help yourself, *“Jenizder”* — help yourself, *“Alynyzdar”* — help yourself. The Germans interpret these statements as follows: *“Sie sind sehr zuvorkommend und aufdringlich, d.h. von sehr höflich bis unhöflich”* (survey results). - They are very kind and intrusive, i.e. from being too polite to rudeness” (Our translation). For Kyrgyz, on the contrary, it is an expression of politeness and hospitality. Various difficulties arise primarily due to the non-recognition of the propositional function. In German, narrative sentences like *“es regnet”* often also express an appeal — in the first case it implies a request, for example, to close a window or door, in the second case it implies that an umbrella would be desirable. On the other hand, a direct appeal like *“kommen Sie doch bald wieder bei uns vorbei”*

should be understood not as such, but as a friendly gesture: it is pronounced simply to say something for a bunch of conversation, often at the end of a conversation. Expressions like “*ich melde mich or ich rufe Sie bald wieder and are not always perceived as a promise*” [9, p. 34]. In Kyrgyz culture, “*When guests leave, it is necessary to say out of politeness, please come again*” [1, p. 94].

4 Discussion

The subject of discussions about politeness is primarily the question of new forms of behavior in public and especially in economic life. It is usually argued that politeness is also very useful as a means of communication in business life, because it can directly or indirectly affect success or failure, profit or loss. Currently, the use of polite language or a sweet smile, for example, is the rule of polite behavior of sellers in many shopping centers in Kyrgyzstan. It is also unlikely that the use of politeness will be reciprocated by the guests, in this case the use of politeness is forced, which is part of the new corporate culture, especially in the service sector [10]. In such large shopping malls or restaurants, there is a so-called set of rules on encouraging and punishing employees.

J. Liang analyzed all the definitions of politeness and came to the following main categories of Chinese politeness, which, in our opinion, are similar to Kyrgyz politeness:

1. Modesty and respect. In almost all definitions, humility and respect emphasized as the basic elements of politeness, at the same time they considered fundamental to success in interpersonal relationships.

2. Hierarchical differentiation. Politeness depends on the correct assessment of the social status of others, as well as one's own person. The correct measure in speech and action based on hierarchical differentiation.

3. Reciprocity. Politeness is always mutual.

4. Tolerance. Politeness means tolerance, which should find its expression in strict self-control and condescension towards others, in constant condescension and giving others advantages.

5. Indirection and secrecy. Polite behavior is always indirect and restrained. Direct, frank and critical expressions of opinion can affect human feelings and interpersonal relationships, and therefore they should be avoided if possible.

6. Caution when talking. Politeness means caution in conversation. Words should be chosen as carefully as possible, taking into account the social situation and the psychological state of the interlocutor.

7. Sincerity. Polite behavior requires a sincere and warm attitude. Inner sincerity must also be shown externally. This is the only way to strengthen mutual trust, create a good atmosphere, mitigate or avoid conflicts, and make intercultural relations closer.

8. Softness and poise. Polite speech requires a correspondingly soft tone and a calm and balanced intonation. [7, pp. 247-248].

“Höflichkeit ist ein Teil der Kultur, der im Kommunikationsstil zum Ausdruck kommt und kann den gesamten Ablauf eines Gesprächs beeinflussen und bestimmen”. [6, p. 145]. - Politeness is a part of culture, which is expressed in the style of communication and can influence and determine the entire course of a conversation. (Our translation)

Germans are characterized by directness, openness and factuality in conversation, i.e. they speak more directly, more openly compared to the Kyrgyz, who need to create a good atmosphere to say something important, then they can say what they intended to say. In each nation there are different situational norms that lead to problems of intercultural understanding when communicating with strangers. For example, everyone knows the feeling of having to wait, everyone has experienced it for themselves. This can cause nervousness, anger, fear or anxiety. If you have to wait a long time, you can experience the

whole range from coolness to panic. The old saying goes, "Punctuality is the courtesy of kings." But the Kyrgyz are not punctual. It's normal for them, it's cultural. If the Kyrgyz invite each other to visit, they can come a little later. If a person arrives on time, it is considered impolite. Compared to the Kyrgyz, Germans are considered punctual people and being late is perceived as impoliteness, disinterest or indifference.

"Please and thank you" - these two words are well characterized by Schopenhauer's phrase: "Politeness is to human nature what warmth is to wax". Very often in speech, the use of these words is saved, since they do not attach deep meaning to them in communication. Although it is the use of these words that show friendliness, mutual assistance, which is the main component of politeness. If these words are accompanied by a smile, they brighten up everyday life. Like smiles, they are among the things we can do at no cost. This shows us that polite words can do a lot and at the same time cost little. There is no literal translation of the word "please" in the Kyrgyz language. This word is replaced by various other words or by combining certain affixes and endings. For example - Bitte, geben Sie mir dieses Buch? - Bul kitepti berip koesunarby? (Please give me this book?) There is a word "kichi peyildik", which means "please", but this word can only use in relation to younger people. Bitte, gib mir dieses Buch. - Kichi peyildike, bul kitepti berip koichu. [2, p. 34] (Please give me this book). The response to a polite request can be implemented linguistically in different ways. In German, words such: "gern" (with pleasure), "selbstverständlich" (of course), "nichts einfacher als das" (nothing simpler), "Augenblick bitte" (a moment, please) are used.

- Diese Luft hier... da kann man ja nicht atmen! Würden Sie bitte das Fenster aufmachen, sonst sterbe ich. - Gern.

-Entschuldigung, haben Sie Feuer? - Ja, hier bitte! [8, p. 65]

In Kyrgyz, a polite request can be answered as follows: "*boluptur*" (ok), "*makul*" (ok, I agree), "*koluman kelishinche araket kylam*" (I will do all my best).

- Men charchadym maga jardam berip koesuzbu?

- Makul (boluptur) [4, p. 56]

"Gratitude is also a communicative and important speech act, always aimed at reducing the tension that arose due to the fact that the partner's behavior was not self-evident or "normal". The conventions for gratitude depend on the culture. For example, in European culture, there is a rule that you should thank immediately for the gifts you receive.

Ich danke dir herzlich für dieses Geschenk.

In official written speech, this form of sentence even considered the norm:

Wir danken Ihnen, dass Sie zugesagt haben.

However, colloquial speech dominated by short statements, which are the most common form.

Danke. [8, p. 32]

Gratitude in German is often answered as follows: "bitte", "gern Geschenen", "kein Problem", "keine Ursache", "nicht der Rede wert", "nichts zu danken" [11, p. 48].

In the Kyrgyz language, words such as in German are used: "*chon yrakmat*", - "vielen Dank", "*men sizge yrazychylygyndy bildirem*" - "ich danke dir", "*siz munu en zhakshy kilgansyz*" - "das ist sehr nett von ihr", or use such expressions "*baktyлуу бол*" - "sei glücklich", "*kudai tilegenindi bersin*", etc.

It is also impossible to ignore the forms of address, which are of great importance in the expression of forms of politeness. Forms of address play an important role in expressing politeness. In Kyrgyz culture, the use of the word "*bayke*", "*ava*" (mainly in the Issyk-Kul region) used to address males in existing relationships to "You". The addresses "*bayke*" and "*ava*" mean "*brother*". In addition, in relation to female persons, "*eje*" used as a form of address in a relationship to "You". It is noteworthy that the words "Grossvater" and "Grossmutter" used in German to address grandparents, regardless of whether the parents

are from the paternal or maternal side, and there is a clear distinction in Kyrgyz culture. Parents on the paternal side addressed as “*chon ata*”, “*chon apa*”, and parents on the maternal side addressed as “*tayene*”, “*tayata*”, brothers and sisters on the maternal side as “*tayake*”, “*tayaeje*”, respectively. [3, p. 78]

In German, a doctor, professor, or other holder of a degree or rank, first addressed by rank and name. Kyrgyz speakers are addressed by their first and last names. The official spoken language is spoken: “*Myrza*” is a gentleman, “*Ayim*” is a lady. If there are academic titles, in the official speech they address “*Professor*”. There is no Kyrgyz equivalent to this word. We can also show a polite attitude to this person by our behavior, that is, body language, gestures, intonation. What is also characteristic of the Kyrgyz traditional culture, in the family, children address their parents or older family members with “*You*”, as opposed to German culture, where addressing each other in the family with “*You*” indicates a social distance between people.

Kyrgyzstan is currently in the process of transformation. The development of the market and social transformations have also caused changes in value systems and ways of thinking, but it is not yet known how these social transformations affect the use of language. There are some interesting trends regarding politeness. For example, instead of the once unified and generalized forms of address such as “*Joldoshtor*” (Comrades), which are now almost unheard of, especially in large cities, more and more “*Ayimdar*” (Ladies), “*Myrzalar*” (Gentlemen) or “*Master*”, “*Chief*” used as forms of address. New etiquette formulas of treatment, forms of behavior, and the use of polite language can be observed in the seller-buyer dialogues. For example, using polite language such as greeting (Kosh kelinizder! - Welcome! etc.) or a sweet smile in some large shopping centers is the norm of polite behavior of sellers. We cannot yet say how much the basic rules of politeness in the Kyrgyz language have changed or only the possibilities of implementation are changing and to what extent their own cultural tradition will remain in the interpersonal relations of people with each other in the process of further economic development and restructuring of society. It is known that these changes can greatly affect the attitude of Kyrgyz towards foreigners and vice versa. [3, p. 68]

In communicative research today, it is not superfluous to point out that not only speech, but also silence have interactive functions. As E. Oksaar writes: “*Schweigen ist eine häufige Quelle von Missverständnissen*” z. B: in Form von

Pausen zwischen den Redeeinheiten. Man muss betonen, dass Schweigen als normaler Bestandteil der Interaktion trotz individueller Variation kulturspezifisch.” [9, p. 38] “*Silence is a frequent source of misunderstanding, for example, in the form of pauses between units of speech. It should be emphasized that silence, as a normal part of interaction, depends on culture, despite individual differences*”. (Our translation) It is common, that cultures are divided into speaking and silent, depending on the type and amount of speaking and silence. When representatives of a silent culture have interlocutors from a speaking culture, some problems may arise in the interaction. According to this classification, the Kyrgyz belong to a silent culture. They do not like to openly show their feelings, unlike the Germans, whose feelings can manifest themselves openly. “*Die Mitglieder der Schweigekultur reden meistens nur dann, wenn man der Ansicht ist, dass man etwas Wichtiges zu sagen haben*” [9, p.39]. “*Representatives of a silent culture usually speak only when they think they want to say something important*”. (Our translation). The Germans may perceive the silence of the Kyrgyz as a measure of distance, but it is impolite for the Kyrgyz to talk a lot. Due to their taciturnity and slow speech, Kyrgyz are considered not only shy, but also incapable of socializing. Conversely, representatives of the culture of silence, in this case Kyrgyz, find the pace of speech and talkativeness, for example, of Germans and French, tedious and exaggerated. Kyrgyz are characterized by the fact that only one person speaks at the table during meals and everyone should listen to him and

support this conversation. Breaking the silence is also considered impolite. This often happens when Germans talk to Kyrgyz. After the question, they break the seemingly too long silence, repeat the question or try to offer different answers. This is because they do not assimilate the interlocutor's signals that the answer is being considered, and because the pause time in the culture of speech is shorter than in the culture of silence.

5 Conclusion

In this paper, we considered the problem of politeness in behavior and mutual understanding between Germans and Kyrgyz. To do this, we examined a number of different problematic situations and found that misunderstandings and communicative conflicts most often arise due to the fact that each partner sees the situation from his own point of view. As E. Oksaar wrote, if a communication participant makes linguistic mistakes, this may worsen understanding, but the interlocutor from another culture forgives these mistakes, but if he violates cultural norms, does not greet and does not say thank you when it is expected, this will affect his personal qualifications. [10, p. 54] Successful intercultural communication requires that you are familiar with the values of a cultural partner and are familiar with the norms and conventions of interaction, both in linguistic and behavioral terms. Rules of politeness are not natural categories, but historically and socially constructed concepts. Scientific and everyday concepts and conceptualization of politeness are themselves part of this historical and social process, therefore it is necessary to reflect on the concepts of politeness in terms of their historical origin and development, as well as their modern social context of meaning.

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