

Reconsidering Respect Cultuling in the Light of Etiquette through Corpus

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Abstract

Analysis of Oral Discourse Based on Hyme's Speaking Model that unvestigates the interwoven relation between culture and language has long been discussed by anthropologists, pragmatists and sociolinguists. One of the new areas of research on this type of relation is the study of cultural representation of a language or cultuling. This research aimed at investigating respect cultuling with regard to the status of etiquette in the Iranians Islamic-Iranian culture. The objectives of the study were to identify the realizations of the current culture of the Persian-speakers in respect cultuling and to probe what aspects of etiquette were mirrored in it. Accordingly, 140 excerpts pertaining to etiquette were selected from a pool of 320 oral discourse excerpts recorded in different situations. They were ShadGan, Tabriz, Rasht, Herand, Dehloran, Kermanshah, Khoram Abad, Sarepol Zahab, Brojen, Aran Bidgol, Najaf Abad, Eizeh and Miandasht. They had various educational backgrounds (illiterate to highly educated) and also various occupations as: housewife, school student, university student, teacher, engineer, clerk, physician, nurse, retired, and self-employed. Having been recorded, the excerpts were then transcribed into forms using conversational transcription conventions highlighting pauses, interruptions, etc. Hymes' (1967) SPEAKING model was used to study respect cultuling. Data analysis based on this model showed that the frequency of use of this cultuling in public situations is higher than private ones and is more common among unequal participants (formal and informal) than people with equal social status. Regarding the purpose of pragmatics, expressing interest and devotion (love and affection), praise collected from the individuals (132 females and 169 males) whose ages ranged from 15 to 61. They came from different cities in Iran as Arak, Isfahan, Shahre Kord, Tehran, Ghom, Saveh, Gplpaiegan, , reverence, invitation, modesty and flattery had the highest frequency in this cultuling. Deeper study showed that respect cultuling has to be distinguished from power cultuling. In addition, it overlaps power cultuling and ambiguity cultuling, despite it's an independent concept. In addition, it is influenced by collectivism metacultuling and class society metacultuling. The results also indicated that the respect cultuling, as being reflected in the data, was justifiable in terms of power and interdependence as two axes of etiquette, and its intensity and variety were simultaneously determined by these two factors.

Keywords: Hyme's speaking model, Etiquette, Cultuling, Respect cultuling

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1. Introduction

The interwoven relation between culture and language has long been discussed by anthropologists, pragmatists and sociolinguists. One of the new areas of research on this type of relation is the study of cultural representation of a language or cultuling. The concept of cultuling was introduced by Pishghadam (2012) based on three theories that have been previously proposed in the field of linguistics. In this regard, first, the functional grammar which proposed and stated that language is a function-oriented phenomenon and its meaning cannot be studied outside the context in which it appears, and at the same time, language, as a systemic phenomenon, contains a set of options for constructing a particular meaning. Another pillar of the concept of cultuling is the view that the phenomenon of language, like learning any other phenomenon, is understood in the form of its socio-cultural context, and considers language learning as a kind of social transfer of knowledge. It goes on to say that it considers an equal role for the individual and society, during which the language and consequently the thought of the individual are formed in his socio-cultural context become part of his nature. Finally, the concept of language owes much to the theory of Sapir and Whorf. This theory itself consists of two parts; one is the linguistic determinism, which states that it shapes the language of human thought, and the other is the relativity of the language, which states that speakers of different languages have different worldviews. Cultuling is the result of a combination of these three theories and is defined as "cultural representation of a language" (Pishghadam, 2012, p. 52). This research aimed at investigating respect cultuling with regard to the status of etiquette in the Iranians Islamic-Iranian culture. The objectives of the study were to identify the realizations of the current culture of the Persian-speakers in respect cultuling and to probe what aspects of etiquette were mirrored in it.

2. Literature Review

What is discussed in this study about the concept of respect is actually discussed in the literature related to social sciences, cultural studies and anthropology as social politeness, which is equivalent to etiquette in English and is also referred to as the first type of politeness. (Spencer-Oatey & Zing, 2003). This type of politeness, as previously defined, refers to a person's behavior within the social norms of the society in which he lives (Jahangiri, 2008). But what has been considered in previous researches such as Ahmadi (2014) about politeness is linguistically-oriented, which is also called the second type of politeness (Spencer-Otti & Jing, 2003). This type of politeness examines the verbal behavior of an individual or individuals in a linguistic community within the framework of the linguistic rules of verbal behavior. These rules are discussed in the works of Grice, Searle, and Leech under the category of face which is the general image that others have of each person, which can be positive or negative (Brown & Levinson, 1987). Being positive means being interested in being respected, and being negative means being interested in freedom of action, privacy, and not being offended by others (Brown & Levinson, 1987). Accordingly, positive linguistic politeness (such as praise or empathy) involves the needs of individuals' positive aspects, and negative linguistic politeness involves threatening or endangering the speaker's image (such as leaving a question unanswered). Since the purpose of this article was to examine the first type of politeness, it was necessary to choose a foundation other than what was used in previous research on linguistic politeness, or the second type of politeness, as was used in the speech of Persian speakers. Therefore, the use of categories such as the strategies of Brown and Levinson (1987) politeness taxonomy did not fit the purpose of this study. For this reason, in order to better understand the representation of the dimensions and aspects of social politeness of Persian speakers' discourse, the concept of cultuling was used.

3. Method

Accordingly, 140 excerpts pertaining to etiquette were selected from a pool of 320 oral discourse excerpts recorded in different situations. They were Shadegan, Tabriz, Rasht, Herand, Dehloran, Kermanshah, Khoram Abad, Sarepol Zahab, Broujen, Aran Bidgol, Najaf Abad, Izeh and Miandasht. They had various educational backgrounds (illiterate to highly educated) and also various occupations as: housewife, school student, university student, teacher, engineer, clerk, physician, nurse, retired, and self-employed. Having been recorded, the excerpts were then transcribed into forms using conversational transcription conventions highlighting pauses, interruptions, etc. Hymes' (1967) SPEAKING model was used to study respect cultuling.

4. Conclusion

Based on this model, data analysis showed that the frequency of use of this cultuling in public situations is higher than private ones and is more common among unequal participants (formal and informal) than people with equal social status. Regarding the purpose of pragmatics, expressing interest and devotion (love and affection), praise collected from the individuals (132 females and 169 males) whose ages ranged from 15 to 61. They came from different cities in Iran as Arak, Isfahan, Shahre Kord, Tehran, Ghom, Saveh, Golpayegan, , reverence, invitation, modesty and flattery had the highest frequency in this cultuling. Deeper study showed that respect cultuling has to be distinguished from power cultuling. In addition, it overlaps power cultuling and ambiguity cultuling, despite it's an independent concept. In addition, it is influenced by collectivism metacultuling and class society metacultuling. The results also indicated that the respect cultuling, as being reflected in the data, was justifiable in terms of power and interdependence as two axes of etiquette, and its intensity and variety were simultaneously determined by these two factors.

In addition, more features can be enumerated from the perspective of

cultuling with more reflection and attention on the manifestations of respectful language from a sociological and psychological point of view. One of these dimensions is underestimation by the speaker, which sometimes manifests itself in the denial of his abilities, strengths or positive characteristics by the speaker. Humility comes from human perfection and consequently from cultural values. In other words, since Iranian thought, in particular, and Eastern thought, in general, are based on the philosophy of perseverance and endurance, the dignity of the human soul is less attended in them than Western culture. Therefore, honoring and exalting the other party in speech and placing him in a higher position than the speaker himself can have historical roots in the class culture of Iran and Eastern culture in general. This historically institutionalized practice, rooted in the imbalance of class power, forces the speaker to sacrifice his dignity and to show the other side in a dignified manner, to meet his primary and secondary needs in an unequal interaction.

Dependence of respect on power and its event as a verbal action, especially in situations where participants are in unequal positions, can turn into extreme praise or flattery. Although it should be said that respecting the other party is not always accompanied by flattery, but it can be said that this verbal action depends on the depth or intensity of the need of the participant and the distance or degree of inequality between participants. In general, apart from honoring and respecting the other party as a respecting strategy, it should be said that in most cases, more precisely, in cases where participants are in unequal positions, honoring and exalting the other party appears as the other side of the coin of underestimation and self-forgiveness.

