

SPEECH-BEHAVIORAL TACTICS OF APOLOGY IN SECULAR AND RELIGIOUS CULTURES

^aDINARA RAKHIMOVA, ^bALEVTINA YU. CHERNYSHEVA,
^cNATALIA G. KOMAR, ^dLYUDMILA YA. BOBRITSKIY

^aKazan Federal University, Institute of Social and Philosophical Sciences and Mass Communications, 18 Kremlevskaya Street, Kazan, 420008, Russia

^bKazan Federal University, Institute of Social and Philosophical Sciences and Mass Communications, 18 Kremlevskaya Street, Kazan, 420008, Russia

^cKazan Federal University, Institute of Social and Philosophical Sciences and Mass Communications, 18 Kremlevskaya Street, Kazan, 420008, Russia

^dVoronezh State University, Institute of Social and Philosophical Sciences and Mass Communications, 18 Kremlevskaya Street, Kazan, 420008, Russia

email: ^adinara_dela@mail.ru, ^by.chernysheva2015@gmail.com,
^cn.g.komar2017@gmail.com, ^dl.y.bobritskiy2016@gmail.com

Abstract: The article concerns the problem of delict (guilt) to be the actual for Russian national culture and language and its expiation using etiquette formulas of apologies. Despite the domestic and foreign scientists' being attentive to this problem, the cultural specificity of apology needs to be adjusted. This determines the novelty and topicality of this investigation. The study was based on the concept of speech-behavioral tactics by E.M. Vereshchagin and V.G. Kostomarov and the calculus of speech-behavioral tactics of apology. According to these scholars, speech-behavioral tactics are a unit of the sapienteme, which is a priori and non-verbal innate consciousness. The article aims to define the culturological specifics of speech-behavioral tactics of apologies in Russian culture, and also in binary opposed secular and religious cultures of one national community. The conducted research allows to draw the following conclusions: 1) in the Russian language and culture, speech-behavioral tactics of confession, requests for being forgiven and tendering an apology are deeply meaningful; 2) the richness of content of tactics is proved by their impositivity; 3) speech-behavioral tactics of apologies in secular and religious cultures have distinctions in speech realizations, communicative intentions and attendant speech-behavioral tactics.

Keywords: speech-behavioral tactics, secular and religious cultures, speech realization, intention, guilt, sin.

1 Introduction

The approach to the study of language and speech, called today cultural studies, revealed the topic of delict (guilt) its atonement to be actual for the Russian mentality. The most common used etiquette formulae of apologies are the lexemes *извините* (*извиняюсь*) / *excuse me* and *простите* (*прошу прощения*) / *I beg your pardon*, which in the linguistic literature are considered to be speech acts (Golovinskaya 1993), and speech genres (Vezhibitska 1997), and speech-behavior tactics (Vereshchagin, Kostomarov 2005: 535-551).

The scholars emphasize different degrees of guilt expressed by these formulas. R. Ratmayr believes that with the help of the formula *извини/те* the addressant asks to remember the exculpatory reasons, not counting him to be especially guilty; and with the help of the formula *просту/те*, he inclines the addressant not to be vexed with him. Thus, according to R. Rathmair, using the word *просту/те*, the addressant declares his guilt more responsibly; in that way abasing oneself more, which contributes to the image of the interlocutor and demonstrates a higher degree of politeness (Ratmayr 1997: 21).

The same differentiation of guilt is traced in the works of L. N. Chinova and E. V. Artamonova, who singled out independent speech genres "making an apology" and "requesting apology" (Chinova 1999; Artamonova 2008). In addition, E.V. Artamonova singles out the speech genre of confession, peculiar to the Christian culture. The religious aspect of the apologies is extremely interesting, for as the scholars call it (Vereshchagin 2013; Andramonova, Usmanova 2014), the language has the ability to accumulate the culture (including the religious one) of the people who speak it.

Linguistics regards the hybrid nature of the apology as well. Thus, I. S. Shevchenko, considering an apology to be a speech

act, singles out two subtypes in the English-language discourse: correction, expressing a reaction to a previously committed malefactive action (*Простите, Извините*) / (*I'm sorry*), and preventive, aimed at preventing sense of guilt in the future (*Извините, можно войти?*) / (*Excuse me, can I come in?*) (Shevchenko 2009: 331, 334). This scholar is inclined to see the hybrid nature of apologies, based, on the one hand, on shame and guilt, and on the other - on the desire to exonerate oneself from responsibility for what was done through inducing the addressee to forgive (Shevchenko 2009: 330).

Despite the domestic and foreign scholars' being attentive to the topic of delict and making atonement for it, the cultural specificity of the apology needs to be adjusted.

It determines the novelty and topicality of this investigation.

2 Materials and Methods

We used the descriptive method, as well as such techniques as observation, generalization and classification of the material, as well as the contrastive approach based on the concept of E. M. Vereshchagin and V. G. Kostomarov.

3 Results

In the Russian language and culture, speech-behavioral tactics of apologies - *каюсь, просту/те, извини/те* / (*I repent, I'm sorry, Excuse me*) - are specific. They are meaningful and impositive. As distinct from the widespread English (*I'm sorry*) which is only the addressee-oriented and which is a formal marker of politeness, and therefore of a desemantized, Russian speech-behavioral tactics of apologies express the sincere regret of the addressant (although to varying degrees) at what has been done, aimed at modification of relations with the addressee. The meaningfulness of these tactics is also proved by the functioning of the speech-behavioral tactics *просту/те*, which preserves the semantic meaning in various cultures to a greater extent. As is well known, in a national cultural community there are many specific cultures, each of which is distinguished by its linguistic originality. They exist in the sphere of religious worship - in various confessions. According to the criterion of the attitude to religion in Russia (with consideration for the nationality of the majority of its population) secular (profane) and religious cultures are singularized, where, reflecting different communicative values, religious tactics of repentance, secular tactics of apologizing and the tactics in secular and religious culture of asking for being forgiven are used. The form of repentance, dictating the degree of the nature of apology, is determined by the type of culture, the system of moral values in one period or another of the development of society. One confesses to a serious misconduct (to betrayal, treason, theft, slander, lies) or asks for forgiveness. To a lesser extent, the conscience of guilt (violation of the rules of etiquette) can only be accompanied by apologizing, but in this case the speaker also expresses his regrets for his having done something wrong: - *Извините меня, что я в пылу нашего спора забыл представить себя вам* (Bulgakov, Master and Margarita). / - *I am sorry that in the heat of our dispute I forgot to introduce myself to you.*

The semantic content of the speech-behavioral tactics of apology is revealed in the context. The addressant's admitting that he is overcome with remorse is possible: - *Извини, что грубо выразился, ну, там, у нулевого километра. - Грубо выразился? Хе-хе. - Мужик кашлянул в кулак. - Скажи еще, что тебя совесть мучит? - Может быть, и мучит* (Senkin, Seven Lost Drachmas). / *I'm sorry that I was rough-spoken, well, there, at the zero kilometer. - Roughly put it? Hehe. The man coughed into a fist. "Say better that you are full of remorse. - Maybe, my conscience bothers me".*

The genuine repentance of the addressant is accompanied by his emotional shock: Tolstoy describes the mental state of Nekhludoff, who came to ask forgiveness from Katyusha just so: – Прости меня, я страшно виноват перед... – прокричал он еще. <...> Он не мог дальше говорить... стараясь удерживать колебавшие его грудь рыдания (Л. Толстой. Воскресение). / - Forgive me, I'm terribly guilty before ... he shouted again. <...> He could no longer speak ... trying to keep his breast swayed with sobbing.

The intension of prompting the addressant to forgive, focused on the addressee, is also absent in English (*I'm* sorry, confirming the national peculiarity of Russian apologies, indicating the impositivity of communicative behavior in Russian culture. The prompting to forgiveness is accompanied by reiterated repetition of direct promptings-apologies, indirect motives by means of using interrogative sentences (*простишь?*) / (*Will you forgive me?*), compliments to the addressee as an indicator of appropriateness of his actions, the inclusion of forms of address, the admission of being in the wrong and despair: – Прости, прости!. Ты дивная, ты изумительная!. <...> Простишь ты меня, простишь ты меня, Катя?.. Катя? <...> – Катя, простишь ты меня когда-нибудь? <...> – Ничего я не была права! (A. Tolstoy. Sisters). / - Forgive me, forgive me! You are wonderful, you are marvelous!... .. Will you forgive me, forgive me, Katya? .. Katya? <...> - Katya, will you ever forgive me? <...> - Never mind, I was wrong!

The speech-behavioral tactics have a corresponding set of speech realizations, communicative intentions and accompanying tactics.

The confessional verbal realizations of the tactics of repentance are the etiquette formulas *каюсь; раскаиваюсь; Господи, прости меня грешного; Господи, помилуй меня грешного. / I repent; Good Lord, forgive me a sinner that I am; Good Lord, have mercy on me a sinner.*

The speech-behavioral tactics of apologizing is characterized by speech realizations, to a lesser extent expressing the regret of the addressee about his having done something wrong: – Извиняюсь, что опоздал, – раскаиваясь он. – Задержал прекрасный пол (Averchenko. Lies). / I apologize for my being late, - he made his bow. – I was detained by a fair sex.

The speech realizations of the tactics of asking to be forgiven: *прости/те, прошу прощения / forgive me, I apologize: – С начала сумерек я был слишком встревожен вашим исчезновением <...> – Простите меня (Alfeeva. The Light of the Night): - Since the beginning of the twilight, I was too worried about your disappearance. <...> - Forgive me.*

The type of linguistic identity can exert influence on using the speech-behavioral tactics of a request for forgiveness and its realizations in a secular culture (*простите, прошу прощения*). When it is considered that there are the types of linguistic identities who are indifferent to the view point of the interlocutor, conflict and centered, as well as showing an informal interest in the mood and experience of the partner of communication, cooperative (see (Sedov 1999: 7-10)), then one can assume that the formulae *прости/те, прошу прощения*, expressing the conscience of guilt by the speaker is to a greater extent characteristic of the cooperative type: – Простите, мадемуазель... но мы с приятелем не сможем вас проводить. Открылось небольшое, но очень важное дельце (If and Petrov. The Twelve Chairs) / Excuse me, mademoiselle ... but my friend and me cannot accompany you. A small but very important business is about to open.

We believe that the speech-behavioral tactics of apologies are poly-intensional, including the communicative intentions motivated by one culture or another in different proportions: admission of a guilt, conscience of a guilt as a sin or a fault, repentance, motivation of the addressee to forgive, hope for

being forgiven, promise of gratitude for forgiveness, forgiveness, self-humiliation and excuse.

The general intentions of religious and secular speech-behavioral tactics of apology are: admission of a guilt, conscience of a guilt, remorse, motivation of the addressee to forgive, hope for being forgiven, promise of gratitude for forgiveness.

The invitation of the addressee to forgive is indicative of the hope for receiving the requested and the promise of gratitude for this. These intentions are comprehended not only in apologies, since they are presented in any Russian request. Speaking about its features, A. Zaliznyak notes the presence of the components in it: 1) я предполагаю / I suppose, 2) ты это сделаешь / you will do it, 3) потому что я предполагаю / because I suppose, 4) что ты хочешь / that you want, 5) чтобы мне было хорошо / me to feel good and 6) я буду чувствовать / I will feel good, 7) что тебе обязан / that I am obliged to you. According to the scholar, they, showing the relations between people, always contain a purely Russian inner, emotional and even spiritual aspect. To ask in Russian, - emphasizes A. Zaliznyak, - means to involve the addressee in good, personal relationships, to impose certain feelings on him (Zalizniak 2006: 294). Russian apologies are implied requests, writes T. V. Larina. She emphasizes that this is confirmed by the word *пожалуйста / please* often added to apology and the use of performative (*Прошу прощения*) / (*I apologize*) (Larina 2009: 353). T. V. Larina notes that the apology is close to gratitude (Larina 2009: 347).

There are also divergent communicative intentions of apologies in religious and secular cultures. A religious person is in conscience of his guilt as a sin, understanding its form, and confesses it to God. They ask forgiveness from God also in their prayer, for example, the Optina monks advise the religious people to address to God with these words: <...> *говори: Боже, милостив буди мне грешной!* (Лк.18:3) (Душеполезные поучения..., преп. Амвросий). / <...> *Say: God, be merciful to me sinner that I am!* (Luke 18: 3) (Soulful teachings ..., Rev. Ambrose).

Self-abasement of the penitent can function as a speech-behavioral tactic of aggravation of tort and its realizations: *Господи, прости меня. Я вел себя мерзко, недостойно, знал, что так не поступают, но все равно оскорбил Тебя своим поведением. / God, forgive me. I behaved abominably, unworthily, I knew that they should not do this, but still insulted You with my behavior.*

Even if a religious person asks for forgiveness from a person, at the same time he mentally asks for forgiveness from God, fulfilling His commandments of love for God and fellow man.

In secular culture, people ask for forgiveness not from God, but from man, fearing only the human judgment.

. Only in religious culture, speech-behavioral tactics of a request for forgiveness may include the intent of forgiving. It is known that the very word *прощай/те* is formed from the formula *прости/те*. When forgiving, religious people say *прости/те*, realizing that they are somehow guilty before God and a man they may never see again: *Мы посидели немного у могил в разреженной тени грецкого ореха. – Ну что же... Простите меня... – сказал игумен. – Бог простит. И меня простите... – ответила я по монашескому обычаю прощания (Алфеева. Невечерний свет) / We sat a little at the graves in the rarefied shadow of the walnut. - Well ... Excuse me... - said the abbot. - God will forgive. And forgive me ... - I answered according to the monastic custom of forgiveness.*

Apologies have also contextual intentions of self-abasement and excuse. R. Rathmayr writes about the presence of the meaning of humiliation irrespective of the type of culture in the formula *прости (me)*, although the explication of self-abasement is peculiar only to religious culture, where the believers always realize their sinful nature and insignificance before God, who, by

apologizing, try to humiliate themselves using strong language (*грешный, окаянный, заблудший, недостойный прощения*) / (*sinful, cursed, misguided, unworthy of forgiveness*): <...> *клади поклоны от 3 до 9 с молитвой: Господи, якоже веси, помози рабе Твоей N., и за ее молитвами меня, окаянную, помилуй* / <...> (Soulful teachings ..., Reverend Amvrosy): <...> bow down from 3 to 9 with a prayer: God, as you are, help God's servant N., and with her prayers, miserable, have mercy upon me <...> (Soulful teachings ..., prep. mvrosy).

Excuses are forbidden during confession, for those who excuses themselves do not understand the depth of their sin, showing pride. On the contrary, in secular culture, excuses are used. I.S. Shevchenko's remark is evidence of the presence of the component of justification in the concept of *apologia*. It says that in English secular discourse in the primary sense this lexeme denoted precisely the plea, the request for the withdrawal of the accusation by explaining and defending own principles or behavior and, thus, being excused (Shevchenko 2009: 332-333).

Being implicitly in apologies, excuses are often explicated by the addressee, taking the form of speech-behavior tactics of minimizing the delict and their realizations: *Должен принести вам извинения за шипение Малечки, она нервная... артистка!* (Pikul. Evil Forces). / *I must apologize for Malechka's hissing, she is a nervous ... artist!*

A number of excuses (a group of speech-behavior tactics for minimizing the delict) are given by E.M. Vereshchagin and V.G. Kostomarov (Vereshchagin, Kostomarov 2005: 536-539). Among them are the denial of the importance of guilt, the reference to reasonable excuse, the reference to extenuating circumstances, the appeal to the addressee to minimize the guilt, the reference to good intentions, the reference to accidental guilt, the reference to common guilt:

- 1) denying the importance of guilt: *Извините за позднее вторжение. Я отлично понимаю, это не совсем вежливо с моей стороны, но ведь в нашем деле это простительно* (Pikul. Evil Forces). / *Sorry for my late intrusion. I understand perfectly, it's not entirely polite of me, but in our case it's forgivable.*
- 2) the reference to accidental guilt: – *Извините, я случайно перерезал вам дорогу* (Pikul. Evil Forces). / - *Sorry, I accidentally blocked your path.*
- 3) the reference to objective reasons: *Но, извините меня, Михайло Михайлыч, я старше вас годами и могу вас пожурить: что вам за охота жить таким бироком? Или собственно мой дом вам не нравится? я вам не нравлюсь?* (Turgenev. Rudin). / *But, excuse me, Mikhailo Mihailych, I am older than you for years and I can scold you: what do you want to live the life of recluse? Or, actually, do you not like my house? Do you not like me?*
- 4) the reference to subjective reasons– *Катя, простишь ты меня когда-нибудь? <...> – Ничего я не была права! Я от злости... Я от злости...* (A.Tolstoy. Sisters). / - *Katya, will you forgive me someday? <...> - I was wrong! I did it out of malice ... out of malice ...*
- 5) the appeal to the addressee to minimize guilt: – *Извините, что сразу не поприветствовал старого товарища – сами понимаете, не до этого было* (Akunin. Death of Achilles). / – *I'm sorry that I did not immediately greet the old comrade - you know, I was up to my eyes in work.*
- 6) the reference to an unintentional delict: *Ах! Ваше сиятельство, – продолжал я, догадываясь об истине, – извините... я не узнал... уж не вы ли?* (Pushkin. The Tale of the Late Ivan Petrovich Belkin). / *Ah! Your excellency, - I continued, guessing the truth, - I'm sorry ... I hardly recognized you ... is it you?*

4 Discussion

The study was based on the concept of speech-behavior tactics by E.M. Vereshchagin and V.G. Kostomarov and the calculus of speech-behavior tactics of the central fragment of Russian

national culture – the culture of delict and reparation for it (Vereshchagin, Kostomarov 2005: 523-824). According to E.M. Vereshchagin and V.G. Kostomarov, speech-behavior tactics is a unit of sapientemes, which represents a priori and non-verbal innate consciousness (knowledge and ethical setting) (Vereshchagin, Kostomarov 2005: 953). At the deep level of a person's worldview speech-behavior tactics is an integral sense-intention, and externally it functions in verbal cliché realizations. Following these scholars, the apology formulas are considered in the work as speech-behavior tactics.

5 Conclusions

The preceding allows us to conclude the following: 1) in the Russian language and culture, speech-behavior tactics of repentance (confession), requests for forgiveness and apologizing are deeply meaningful; 2) the content of tactics is proved by their impositivity; 3) in secular and religious cultures, speech-behavior tactics of apology (together with common features) have distinctions in speech realizations, communicative intentions and attendant speech-behavior tactics.

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