

SITUATIONAL SCENARIO APPROACH TO SEMANTIC ANALYSIS

SITUATIONS OF APOLOGY IN BRITISH COMMUNICATIVE CULTURE

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Annotation

Most cross-cultural apology studies explore apologies in different languages based on a corpus of collected data. Excuses are rarely considered in natural dates. These social crimes requiring an apology were also not considered. In this study, by analyzing a large corpus of naturally occurring data collected from real-life situations, the use of apology strategies and the crimes that motivated apology among native speakers of British English. The results showed that although both English speakers used relatively the same apology strategies, their preferences differed greatly. It was also found that even for the same offense, the apology rate was different.

Key words: apology strategies, ethno-cultural features, communicative culture, aspects of communication

One of the main goals of communicative linguistics is to study the specifics of communication in the paradigm of intercultural relations. Scientists note that comparing the verbal and nonverbal behavior of speakers of different cultures, it is possible to detect certain ethno-cultural features manifested in the preference and frequency of the choice of means of communication limited by the norms of national etiquette [1; p. 150], [3; p. 20]. Representatives of any communicative culture are guided by the etiquette of behavior, which is one of the priority aspects of culture, since, according to Yu.S. Stepanov, "the principle of selection lies not in language, but outside it, in the organization of society, in what situations society considers typical, and in what behavior it requires a person in these typical situations" [6; p. 202].

Native linguists share the ideas of E. Sapir, who wrote that the feeling of boundless the freedom of the individual "when using his native language is, as it were, on the restraining occasion of some regulated norm" [4; p. 127]. This idea is revealed in more detail in the works on etiquette, which describe the norm of communication, which performs the function of regulating social relations in different cultures with the help of a set of linguistic means [7].

The norms of speech behavior directly depend on ethno-cultural rituals that correlate with the national style of communication. Communication style in Britain ("the English style of communication" [3; p. 48]) is described by linguists as personality-oriented - it assumes the expectation of showing respect for the individual and is observed in such aspects of communication as observing social distance, courtesy and politeness (see the works of N.I. Formanovskaya, R. Ratmayr, G.Leech).

As a rule, an apology is attributed to the type of etiquette communicative acts, the purpose of which is to preserve or strive for harmony of interpersonal relations, which was consciously or unconsciously violated in the course of social activity (see The works of R. Ratmayr, S.A. Risinzon, N.I. Formanovskaya, etc.). Domestic researchers note that an apology performs an etiquette function, in other words, an apology regulates social and ethical relations between communicants

(see the works of I.S. Shevchenko, T.V. Shmeleva). It is worth noting that the study of the linguistic and pragmatic features of the speech act of apology leads many scientists to the idea of attributing it to statements expressing psychological states. J. Searle in his classification of speech acts [5] identifies a group of expressives with illocutionary force "to express a psychological state relative to the propositional content of the utterance", including in it expressions, pity.

Obviously, apologies are performative in nature. They have a significant impact on the interpersonal relationships of communication participants.

Apologizing, the author of the apology (the addressee), according to R. Lakoff:

- 1) admits that he did something bad;
 - 2) admits that the addressee is the victim;
 - 3) demonstrates the need for forgiveness on the part of the addressee [2; p. 183].
- In general, this behavior is quite stereotypical and can be represented by the following traditional and quite common in British culture scenario for the implementation of the semantic situation "apology": "wrong behavior – apology – consent to accept an apology / minimization of damage".

Our chosen situational scenario approach to the analysis of the semantic situation of apology, the motives for its implementation in the British communicative culture allowed us to identify two types of scenarios of the semantic situation "apology", which differ for reasons and purposes of realization – true apologies based on remorse, confession of guilt, and conditional or formal, uttered in order to obtain forgiveness to meet their needs, for the sake of obtaining benefits, implemented with violations of the rules of etiquette and social distance, not based on emotional experiences.

In conclusion, it is important to note that the traditionally communicative scenario of an apology is based on the addressee's understanding of his guilt or at least awareness violations/deviations from the norms of etiquette and politeness, which is considered as a violation of the social distance typical of British communicative culture.

Despite the small and very stereotypical number of means of implementing the communicative situation of an apology in English, it is possible to distinguish true and conditional apologies and make up their typology within each group.

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