

**PRAGMATIC ASPECTS OF APOLOGIES IN UZBEK AND ENGLISH  
LANGUAGES**

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**Abstract.** This thesis examines the pragmatic aspects of apologies in English and Uzbek languages from a comparative perspective. Apologies are considered an important speech act used to restore social harmony and maintain interpersonal relationships. The study analyzes how apologies are expressed in both languages focusing on their linguistic forms, politeness strategies, and cultural norms.

The research reveals that while English apologies often emphasize individual responsibility and direct expression of regret, Uzbek apologies tend to reflect collectivist values, respect, and social hierarchy similarities and differences in the use of apology strategies such as expression of regret, explanation, responsibility-taking, and offer of repair.

The findings of this study contribute to cross- cultural pragmatics and help learners and translator better understand pragmatic competence in English and Uzbek languages communication.

**Key words:** pragmatics, apologies, speech acts, politeness, strategies, English language, Uzbek language

**Introduction.** In pragmatics apologies are considered a significant type of speech act through which speakers express regret for an offence and attempt to repair social relationships. The study of apologies has attracted considerable attention in linguistic research due to their close connection with politeness, culture and social norms. Since languages reflect different cultural values, apology strategies vary across linguistics communities.

English and Uzbek belong to different language families and cultural traditions, which makes their comparison particularly relevant. In English -

speaking contexts, apologies are often realized through direct verbal expression such as “I'm sorry” or “I apologize”, emphasizing personal responsibility. In contrast Uzbek apologies frequently include honorific forms, indirect expressions, and references to social status, age, or relationship between interlocutors.

The relevance of this study lies in the need to understand how pragmatic norms influence communication in intercultural contexts. Learners of English and Uzbek often experience pragmatic failure when apology strategies are transferred directly from one language to another. Therefore, analyzing the pragmatic aspects of apologies in both languages is essential for effective communication, translation, and language teaching.

**Methods and Analysis.** The present study employs a comparative-pragmatic approach to analyze apology strategies in English and Uzbek languages the analysis is based on examples taken from everyday spoken discourse, educational contexts, and written sources. The research framework relies on speech act theory and politeness theory, particularly the classification of apology strategies proposed in pragmatic studies.

The analysis focuses on the following apology strategies: expressions of regret, acknowledgment of responsibility, explanation or account offer of repair and promise of forbearance. These strategies are examined in terms of their frequency and pragmatic function in both languages.

In English apologies are commonly expressed through explicit verbal markers such as “I'm sorry”, “I apologize”, and “Excuse me”. These forms are often used regardless of social distance and tend to be direct and concise. English speakers usually prioritize taking personal responsibility and restoring the interlocutor's face through immediate acknowledgment of fault.

In Uzbek, apology expressions demonstrate greater sensitivity to social hierarchy, age, and interpersonal relations. Common expressions include “Kechirasiz”, “Uzr” and “Meni kechiring”. These forms are frequently accompanied by honorifics, indirect explanations or mitigating devices that

emphasize respect and humility. In many cases, Uzbek apologies include cultural elements such as appealing to the listener's understanding or emphasizing social harmony.

**Results.** The results of the comparative analysis indicate that apology strategies in English and Uzbek languages are shaped by distinct pragmatic and cultural factors. Both languages employ similar core strategies such as expressing regret and acknowledging responsibility; however, their pragmatic realization differs significantly.

**Discussion.** In English discourse, apologies are frequently brief and formulaic. Speakers tend to use direct expressions of regret even in minor offenses, which reflects a cultural preference for clarity and efficiency in communication. The frequent use of apologies in everyday interactions also demonstrates a strong emphasis on individual accountability and negative politeness.

In contrast, Uzbek apology strategies are more context-dependent and socially oriented. The choice of apology form is influenced by factors such as age, social status, and the degree of familiarity between speakers. Uzbek speakers often mitigate the offense by providing explanations or using polite address forms, which reflects the importance of maintaining social harmony and respect within the community.

These findings suggest that pragmatic competence in apology usage requires not only grammatical knowledge but also cultural awareness. Misunderstanding these pragmatic norms may lead to communicative breakdowns, especially in intercultural communication between English and Uzbek speakers.

**Conclusion.** The present study has examined the pragmatic aspects of apologies in English and Uzbek languages through a comparative analysis. The findings demonstrate that while apologies in both languages serve the same communicative purpose—repairing social relationships—their linguistic forms and pragmatic strategies differ due to cultural norms and social values.

English apologies are generally direct and responsibility-oriented, whereas Uzbek apologies emphasize respect, social hierarchy, and collective values.

Understanding these differences is essential for language learners, translators, and educators in order to avoid pragmatic failure and ensure effective intercultural communication. The study contributes to cross-cultural pragmatics by highlighting the role of culture in shaping apology strategies.

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