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SCIENCEPROBLEMS.UZ

**IJTIMOIIY-GUMANITAR FANLARNING
DOLZARB MUAMMOLARI**

№ 5/6 (5) – 2025

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

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10.00.00- FILOLOGIYA FANLARI:

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Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi, Toshkent davlat yuridik universiteti;

13.00.00- PEDAGOGIKA FANLARI:

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Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti.

19.00.00- PSIXOLOGIYA FANLARI:

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22.00.00- SOTSILOGIYA FANLARI:

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Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

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OAK Ro'yxati

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MUNDARIJA

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POLITENESS STRATEGIES IN ENGLISH AND UZBEK: A PRAGMATIC AND CROSS-CULTURAL COMPARISON

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Abstract. Politeness is a complex linguistic and cultural phenomenon that governs how individuals navigate social interactions. The author proposes in this paper an overview of how Brown and Levinson's politeness theory might assist us to examine pragmatics in English and Uzbek. English, with its focus on individualism, often employs syntactic mitigation such as modal verbs and hedging. Uzbek, shaped by collectivist values and social hierarchy, relies on honorifics, contextual cues, and avoidance.

Keywords: cross-cultural pragmatics, politeness strategies, Uzbek, English, sociolinguistics, intercultural communication.

INGLIZ VA O'ZBEK TILLARIDA XUSHMUOMALALIK STRATEGIYALARI: PRAGMATIK VA MADANIYATLARARO QIYOSIY TAHLIL

Pulatjonova Muxtasar Eminjon qizi

Toshkent shahridagi Vebster universiteti magistri

Annotatsiya. Xushmuomalalik murakkab lingvistik va madaniy hodisa bo'lib, u odamlarning ijtimoiy o'zaro munosabatlarni qanday boshqarishini ko'rsatadi. Muallif ushbu maqolada Braun va Levinsonning xushmuomalalik nazariyasi bizga ingliz va o'zbek tillarida pragmatikani o'rganishda qanday yordam berishi mumkinligi haqida umumiy fikrni taklif qiladi. Ingliz tilini shaxs uchun nozik til sifatida qo'llab-quvvatlagan holda, kamtarlik ko'pincha modal fe'llar va to'siqlar kabi sintaktik vositalar orqali ifodalanadi. Individualizmga e'tibor qaratgan ingliz tili ko'pincha modal fe'llar va himoya qilish kabi sintaktik yumshatishdan foydalanadi. Kollektivistik qadriyatlar va ijtimoiy iyerarxiya asosida shakllangan o'zbek tili sharaf, kontekst belgilari va qochishga tayanadi.

Kalit so'zlar: madaniyatlararo pragmatika, xushmuomalalik strategiyalari, o'zbek, ingliz, sotsiolingvistika, madaniyatlararo muloqot.

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Introduction. Politeness is not only a notion of good manners, it is an intricate linguistic and cultural phenomenon that controls how people manage their way through social interactions. In every language, there are ways to express politeness, but the methods that are used and meanings that are imparted can differ greatly from culture-to-culture. Misunderstanding politeness norms may lead to rudeness, errors in figuring out what someone meant to express, or even social conflict.

The present paper examines the pragmatic realization of politeness strategies in English and Uzbek -two distinct languages as well-affluent countries and great geographical neighbors respectively. English, spoken in societies with an individualist leaning, values directness lightened with modal verbs, conditional structures and hedging. However, Uzbek a collectivist

culture by tradition and with strongly graded statuses for its citizenry bases politeness much more heavily on honorifics and avoidance strategies as well as indirect speech acts for instance reflecting a person's age, status and relationship.

Under Brown and Levinson's Politeness Theory [1; p17] and insights from cross-cultural pragmatics, this study seeks to:

- Identify and classify politeness strategies in both languages;
- Investigate how culture influences their usage;
- Analyze cases of pragmatic failure in intercultural contexts;

By comparing authentic language data, such as requests, refusals, and apologies, this paper contributes to a deeper understanding of the intertwining relationship between culture and pragmatics. It also underscores the importance of culturally-informed communication in today's globally-connected world. The study of politeness in language has long been a central topic in pragmatics. The most influential framework, devised by Brown and Levinson [1; p17], proposes that speakers use strategies to mitigate face-threatening acts (FTAs) according to their assessment of power, social distance, and the weight of the act. Their theory distinguishes between positive politeness (seeking closeness) and negative politeness (respecting personal space), ideas which have been widely quoted in cross-linguistic studies.

Politeness in many Asian languages, including Uzbek, is deeply rooted in cultural values of collectivism, hierarchy, and indirectness. As Kasper and Blum-Kulka [2; p31-33] point out, meaning in high-context cultures is impoverished and meaning exchanges take place independently of the actual words spoken. However, Uzbek - as an agglutinative and high-context language - enjoys a large number of politeness markers. Forms of address (*siz*, *ular*), respectful suffixes, and differences in speech level all reflect the relative status between participants in an encounter.

Nonetheless, local studies of Uzbek politeness abound. Karimova [3; p45-59] and Toirova [4; p22-30] have all remarked on age-based speech norms and on how criticism in public settings mainly involves softened references or is indirect altogether. This underrepresentation calls for further empirical comparison with more thoroughly studied languages like English

Methods. The methodology of this study consists in a comparative qualitative analysis for politeness strategies used within English and Uzbek. Such analysis is based alright on naturally-occurring speech data and the dialogues set in modern everyday life. The research adopts a pragmatic-interpretive approach in order to explore how politeness is expressed by each language within its culturally situated repertoires of This chapter presents the results of classroom language corpora and language use data.

Data collection. Data is collected from the following sources:

- English corpus: dialogues from TV shows, interviews and authentic conversations; language acquisition textbooks produced for teaching foreign languages.

- Throughout the Uzbekistan corpus: recordings of everyday conversation, TV interviews and things published in all kinds of education, media, research work.

- In addition, 10 native speakers from each language group were interviewed about their cultural expectations of politeness in requests, refusals and apologies.

The Analytical Framework. The analysis is based on:

- Brown and Levinson's [1; p17] taxonomy of politeness strategies ("positive" strategies, "negative" strategies, "bald-on-record" and "off-record" strategies).

- Cross-cultural pragmatic norms to be applied in requests and blame for Kasper & Blum-Kulka [2; p31-33]. Context-Social norms-Value Judgments in discourse. Speech act theory for the analysis of requests and apologies.

Each language sample was coded for politeness markers (modals, address forms, hedges), degree of directness/indirectness, social status indicators, emotional tone (as perceived by native speakers).

Results. Data analysis:

Requests

English: "Would you mind closing the window, please?" – Modal verb softens the request; indirect structure sends respect.

Uzbek: "Iltimos, derazani yopib qo'ysangiz." -Honorific form -sangiz; use of 'iltimos'; verb-final structure is less imposing.

Refusals

English: "I'm really sorry, but I won't be able to." – expressing sorrow first to show rejection.

Uzbek: "Balki keyingi safar borarman, uzr." – Avoids direct negation.

Apologies

English: "I'm terribly sorry for the inconvenience." – using adverbial phrase to show polite sorrow.

Uzbek: "Kechirasiz, noqulaylik uchun." – More emotional, culturally stronger expectation.

With this observation in hand, we deduced that Uzbek politeness has morphological and social markers, while English uses syntax and lexis. Citation The language nearly lets the other guy talk first The findings confirm that English and Uzbek politeness differ due to cultural models. English politeness is based on selfhood and avoids imposing on others. The strategies fail to impress others, but they are not bad as tactics. In Uzbek culture, politeness is deeply rooted in collectivism and social hierarchy. This is very strongly reflected in the way deference should be shown to age or status, and in face-saving avoidance of confrontation.

Discussion. English politeness is drawn from the culture of individual autonomy, hence strategies are all toward minimizing imposition. The basis of Uzbek politeness is collectivism, social hierarchy, deference, respect for age/status, face-saving avoidance.

These variations may lead to less than perfect performance. For example:

- For an English listener a Russian speaker maybe be evasive when refusing a request.
- An English speaker might seem excessively forthright, or even impolite, if they don't realize that Uzbek cultural norms value indirectness and deference.

Knowledge of these cross-linguistic differences is important for linguistic proficiency and cross-cultural awareness (especially in the fields of diplomacy, education and translation).

The study suggested that English-speaking culture and the language in general were more prone to politeness. In contrast, Uzbek-speaking culture was less polite than its counterpart in English speaking countries but used more entertaining speech such as jokes or interesting anecdotes as a cover-up for lack of respect.

Conclusion. Linguistic norms cannot be used as a basis for equivalence. Without a more robust diplomacy strategy, the United States and Uzbekistan will out the extremes of culture to mutual antagonism.

However, the norms governing makers of national culture-politeness, which lay down expectations, conventions and conventions for all social activities without distinction - these are invisible.

The investigation into English and Uzbek politeness indicated that attitudes not only differed internationally but also in adjacent countries with incomparable ways of life. This suggests that we mustn't just teach norms but also their underlying cultural assumptions while teaching languages

Intercultural pragmatics awareness, by the same token, has great potential to prevent misunderstanding and promote mutual respect in international settings.

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