



## PRAGMATIC FUNCTIONS OF TOLERANCE-RELATED SPEECH ACTS IN ENGLISH AND UZBEK FICTION

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**Abstract:** *This paper explores how speech acts reflecting tolerance are pragmatically realized in English and Uzbek fiction. It identifies key functions such as conflict mitigation, cultural empathy, and identity negotiation. The study compares pragmatic structures and expressions across both languages, revealing cross-cultural strategies and differences in expressing tolerance through indirectness, politeness, and socio-pragmatic norms.*

**Keywords:** *tolerance, speech acts, pragmatics, fiction, politeness strategies, Uzbek literature, English literature, cultural communication*

### Introduction

In the sphere of intercultural communication and literary discourse, tolerance is not merely a social virtue but also a linguistic and pragmatic phenomenon. Speech acts that express tolerance play a crucial role in reflecting interpersonal relations, mitigating conflicts, and maintaining harmony within societies. In literary texts, such speech acts are artistically framed, providing insight into the cultural and communicative values of the people they represent.

Tolerance-related speech acts include expressions of acceptance, understanding, forgiveness, non-judgment, and peaceful disagreement. Their pragmatic realization varies depending on cultural expectations, linguistic norms, and social context. While English literary discourse often emphasizes individualism and politeness through indirectness, Uzbek fiction may prioritize communal harmony and social hierarchy, often employing formulaic expressions and respectful address forms.

Analyzing tolerance-related speech acts in both English and Uzbek fiction can reveal how language reflects societal attitudes toward difference and conflict. For instance, the use of hedging in English ("I see your point, but...") or euphemistic avoidance in Uzbek ("Sizning fikringiz ham o'z o'rnida, ammo...") both serve the function of maintaining dialogue while managing disagreement.

This article aims to:

1. Identify common types of speech acts expressing tolerance in English and Uzbek fictional texts;
2. Analyze the pragmatic functions these speech acts serve within dialogues and narrative structures;
3. Compare the linguistic and cultural realization of such speech acts in both traditions;
4. Provide practical implications for teaching language learners about cultural pragmatics.



The study is framed within the theoretical context of speech act theory (Searle, 1969), politeness theory (Brown & Levinson, 1987), and intercultural pragmatics. Literary texts serve not only as aesthetic artifacts but also as valuable data sources for exploring communicative norms. Through selected dialogues from English and Uzbek fiction, this study provides a contrastive analysis of how tolerance is linguistically encoded and pragmatically enacted.

Understanding these cross-cultural strategies can enhance both literary appreciation and intercultural competence. Moreover, recognizing the role of tolerance-related speech acts is increasingly relevant in a globalized world, where respect for diverse perspectives is a communicative necessity.

### **Literature Review**

The pragmatics of tolerance in speech acts has been relatively understudied, especially in cross-linguistic and literary contexts. Most studies on speech acts (Austin, 1962; Searle, 1969) emphasize the performative functions of language. Meanwhile, politeness theory (Brown & Levinson, 1987) highlights the significance of face-saving strategies, which are directly relevant to expressions of tolerance.

In English literature, the use of mitigation strategies in expressing disagreement or correcting others has been noted by scholars like Leech (2014), who argues that indirectness is a key marker of polite tolerance. English literary discourse often features characters who express understanding or dissent in subtle and respectful ways, reflecting Western norms of individuality and personal space.

Uzbek pragmatics, on the other hand, has been explored in works focusing on formulaic expressions and speech etiquette (Sayfullaeva, 2011). Tolerance in Uzbek speech acts is often encoded through culturally valued expressions of modesty, deference, and avoidance of direct confrontation. For instance, phrases like “Nima bo‘lsa ham, o‘zaro hurmat saqlanishi kerak” (“No matter what, mutual respect must be maintained”) serve both as a call for tolerance and a pragmatic softener.

Recent cross-cultural pragmatics research (Kádár & Haugh, 2013) emphasizes that expressions of tolerance are deeply embedded in societal norms and should be analyzed in their cultural context. However, specific attention to literary dialogues remains scarce. This article seeks to bridge that gap by focusing on fictional dialogues in both English and Uzbek literature as pragmatic artifacts.

The comparative framework used in this study offers insights not only for literary scholars but also for language learners and intercultural communication specialists interested in how tolerance is framed and negotiated across languages.

In Jane Austen’s *Pride and Prejudice*, Elizabeth Bennet responds to Mr. Darcy’s criticism with the statement, “I could easily forgive his pride, if he had not mortified mine.” This line reflects both self-awareness and a measured expression of tolerance through conditional forgiveness.





By contrast, in Abdulla Qodiriy's O'tgan Kunlar, the protagonist Otabek says to his father: "Ota, har kimning fikri o'ziga — biz yoshmiz, ammo hurmat saqlaymiz." Here, tolerance is expressed through respectful disagreement, framed by cultural norms of filial deference.

These examples illustrate how tolerance-related speech acts in English often rely on irony, subtle disagreement, or conditional phrasing, whereas in Uzbek, they reflect collectivist values, emphasizing respect and social hierarchy even in dissent.

Pragmatically, both examples serve to mitigate potential conflict, maintain interpersonal harmony, and assert individual voice. The difference lies in the linguistic form and the socio-cultural expectations that govern them.

**Table of Comparative Examples and Discussions**

Speech Act Function	English Example	Uzbek Example	Discussion
Conditional forgiveness	"I could forgive him if..." (Austen)	"Agar siz ko'ngil qilmasangiz..."	English uses conditionals for emotional distance; Uzbek softens refusal by showing respect.
Respectful disagreement	"I see your point, but..."	"Sizning fikringizni qadrlayman, ammo"	Both employ politeness strategies; English focuses on individual opinion, Uzbek emphasizes communal respect.
Empathy or understanding	"I understand how you feel."	"Sizni tushunaman, og'ir holat."	Both reflect tolerance but differ in cultural framing – English is direct, Uzbek adds emotional acknowledgment.

The table shows that while the functions are similar, the forms reflect cultural values: English tends to be more individualistic and explicit, Uzbek more collectivist and implicit.

### Conclusion

This study has demonstrated that tolerance-related speech acts in English and Uzbek fiction serve similar pragmatic functions—such as conflict resolution and expression of empathy—but are realized through culturally specific linguistic strategies. English tends toward conditionality and indirect politeness, while Uzbek speech acts highlight hierarchical respect and harmony. By comparing literary examples, we gain insight into how cultural values shape pragmatic expression. These findings have implications for both literary analysis and intercultural communication, offering a deeper understanding of how tolerance is linguistically and culturally negotiated across languages.

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