
Pragmatic Description of the Act of Forgiveness

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Abstract: This article describes the pragmatic description of the act of forgiveness, it means of expression and its expression in the Uzbek language.

Keywords: pragmalinguistics, speech etiquette, courtesy category, apology speech act.

Pragmalinguistics is engaged in an anthropocentric approach to language in modern research, which involves learning the use of language by participants in speech: the time and place of speech activity, the communicative goals of interlocutors, the level of knowledge of communicators, and their social status. One of the objects of scientific research in the field of pragmatics is the issue of speech etiquette, which is one of the most significant indicators of human development, literacy, and culture. Speech etiquette maintains a balance of communication by making relationships between different cultures and social groups understandable and acceptable. In the civilization of communication of any society, there are expressive speech actions that include communicative norms and communicative behavioral strategies aimed at the conflict-free decision of the situation. The effectiveness of such verbal gestures is acquired through the color, form, and style of communication. The views of J. Austin and J. Searle on the theory of the speech act have led to numerous studies.

The success of a conversation depends on many factors, including etiquette. "Kindness is the most important category that preserves the harmony of communicative cooperation," said M.A. Kormilitsina.¹

Politeness as an ethnic category has its own characteristics and means of expression for each nation. The study of this concept provides not only interesting material for pragmalinguistics, but also as a source that reflects the culture of each nation. DJ Lich distinguishes between absolute and dependent forms of politeness. Absolute politeness means maintaining politeness when it doesn't depend on the situation, "for example, a congratulatory gesture is based on politeness from the beginning, and no circumstance can take it away from politeness. The order action is not polite in nature and cannot be polite in circumstances."²

The most exquisite expression of politeness is the process of forgiveness, which has led to much research in world linguistics. In addition, most designation of forgiveness has been studied comparatively in different communication cultures, intercultural practices have been redouble, and the process of forgiveness has become an object of linguistic culture.

An apology is a form of speech, according to the DJ. Leach maintains a balance between speaker and receiver.³ The speaker uses such an action to avoid leaving a negative impression on the listener or to correct his mistake. Forgiveness is used for social purposes to maintain

¹ Кормилицына, М.А. / Категория вежливости в оценочных речевых жанрах / М.А. Кормилицына, Г.Р. Шамьенова // Жанры речи. – Саратов: Колледж, 1999. – С. 257-266

² Leech, Geoffrey N. Principles of Pragmatics. London and New York, 1986.

³ Leech, Geoffrey N. Principles of Pragmatics. London and New York, 1986.

harmony between communicators. The act of forgiveness has a stable place in pragmalinguistics. J. Oustin describes forgiveness as "a whole, even very branched, the branch of philosophy."⁴ By apologizing, the communicator achieves his or her specific goals - by apologizing, he or she wants to avoid a conflict situation or to smooth out the rough edges of the conversation.

The pragmatic analysis of the act of forgiveness is based on the classification proposed by Blum Kulka, House, and Casper in most studies.⁵ According to this classification, the means of expressing the act of forgiveness are divided into:

- 1) Formulas with the illocutive effect of forgiveness:
 - a) expression of regret: "I'm sorry ..."
 - b) Apology: "Sorry", "Forgive me";
- 2) Explain the reasons for the action. Apologize by giving "objective" reasons that mitigate any violation. For example: "We got stuck at a traffic light", "A guest came to my house when I am on the way out" - to explain the reasons for the delay in the sense of apologizing;
- 3) take responsibility: "I will fix everything myself";
 - a) a clear expression of guilt: "I'm guilty," "It's my fault," "It's my fault";
 - b) To indicate that he does not intend to harm his interlocutor: "I suddenly, unknowingly"
 - c) the expression of humility: "We are a sinful slave";
 - d) expression of embarrassment: "I missed you";
 - e) Self-deprecating: " I'm stupid...!";
 - f) use the interlocutor: "You have the right to be angry/hateful", "You are right"
- 4) Concern for the listener: "I hope. I didn't annoy you"
- 5) termination proposal: "I will cover the damage // I will cover the damage";
- 6) promise of prevention: "It will not happen again";

The communicative purpose of the speaker's expressed apology in Uzbek through various means and methods of expression. At first glance, apologizing is not an important speech for process, but an important the part of Uzbek national culture. His analysis helps to understand the peculiarities of our native language, the basic values in the spiritual life of native speakers. The general purpose of apologizing in Uzbek is mainly to restore relations or maintain agreement between the interlocutors.

Also, in the Uzbek language, forgiveness is expressed in different ways depending on the speech situation: linguistic and extralinguistic. In particular, the most active forms of linguistic means are forgiveness, forgiveness, forgiveness and their analogs. All these linguistic units have a common semantics: although this is both an admission of guilt and an apology to the recipient, they differ in some semantic subtleties.

The general situation of apologetic speech in Uzbek can be grouped as follows.

- 1) The speaker realizes his guilt and apologizes (forgive me!);

⁴ Остин Дж. Принесение извинений // Три способа пролить чернила: Философские работы. СПб.: Изд-во С.-Петербургского ун-та, 2006. С. 200- 231.

⁵ Suszczynska M. Apologising in English, Polish and Hungarian: Different languages, different strategies // Journal of Pragmatics. –1999. № 31. – P. 1053 – 1065.

2) Respond to forgiveness (I forgive you or I cannot forgive you).

For example, *Homid is sad and in the same broken voice:*

"I remember it was a very delicate place, sir," he said.

"Was it a delicate place?" said the frog angrily. "If you don't tell me, you will be thrown into the pit where these accusers are."

"I'm sorry, sir."

"No apologies!" The boss was crying like a beast. (A.Kodiri. "Past Days")

An apology does not always mean that the speaker is guilty. An apology can also have a connotative meaning as a formal concept of politeness. This can be determined from the context. Apologies are also used as a form of politeness to get the attention of a listener, to ask a question, or to respond. For example, "Excuse me, can you tell me where Mustakillik Street is?" In such a situation, the speaker's illusionistic goal is not to apologize to the addressee, but to attract his attention. The goal is to draw the passenger's attention to the "Sorry" message.

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In conclusion, an excuse is a verbal moral "payment" for any harm. The fundamental and universal principles of apology are to understand the guilt and moral responsibility for the act committed, to personally acknowledge and verbally acknowledge the mistake, the wrongdoing, to point out the reason for the mistake or fault, and to show sincerity.

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