

Linguopragmatic Aspects of Sympathy in English and Uzbek Languages

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ABSTRACT

Communication can be implemented in various ways; one of which is sympathy and condolences. Sympathy can be expressed in various ways; when people lost their loved one, face health challenges, such as serious illnesses, chronic conditions; experience setbacks or failures, disappointments in personal or professional endeavors; even when they face relationship difficulties such as break-ups; in traumatic events such as natural disasters, accidents or acts of violence; in emotional distress or mental health challenges like emotional distress, psychological difficulties; in life transitions and milestones such as starting a new job, moving to a new place, marriage or childbirth etc. The present study attempts to investigate the concept of sympathy (condolences and comfort) in English and Uzbek literary texts. The analysis part of this paper uses illocutionary acts (Searle) and Elwood's strategies. Mixed model of analysis of sympathy utterances is utilized in this research. The paper reveals four types of illocutionary acts in both languages and five types of Elwood's strategies in English and Uzbek languages. However, except from Elwood's strategies, it is hypothesized that non-verbal ways of expressing sympathy and religious expression of condolence is dominant in Uzbek language rather than English language.

Keywords: Pragmatics, illocutionary acts, sympathy, empathy, condolence, Elwood strategies

1. INTRODUCTION

At a certain point in people's lives, for example, in situations such as a tragedy, the death of a loved one, a serious illness, dismissal from work, family breakdown, crisis, they express their sympathy with a certain word, phrase and represents it with language units. Similarly, there are similar words, phrases and units in English and Uzbek culture. It is no exaggeration to say that natural disasters that have been increasing all over our planet in recent years, as a result of diseases, conflicts between nations and states, have caused a new emergence of the category of sympathy among different ethnic groups and new events. It is not unknown that recent events such as COVID-19, floods, and the earthquake that happened in Turkey and others lead to fostering the notion of sympathy among human beings. People are becoming more sympathetic and nations are showing of solidarity. Whether we like it or not, in our daily life, along with good days, we also face troubled and turbulent days. These situations will affect a person's mood and spirit. It is clear that such external influences on a person's psyche, whether positive or negative, are reflected in his speech. The notion of sympathy plays an important role in expressing this reflection. According to Oxford dictionary, sympathy is "feelings of pity and sorrow someone else's misfortune". It is such an emotional state to share in someone's grief, pain, and togetherness (as in *my sympathies – hamdardlik bildiraman*). Moreover, there are other terms such as condolences and comfort which is too near to meaning of sympathy.

Leonard Zunin and Hilary Stanton Zunin in their book *The Art of Condolence* "The origin of the word condolence holds a profound message. There are two Latin roots: com, meaning "together" and dolere, meaning "to grieve." The origin of the word "condolence" has a deep meaning. It has two Latin roots, i.e. com "together" and dolere "to care" they express their opinion about the origin of the word condolence (1991: 6). Actually, we can safely say that these two connotations are involved in the concept of sympathy. According to the classification of Searle (1979) sympathy is part of expressive

category of speech acts. The main goal of sympathy is to alleviate and offer support or understanding for someone who is going through a challenging situation such as an illness, personal struggle or loss. What is more, condolence specifically relates to expressing sympathy and support to someone who has experienced a loss, particularly, when someone lost their beloved one. Comfort involves providing emotional support, solace or reassurance to someone who is feeling distressed, upset or in pain. Moreover, we have to mention the research works that have done in identifying the role of sympathy and condolence in other spheres of life except linguistics. There are many positive aspects of being sympathetic and expressing sympathy which can help alleviate prosocial and aggressive behavior, fuel creativity, find strength in weakness, and healthcare (Vecchio, Zava, Cattelino, Zuffian & Pallini 2023; Yanga & Yang 2016; Shirako, Kilduff & Kray 2015; Karine Bilodeau 2024).

As you can see above definitions to sympathy, condolence and comfort, their meaning are closely related to each other. However, there is difference in these concepts' semantic connotation. In our research paper, we decided to analyze both sympathy and condolence speech acts as they are too near in terms of their connotation and usage. Yu. Kazachkova (2006) also analyzes the speech genres of sympathy, condolence and consolation in her dissertation, and says that the speech genres of sympathy and condolence are closer to each other in terms of their application. The research work's aim is to identify pragmatic aspects of sympathy and condolences in English and Uzbek languages.

2. LITERATURE REVIEW

2.1. *Pragmatics: An Overview*

The source of pragmatics is associated with the name of famous philosophers such as C. Peirce, W. James, D. Dune, Ch. Morris. At the end of the 19th century and the beginning of the 20th century, the ideas about the sign system and the functionality of the linguistic sign were revealed in their works, and the main concepts of semiotics were defined, and the mutual differences

between syntax, semantics and pragmatics were shown. Ch. Morris divided semiotics into the following three:

1. Syntactics
2. Semantics
3. Pragmatics

According to this division: syntax is the field that studies the relationship between signs; semantics is a field that studies the relationship between a sign and an object; Pragmatics is a field that studies the relationship of the sign user to the sign and through the sign their relationship to the objective world. According to Safarov Sh. (2008: 40) pragmatics (Greek *pragma* – action) is actually a philosophical concept that was used in pre-Socratic times and later philosophers such as J. Locke and E. Kant adopted this term from Aristotle. Thus, a stream of pragmatism arose in philosophy. According to Safarov Sh., the initial stage of the development of language system begins with pragmatics. It studies how meaning is conveyed beyond the literal interpretation of words and sentences. Pragmatics is a subfield of linguistics. It focuses on the ways in which people use language to achieve their goals, communicate effectively, and interpret meaning in social interactions. It is the scope of pragmatics that helps to deal with speaker's intended meaning (Ali Siddiqui 2018: 77). Speech act theory was widely used in various works of scholars in analyzing from different perspective, for example in the case of apology, assertion, gratitude, social media discourse, congratulation, pragmatic analysis of complaint (Danni Yu., Hang Su., Marina B. 2024; Neri M. 2021; Athanasia G. 2023; Young A. A. 2021; Sharif A. 2021 & El-Dakhs & Mervat 2021). However, according to our research works that have carried out in speech act of sympathy are so rare. Therefore, we decided to analyze sympathy from pragmatic point of view. As mentioned above, J. Austin, J. Searle and Bach & Harnish made attempts to classify speech acts in their taxonomy. For example, J. Austin (1962) believes condolences as the type of speech act of "behabitives" while Searle considers condolences as the type of expressive speech

act. And we used Searl's speech act theory in our research because it is proved as the most alternative and optimal one by many scholars. However, Bach & Harnish (1979: 51) thought condolences related to "acknowledgements" as he hypothesized acknowledgements express certain feeling to the hearer.

2.2. *Searl's theory*

It is not a secret that the speech act theory was developed by J. Austin and J. R. Searle. Searle gave further definition and tried to fill in some gaps in Austin's theory. He put forward his own version of speech acts and today this division of speech acts is accepted by many researchers and scholars in the world as a correct model. According to Bach speech acts may be conveniently classified by their illocutionary type and he says these different types may in turn be distinguished by the type of the attitude the speaker expresses (Bach 2008: 5). The fact that the Austin's classification is not based on any specific principle and is not without a number of shortcomings have been criticized by researchers many times (Safarov Sh., 2008: 90). Searle divided speech acts into five types and they are as follows:

1. **Assertives:** Speech acts confirming the truth of information. "I finished writing the article". – "men maqolani yozib tugatdim". "The train leaves at 10 o'clock". – "Poezd soat 10 da jo'naydi". "Jamshid is a student". – "Jamshid –talaba".
2. **Expressive:** Speech acts that are used to express attitude and they convey speakers' emotions. For example, it involves performative verbs such as congratulate, sympathize, apologize etc.
3. **Declarative:** Bringing about institutional facts. "I declare the meeting closed". – "yig'ilishni yopiq deb e'lon qilaman". "I declare you husband and wife". – "sizlarni er va xotin deb e'lon qilaman"
4. **Directives:** Getting the interlocutor to do something. Speech acts such as order, request, suggestions etc.
5. **Commissives:** This one suits J. Austin's classification. This speech act commits the speaker to a future action. Promises, agreements.

Moreover, except J. Austin and J. Searle, there are many foreign and domestic authors who used it as a linguistic concept. Among them we could mention authors who made significant contribution to the development of speech act theory, postulates of speech behavior and classification of speech act. They are E. Olshtain & A. Cohen, D. Vanderveken, S. Rybnoe, N. D. Arutyunova, E. V. Paducheva, O. G. Pocheptsov and many others.

2.3. *Elwood's Strategies*

Elwood (2004: 49-74) had a list of semantic formulas which were developed inspiringly by Olstein and Cohen's five coding scheme of condolence categories. However, Elwood also added a new category to the list named "other" as she found new strategies of condolence. In our research paper we use Elwood's semantic formula as her scheme is more detailed and extended.

1. **Expression of sympathy:** To express your sympathy when you hear someone's misfortune or loss
2. **Acknowledgement of death:** This includes certain interjections such as "oh", "oh no", "oh my God"
3. **Offer of assistance:** It covers responses like "How can I help you?" "Is there anything I can do?"
4. **Future oriented remark:** This category is used to encourage. They are "try not to get depressed", "Life should continue".
5. **Expression of concern:** It expresses concern for the misfortune and concern about the well-being of addresser. They are "be patient", "I hope you are well".

2.4. *Sympathy (condolence, compassion): An overview*

Sympathy (from Greek *sym* meaning (together) with", and again *path-*) can literally mean the same as *empathy*, namely experiencing a *pathos* with another (for philosophical differentiations cf. Chismar 1988 and Darwall 1998). There are lots of views and opinions about the origin and history of sympathy, condolences, empathy and compassion. Some researchers think that these notions are related to the same issue

while others give them individual definition and think that they completely differ from each other. In our opinion, these terms have their exact, variable definitions. According to Thiemo Breyer, *sympathy* means “feelings of pity and sorrow for someone else’s misfortune’ (as in *they had great sympathy for the flood victims*), “*empathy* means ‘the ability to understand and share the feelings of another’ (as in *both authors have the skill to make you feel empathy with their heroines*), Compassion is understood as “sympathetic pity and concern for the sufferings or misfortunes of others: *the victims should be treated with compassion.*” (Thiemo B. 2020: 1). Elodie Malbois in his research paper mentions Darwall and Maibom (Darwall 1998; Maibom 2017: 2) sympathy is a caring from third-person perspective. It involves feeling happy for another when something good happens to her and sad for her when something bad happens to her. Condolence is an expression of sympathy with another in grief (Inas Hadi Abd Al-Hussein 2022: 4085). Compassion in this sense is a suffering on the basis of the other’s suffering, while it is clear to the compassionate subject that the original suffering is on the side of the other, i.e., the feeling of co-suffering has its origin there, not in one’s own subjectivity (Thiemo 2020: 11). As it is clear from above definitions, these notions are too near in terms of their connotation and sometimes even they can be used interchangeably for some without realizing their core meaning. However, these terms have their own definition and own rule and usage. In our research, we discuss particularly sympathy and condolence as condolence is part of sympathy and also expressed through the sympathy. Both sympathy and condolence are communicative speech acts and they vary from conventional acts such as sentencing and appointing. As an example, one of Uzbek researchers S. Akobirova & U. Rasilmukhammedova (2021: 2882) in their article mentioned that “condolence is a certain social ritual, the essence of which is that the speaker, through speech acts of sympathy, comfort, conveys an understanding of deep grief, irreparable loss of the interlocutor, as well as a willingness to grieve with him.” This can also be interpreted that condolence and sympathy are used interchangeably in such case.

According to Searle, condolence is expressive speech act which helps to convey speaker's emotional state. Sympathy can be expressed in various situations and it is expressed in either positive or negative situations or implicitly and explicitly. Sympathy is the ability to understand and share the feelings of another person. It involves acknowledging someone's emotions and offering support or comfort. For instance, in terms of positive and negative situations, sympathy can be expressed when someone is experiencing joy, success, or happiness (when your friend or someone close receives promotion at work, sympathy can be conveyed as a congratulation, sharing their excitement and as words of encouragement). According to results of our investigation, we found that negative situations for expressing sympathy is more common than positive one as people feel need more to compassion, empathy and support mostly in worst scenarios. In negative situations, it can be when someone is going through difficult time, experiencing both personal and professional challenges or dealing with emotional pain. In these situations, sympathy involves compassion, offering support and help, kind words, or understanding. Relatively condolence, sympathy can be expressed in various situations:

1. **The loss of a loved one** (the death of someone's family member or someone close);
2. **Serious illness** (personal and professional misfortune (family break-ups, divorce, failure in exam, dismissal from work, crises and others);
3. **Traumatic events** (earthquake, flood, accidents);
4. **New beginnings in life** (starting a new job, moving to a new home, marriage, childbirth, university acceptance, graduation and others).

But we use only loss of a loved one part as condolence is expressed with sympathy.



3. METHODOLOGY

3.1. *Data collection*

The data were collected from literary texts such as novels, stories in both languages and from articles and different websites which are mentioned in reference list. And the object that the study deals with is sympathy and condolence utterances. The analysis is done based on Searle's (1979) classification of illocutionary acts and Elwood's strategies 2004.

3.2. *Findings*

Data analysis in our research work is carried out in two languages using Elwood's semantic formula 2004 and Searle's classification of illocutionary acts. That's way we provide examples in two languages simultaneously and compare them whether to know is there any similarities or differences.

Expression of sympathy is very important especially when someone is in a bad situation such as experiences the death of a family member or close friend in both languages. The following is the example:

English: "I'm sorry for the loss of your loved one, may God bless all her/his good deeds." (Diah Nurlianingsih, & Ernie D. Ayu Imperiani; An Analysis of Condolences Speech Act by Indonesian Adolescents 2019, p 34)

Uzbek: O'zbekiston xalqi nomidan va shaxsan o'z nomimdan ko'plab insonlarning halok bo'lgani munosabati bilan do'st Xitoy Xalq Respublikasi xalqiga chuqur hamdardlik bildiraman, barcha jabrlanganlarning tez fursatda shifo topishini tilayman.
(Translation: On behalf of the people of Uzbekistan and on my own behalf, I express my deepest condolences to the friendly people of the PRC in connection with the death of many people, and I wish fast recovery of all the victims.)

The source is from <https://www.gazeta.uz/oz/2020/02/02/message/>

In English version of this example, speaker expresses his sympathy with utterance “I’m sorry for the loss of your loved one”. Moreover, he also uses religious oriented remark “may God bless all her/his good deeds” to show his deep condolence. With this way of using condolence phrase, speaker expresses his grief and offer words of comfort to the hearer. Similarly, in Uzbek example, the utterance *chuqur hamdardlik bildiraman* – “my deepest condolences” is used to express sympathy. The President of Uzbekistan Shavkat Mirziyoyev expressed his condolences in his letter to the President of the PRC Xi Jinping over the tragic consequences of the spread of the disease caused by a new type of coronavirus in China.

Acknowledgement of death - This expression is mostly used with interjections in context such as “Ohh, “Oh no”, “Oh my God” etc. this expression is applicable to communicate understanding and acknowledgement of the other person’s feelings. The following example:

English: Oh my God! accept my condolences

Uzbek: *Voy Xudo!* or *Voy Tavba!*

This expression relates to acknowledgement of death and this unit expresses shock, surprise and speaker does not believe in what has happened. In English variant of “Oh my God!” has the same meaning with Uzbek variant of *Voy Xudo!*.

Offer of assistance is also widely used strategy and one of the best way to ease the burden on the person going through a challenging period. The following example:

English: If you need to talk things out, I am around. I have gone through this and I know how difficult it is.

(Kuang C. H.; Functions of Malaysian Condolences Written in Text Messages. 2015, p. 11)

Uzbek: *Gretsiya zudlik bilan yordam beradi.* (Translation: “Greece will help immediately.”)

The source is <https://www.trt.net.tr/uzbek/turkiye-8/2023/02/07/01234567890-522-1943001>

Greek Prime Minister Kyriakos Mitsotak is called President of Turkey Erdoğan and expressed his condolences on the death of many people in the earthquake and offer his country’s help.

Expression of concern is also important to approach the situation with sensitivity and empathy. And to be genuine and offer any assistance or support within your means should be considered while someone is expressing his concern to the bereaved. The following example:

English: how are you feeling now? Or you must take care of yourself.

Uzbek: *O‘zingni hozir qanday his qilayapsan? Yoki o‘zing haqingda o‘ylashing kerak.* (Translation is the same)

In both sentences, speaker expresses his concern with asking bereaved person’s wellbeing with the words such as “how are you feeling now?” (*o‘zingni hozir qanday his qilayapsan?*) or “you must take care of yourself.” (*o‘zing haqingda o‘ylashing kerak*)

Future-oriented remark usually is applicable in situations of expressing encouragement and practical advice. The following example:

English: “you should be strong enough to cope with the situation”.

Uzbek: *Otajon yig‘lamang, dard boshqa, ajal boshqa, Xudo xohlasa, tez kunlarda tuzalib ketasiz.* (Translation: Don’t cry father, pain is different thing, death is different thing, God blesses you, you will recover soon.)

(U.Alixonov, “Oilada farzand tarbiyasi”. 2014, pp. 229-230)

It is clear from these examples that speaker sympathies the hearer with future action (“should be strong enough” and *tez kunlarda tuzalib ketasiz*), hope and the speaker is trying to convince the hearer that everything will be ok. Interestingly, in English example, the response takes the form of imperative (urging the hearer to some action). However, in Uzbek version, we can witness that speaker expresses his sympathy with wish and hope (to calm his father).

According to data analysis, some other strategies are also found in Uzbek expression of sympathy, which are different from Elwood’s strategies. These categories are reciting religious words and non-verbal expression of sympathy. Actually, these strategies also exist in English language however, from cultural point of view, they are dominant in Uzbek expression of sympathy.

Reciting religious words. They can be citations from Quran. The most dominant expression is *Innalillahi va innailahi rajiun* and its translation *Verily we belong to Allah and verily to Him do we return*.

Nonverbal expression of sympathy can be comforting touch, supporting embrace, active listening skills, appropriate eye contact. Usually, expressing sympathy and condolences non-verbally have the power convey feelings and emotions that provide solace and support in a matter that transcends words alone. For example:

Uzbek: *-Iskandar aka!- Gulya uning yelkasiga boshini qo'yib quchoqladi.* (O‘. Hoshimov. “Hikoyalar”. Tashkent, 2002. P. 19)
(Translation: “Brother Iskander!” Gulya put her head on his shoulder and hugged him.

Classification of illocutionary acts

The data of the research were analyzed according to Searle’s classification of illocutionary acts.

Assertive speech acts

Are one of the illocutionary acts and involve making claims, belief in truth, stating facts or expressing opinions. It includes stating, asserting, swearing, describing, telling, claiming, expressing, suggesting and others.

English: Know that I am here for you during this time and I love you so much. (This was taken from condolence letter <https://www.lovetoknow.com/life/grief-loss/sample-letter-sympathy-condolence>)

Uzbek: *Bardam bo'ing, o'g'lim, - dedi sekin. - Ota-ona o'lmog'i farz...* (O'. Hoshimov. "Hikoyalar". Tashkent, 2002. P. 19

(Translation: Be patient, my son, he said slowly. - The death of parents is obligatory...)

In English variant of example, speaker expresses "the statement of knowing" to the hearer and wanted to show that the speaker is always here to help him or support the bereaved. In Uzbek language example was taken from Uzbek writer O'tkir Hoshimov's short story titled "Hikoyalar". The main protagonist of the story is a man named Iskandar who is suffering from his mother's death and his father-in-law wants to sympathies him with the statement of being patient and with the words "The death of parents is obligatory..." tell him that he should accept this unhappiness and be strong.

Expressive speech act

Sympathy and condolence can also be expressed through speech acts that convey the speaker's emotion's and show understanding. Expressive speech act includes condolence, sorrow, congratulation, grief, pain, like and others.

English: Heartfelt condolences to you and your sons on the demise of your beloved husband and their beloved father

(Ch. H. Kuang. Functions of Malaysian Condolences Written in Text Messages. *Pertanika J. Soc. Sci. & Hum.* 23 (1): 2015. P 13)

Uzbek: - *Bandalikda, bolam, -dedi Bahri xola ming'irlab, - O'lohning irodasi, jon bolam! Yuvuvchi keldi...-Shunday dedi-yu, hiqillab yig'laganicha ko'k ro'molini yuziga bosdi.*

(Translation: - In bondage, my child, - Aunt Bahri mumbled, - God's will, my dear child! The diener came... She said that and pressed blue scarf over her face while she sobbed.)

In above examples, speaker expresses his heartfelt condolences to the bereaved with utterances "Heartfelt condolences to you

and your sons on the demise of your beloved husband and their beloved father” and *Bandalikda, bolam, Ollohning irodasi, jon bolam*. Moreover, in Uzbek example, Bahri xola is showing how her grief is deep with crying.

Directive speech act

Sympathy and condolence can also be conveyed through directive speech acts that offer support and assistance. These acts ask someone to do something. Directive acts are ordering, commending, questioning, requesting, suggesting, asking, praying, hoping, inviting and others. The following example:

English: if there is anything I can do please let me know.

(Ch. H. Kuang. Functions of Malaysian Condolences Written in Text Messages. *Pertanika J. Soc. Sci. & Hum.* 23 (1): 2015. P 6)

Uzbek: – *Vahima qilmang, poshsha, dardni bergan Xudo, davosiniyam beradi.*

(Translation: - Don't panic, poshsha, God gave him the pain and he will heal him too.)

(O'. Hoshimov. *Dunyoning ishlari. Gilam paypoq. Yangia asr avlodi.* Toshkent, 2015. P. 19)

In English example, speaker uses directive “requesting” asking if they need something let him know. That’s why he uses “please” to express request. However, in Uzbek example, speaker uses directive act “ordering” by saying “*Vahima qilmang*” it means “don’t panic” (phrase is used in imperative mood). Speaker is ordering the hearer not to panic and sympathizing hearer by saying Allah help his son to recover soon.

Commissive speech acts

Commit the speaker to some future action. They are promising, threatening, volunteering, refusing, offering, vowing. Here is an example:

English: We hope you find comfort in knowing that someone so special will never be forgotten. (Jadhav, 2013: 1)

Uzbek: *Aleksey, biz sizni hech qachon unutmaymiz.*

The source is from <https://www.gazeta.uz/oz/2024/02/16/navalny-reactions/>

(Translation: Alexei, we will never forget you.)

In both languages utterances express promise with the word “not to forget.”

3.3. Discussion

In our study we attempted to analyze sympathy pragma linguistically in English and Uzbek languages by using Elwood's 2004 strategies and Searle's illocutionary acts. Through our examination, we identified several common patterns and differences in the expression of sympathy between two languages. According to Elwood's strategies 2004, we find five types of strategies. They are “expression of sympathy, expression of concern, acknowledgement of death, future-oriented remark and offer of assistance.” However, in examples which are found in Uzbek language is a bit different. Except from above these five types of Elwood's 2004 strategies, it is hypothesized that in Uzbek language also other types of condolence strategies are used in expressing sympathy for someone's death. They are using “religious words and non-verbal expression of sympathy.” These types strategies also exist in English language but it is apparent that they are dominant in Uzbek language and common to use in such tragic events. It is clear that condolence strategies in Uzbek culture may differ from those in English, focusing more on culturally specific expressions and rituals. Moreover, the examples show that the importance of religion in Uzbek culture and its influence in expressing sympathetic utterances. We can this in these examples *Xudo xohlasa, tez kunlarda tuzalib ketasiz, dardni bergan Xudo, davosiniyam beradi, Bandalikda, bolam, Ollohning irodasi, jon bolam!*. By analyzing sympathy utilizing Searle's illocutionary acts, we identified only four types of illocutionary acts in both languages such as expressive, assertive, commissive and directive speech acts. In assertive speech acts, in both languages are used “statement of knowing” and “statement of being patient” while in expressive speech acts English people prefer directly express their sympathy by saying “heartfelt

condolences” an Uzbek people express their sympathy indirectly (implicitly) showing their “grief and pain.” In directive speech act, in both languages sympathy explicitly expressed. For example, in English example shows “requesting” using “please” in sentence, while Uzbek example uses “ordering” using “don’t panic” utterance in imperative mood. It is known that commissive speech acts commit speaker to some future action and we can witness in application of future tense in sentence “will” or words like “hope” “think”. In both example commissive act of promising is utilized.

CONCLUSION

Our study has provided valuable insights into the pragmatics of sympathy expression in English and Uzbek languages, employing Searle’s illocutionary acts and Elwood’s condolence strategies as analytical frameworks. Through our analysis, we have illuminated the intricate interplay between language, culture and pragmatic norms in the expression of empathy and support during the times of loss and grief. And it is mentioned that sympathy can be expressed in various situations:

1. The loss of a loved one (the death of someone’s family member or someone close);
2. Serious illness (personal and professional misfortune (family break-ups, divorce, failure in exam, dismissal from work, crises and others);
3. Traumatic events (earthquake, flood, accidents);
4. New beginnings in life (starting a new job, moving to a new home, marriage, childbirth, university acceptance, graduation and others).

However, we choose only loss of a loved one for our research (sympathy and condolence). This comparative analysis not only highlights the diversity of linguistic and cultural practices but also underscores the universal human need for empathy and support in times of adversity.

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