

**FARG'ONA DAVLAT UNIVERSITETI**  
**HUZURIDAGI ILMIY DARAJALAR BERUVCHI**  
**DSc.03/30.12.2019.Fil.05.02 RAQAMLI ILMIY KENGASH**

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**FARG'ONA DAVLAT UNIVERSITETI**

**ADAMBOYEVA NAFISA QODIRBERGANOVNA**

**INGLIZ VA O'ZBEK TILLARIDA XUSHMUOMALALIK**  
**KATEGORIYASINING AKSIOLINGVISTIK TAHLILI**

**10.00.06 - Qiyosiy adabiyotshunoslik, chog'ishtirma tilshunoslik va tarjimashunoslik**

**FILOLOGIYA fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi**  
**AVTOREFERATI**

**Farg'ona – 2024**

**Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati  
mundarijasi**

**Оглавление автореферата диссертации доктора философии (PhD) по  
филологическим наукам**

**Contents of dissertation abstract of Doctor of Philosophy (PhD) on  
Philological Sciences**

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**Farg‘ona – 2024**

**Falsafa doktori (PhD) dissertatsiyasi mavzusi Oliy attestatsiya komissiyasida B2023.1.PhD/Fil3123 raqam bilan ro'yxatga olingan.**

Dissertatsiya Farg'ona davlat universitetida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz, rus (rezume)) Farg'ona davlat universitetining web sahifasiga (www.fdu.uz) va "Ziyonet" axborot-ta'lim portaliga (www.ziyonet.uz) joylashtirilgan.

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Dissertatsiya bilan Farg'ona davlat universitetining Axborot-resurs markazida tanishish mumkin (355 raqami bilan ro'yxatga olingan). (Manzil: 100151, Farg'ona shahri, Murabbiylar ko'chasi 19-uy. Tel.: (99873) 244-71-28). e-mail: fardu\_info@umail.uz.

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## KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon tilshunosligi XXI asrning yangi davrida xalq ichki ruhining mustahkam posbonlari bo'lgan til va madaniyatga tayanishni maqsad qiladi. Shuningdek, tilshunoslik tadqiqotlari insonning emotsional-mental sferasi, undagi etik va estetik qarashlar, qadriyatlar tizimlarini til orqali idrok etish masalasini ham e'tibordan chetda qoldirmaydi. Natijada, til makonidagi qadriyatlarni o'rganishga bo'lgan qiziqish, aksiologiya va tilshunoslik kesishmasida til va qadriyat o'rtasidagi munosabatni tahlil qilish aksiolingvistika, kognitiv tilshunoslik, pragmalolingvistika, etnolingvistika, lingvomadaniyatshunoslik kabi tilshunoslikning yangi yo'nalishlariga oid ustuvor vazifalari sifatida yuzaga chiqmoqda.

Dunyo tilshunosligida til va madaniyat, til va ma'naviyat, til va muloqot munosabatlariga e'tibor kuchayganligi bois, ulami o'zida yaqqol aks ettiruvchi xushmuomalalik kategoriyasini anglatuvchi lisoniy birliklar bo'yicha amalga oshirilgan ilmiy tadqiqotlar madaniyat va ma'naviyatni o'zida saqlash hamda namoyon qilish imkoniyatini yuzaga chiqarmoqda. Biroq xushmuomalalik kategoriyasi aksiolingvistika, ya'ni muloqot jarayoniga ta'sir qiluvchi ma'lum madaniyatning ustuvor qadriyatlari bilan bog'liq tarzda o'zining ilmiy-nazariy asosini topish zaruratini taqozo etadi.

Mamlakatimizda so'nggi yillarda chet tillarini o'rganish tizimini, fan va ta'limni amaliyot bilan uzviy integratsiyasi jarayonlarini takomillashtirish, xususan, xalqimizning ma'naviy qadriyatini ifodalovchi xushmuomalalik kategoriyasini qiyosiy-tipologik o'rganish ulg'ayib kelayotgan yosh avlodni har tomonlama barkamol qilib tarbiyalashga o'z hissasini qo'shadi. Yurtboshimiz ta'kidlaganidek, «yoshlarni milliy va umuminsoniy qadriyatlar ruhida tarbiyalash biz uchun hech qachon o'zining dolzarbligini va zaruriyligini yo'qotmaydigan masala bo'lib qoladi»<sup>1</sup>. Shu boisdan hozirgi ingliz va o'zbek tillarida xushmuomalalik kategoriyasining aksiolingvistik xususiyatlarini umumiy hamda farqli jihatlarini tahlil qilish masalasi tanlangan mavzuning dolzarbligini belgilaydi.

O'zbekiston Respublikasi Birinchi Prezidentining 2012-yil 10-dekabrda PQ-1875-sonli «Chet tillarni o'rganish tizimini Yanada takomillashtirish chora-tadbirlari to'g'risida»gi, O'zbekiston Respublikasi Vazirlar Mahkamasining 2013-yil 31-dekabrda 352-son «Chet tilini bilish darajasini aniqlash va malaka sertifikatini berish tartibi to'g'risidagi nizomni tasdiqlash haqida»gi qarorlari, «O'zbekiston Respublikasi Prezidentining 2017-yil 17-fevralda PQ-2789-son Fanlar akademiyasi faoliyati ilmiy tadqiqot ishlarini tashkil etish, boshqarish va moliyalashtirishni yanada takomillashtirish chora tadbirlari to'g'risida»gi va 2019-yil 21-oktyabrda PF-5850-son «O'zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to'g'risida»gi Farmoni, 2021-yil 19-mayda PQ-5117-son «O'zbekiston Respublikasida xorijiy tillarni o'rganishni

<sup>1</sup> Мирзиёев Ш.М. Қонун устуворлиги ва инсон манфаатларини таъминлаш – юрт тараққиёти ва халқ фаровонлигининг гарови. – Тошкент: «Ўзбекистон» НМИУ, 2017. – В. 44.

ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida»gi qarori, shuningdek, 2022-yil 28-yanvardagi PF-60-son «2022-2026-yillarga mo'ljallangan Yangi O'zbekistonning Taraqqiyot strategiyasi to'g'risida»gi Farmoni hamda boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi.** Tadqiqot respublika fan va texnologiyalari rivojlanishining «Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish» nomli ustuvor yo'nalishiga muvofiq bajarilgan.

**Muammoning o'rganilganlik darajasi.** So'nggi 25-30 yil ichida xushmuomalalik muammosi va uni o'rganishning turli jihatlariga bag'ishlangan ko'plab izlanishlar amalga oshirilgan. Xushmuomalalik jahon tilshunosligining ilmiy tadqiqot predmeti sifatida an'anaviy ravishda turli xil o'rganish obyektlari bilan, birinchi navbatda, nutq madaniyati yoki nutq o'dobi bilan bog'liq holda tadqiq etilgan. Jumladan, jahon tilshunoslaridan P.Braun va S.Levinson, E.Goffman, R.Lakoff, P.A.Gazizov, T.V.Larina, N.I.Formanovskaya, V.M.Alpatov, S. Y.Glushkova, N.V.Grigoryeva, Ch.Zegiymaa, N.A.Karaban, Y.V.Karpova, V.V.Leontyev, J.P.M.Austin, K.Ehlich, J.Lichlar<sup>2</sup>ning olib borgan izlanishlari bunga dalildir.

O'zbek tilshunosligida ham bu muammo doirasida bir qator tadqiqotlar amalga oshirilgan. Xususan, S.M.Muminov, Sh.M.Iskandarova, Y.Hojiyeva,

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<sup>2</sup> Brown P., Levinson S. Politeness: Some Universals in Language Usage / P. Brown, S. Levinson. – Cambridge: University Press, 2007. – 225 p.; Goffman E. On Face-Work: an Analysis of Ritual Elements in Social Interaction / E. Goffman // Communication in Face to Face Interaction. – Harmondsworth, 1972. – P. 5–45.; Lakoff R. The logic of politeness; or minding your p's and q's. Papers from the 9th Regional Meeting of the Chicago Linguistic Society / R.Lakoff. – Chicago: Chicago Linguistic Society, 1973. – P. 292–305; Газизов Р.А. Коммуникативные стратегии вежливости в немецкой лингвокультуре (на материале электронных писем) / Р.А.Газизов // Известия Юго-Западного гос. ун-та. Серия: Лингвистика и педагогика, 2018. – Т.8. – № 3 (28). – С. 59–68.; Ларина Т. В. Категория вежливости в английской и русской коммуникативных культурах / Т.В.Ларина. – М.: Изд-во РУДН, 2003. – 316 с; Формановская Н.И. Речевой этикет и вежливость [Электронный ресурс] / Н. И. Формановская // Портал о литературе. Обновляемая база публикаций по вопросам литературы. – Режим доступа: <http://literary.ru/literary/ru/readme.php?subaction=showfull&id=1205319091&archive=12053242>; Алпатов В.М. Категория вежливости в современном японском языке. – М.: Наука, 1973. – 111 с.; Глушкова С.Ю. Лигвопрагматические аспекты категории вежливости в английском и китайском языках: дисс. ... канд. филол. наук. – Казань, 2011. – 162 с.; Григорьева Н.В. Стратегии вежливости в речевой коммуникации представителей британской, американской и австралийской лингвокультур: на материале речевого акта просьбы; Дисс. ... канд. филол. наук. – Санкт-Петербург, 2009. – 233 с.; Зегиймаа Ч. Категория вежливости и ее выражение в русском и монгольском речевом этикете: Автореф. дисс. ... д-ра филол. наук. – М., 1998. – 36 с.; Карабань Н.А. Коммуникативно-прагматические аспекты реализации категории вежливости в официально-деловом стиле русского языка: Дисс. ... канд. филол. наук. – Волгоград, 2006. – 233 с.; Карпова Е.В. Стратегии вежливости в современном английском языке: Автореф. дисс. ... канд. филол. наук. – Санкт-Петербург, 2002. – С.17; Леонтьев В.В. Лингвистическая (не) вежливость: к проблеме содержания категории // Экология языка и коммуникативная практика, 2016а, № 1. – С. 70–83.; Austin J.P.M. The Dark Side of Politeness: A Pragmatic Analysis of Non-Cooperative Communication. Unpublished PhD Dissertation. – Canterbury: University of Canterbury, 1987; Ehlich K. On the Historicity of Politeness // R.J. Watts, S.Ide, K. Ehlich (eds.) Politeness in Language. – Berlin: Mouton de Gruyter, 1992. – P.71-107; Leech G. The Pragmatics of Politeness. New York: Oxford University Press, 2014.

Sh.B.Sodiqova, Z.A.Akbarova, Q.A.Rasulov, Q.Kaxarovlar<sup>3</sup>ning ishlari mazkur yo'nalishda alohida ahamiyatga ega. Qayd etilgan tadqiqotlarning ko'pida «xushmuomalalik» tushunchasi *muloqot xulqi*, *muloqot odobi*, *hurmat kategoriyasi* deb nomlangan. Bu esa o'zbek tilshunosligi oldiga xushmuomalalik kategoriyasi tizimini yangicha yondashuvlar asosida tadqiq qilish zaruratini qo'yadi.

Xushmuomalalik kategoriyasiga aksiolingvistik yondashuvda olib borilgan izlanishlarning asosi nazariy xarakterga ega bo'lib qolayotganligi tilshunoslar uchun yangilik emas. Chunki aksiologiyani tilshunoslikdagi yo'nalishlar bilan bog'liqligi A.Ivin, N.Arutyunova, L.Bayramova, G.Bagautdinova, G.Gibatova, I.Sanayeva, Y.Kuznetsova, V.Melnichuk, G.Qambarov, Z.Pardayev, M.Raxmatova, R.Madjidova va G.Komilovalar<sup>4</sup> tomonidan isbotlab berilgan. Ammo ingliz va o'zbek tillari muloqot jarayoniga ta'sir ko'rsatadigan turli madaniyatlarning ustuvor qadriyatlarini misolida to'liq tadqiq qilinmagan.

**Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim yoki ilmiy tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalarini bilan bog'liqligi.** Tadqiqot Farg'ona davlat universiteti ilmiy tadqiqot ishlari rejasining «Tilni sistema sifatida qiyosiy tadqiq etish» hamda chet tili ta'limi muammolari yo'nalishi doirasida bajarilgan.

**Tadqiqotning maqsadi** ingliz va o'zbek tillarida xushmuomalalik kategoriyasining aksiolingvistik xususiyatlarini ochib berishdan iborat.

#### **Tadqiqotning vazifalari:**

xushmuomalalik kategoriyasini lingvistik tadqiqot obyekti sifatida o'rganilishini nazariy asoslash va uni tilshunoslikdagi yangi yo'nalishlar bilan bog'liqligini ko'rsatish;

<sup>3</sup> Муминов С.М. Ўзбек мuloqot хулқининг ижтимоий-лисоний хусусиятлари: Филол. фан. д-ри ... дисс. автореф. – Тошкент, 2000. – 57 б.; Искандарова Ш.М. Ўзбек вутқ одатининг мuloqot шакллари: Филол. фан. номз. ... дисс. автореф. – Самарқанд, 1993. – 24 б.; Ҳожиёва Х.Я. Ўзбек тилида хурмат майдони ва унинг лисоний нутқий хусусияти: Филол. фан. номз. ... дисс. – Самарқанд, 2001. – 150 б.; Солиқова Ш.Б. Ўзбек тилида хурмат категорияси: Монография. – Тошкент, 2010. – 128 б.; Акбарова З. Ўзбек тилида мурожаат шакллари. – Тошкент: Akademnashr, 2015. – 112 б.; Rasulov Q.A. Ўзбек мuloqot хулқининг функционал хосланниши: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2008. – Б.65; Кахаров К. Ўзбек ва немис нутқий этикетлари. – Фарғона: Classic, 2022.

<sup>4</sup> Ивин А.А. Современная аксиология: некоторые актуальные проблемы // Философский журнал, 2010. – №1(4). – С. 66-78; Арutyunova Н.Д. Типы языковых значений: Оценка. Событие. Факт. – М.: Наука, 1988. – 341 с.; Байрамова Л.К. Аксиологический вектор фразеологизмов. Русская сопоставительная филология. – Казань: Казан. гос. ун-т, 2009. – С.27-30; Багаудинова Г.А. Человек во фразеологии: антропоцентрический и аксиологический аспекты: Автореф. дисс. ... Док. филол. наук. – Казань, 2007. – 46 с.; Гибатова Г.Ф. Аксиология в языке // Вестник ОГУ, 2011. – №2. (12) февраль; Санаева И.В. Аксиологический аспект языковой картины мира в романе Л.Н.Толстого «Война и мир» (дихотомия «добро – зло»): Автореф. дисс. ... канд. филол. наук. – Калининград, 2007. – 23 с.; Кузнецова Е. Художественная аксиология в романе Ф.М. Достоевского «Идиот»: Автореф. дисс. ... канд. филол. наук. – Магнитогорск, 2009. – 24 с.; Мельничук В.А. Аксиологическая динамика русской лексики (конец XVIII – начало XXI в.): Дисс. ... канд. филол. наук. – СПб, 2017. – 216 с.; Камбаров Ф.С. Баҳо муносабати ва унинг Ўзбек тилида ифодаланishi (шахслараро муносабат асосида): Филол. фан. номз. ... дисс. автореф. – Тошкент, 2008. – 26 б.; Пардаев З. Баҳо категорияси ва унинг фанлараро муносабати. Р.Кўн уронинг илмий мероси ва Ўзбек тилшunosligи масалалари. – Самарқанд, 2008. – Б.77-84; Рахматова М. Инглиз, Ўзбек ва тожик миллий маданиятида «ғўзаллию» концептининг лисоний хусусиятлари: Филол. фан. бўйича фалсафа д-ри (PhD) ... дисс. – Бухоро, 2019. –189 б.; Маджидова Р.У. Антропоцентрик мақолларнинг аксиологик тадқиқи (Ўзбек ва рус тиллари материаллари асосида): Филол. фан. д-ри (DSc) ... дисс. автореф. – Фарғона, 2020. – 76 б.; Комилова Г.Р. Ўзбек тилидаги мақолларнинг аксиolingvistik таҳлили: Филол. фан. бўйича фалсафа д-ри (PhD) ... дисс. – Тошкент, 2022.

chog'ishtirilayotgan tillarning xushmuomalalik kategoriyalarini aksiolingvistik yondashuvga ko'ra tasniflanish tabiatini ochib berish;

o'rganilayotgan tillarda xushmuomalalik kategoriyasini aksiolingvistik baholashda maksimalar reprezentatsiyasi tahlilini amalga oshirish;

xushmuomalalik kategoriyasini ifodalovchi lisoniy vositalarning aksiolingvistik xususiyatlarini ingliz va o'zbek badiiy matnlarida qo'llanilgan xushmuomalalik maksimalari doirasida tasniflash hamda lisoniy ifodalanayotgan milliy qadriyatlar tahlili asosida aniqlash.

**Tadqiqotning obyekti** sifatida ingliz va o'zbek tillarida xushmuomalalik kategoriyasini ifodalaydigan birliklar tanlab olingan.

**Tadqiqotning predmetini** turli tizimdagi ingliz va o'zbek tillari badiiy matnlaridagi xushmuomalalik kategoriyasining aksiolingvistik xususiyatlarini ifodalaydigan maksimalar tashkil qiladi.

**Tadqiqotning usullari.** Dissertatsiyada tavsiflash, tasniflash va aksiolingvistik tahlil, tizimli tahlil, kontekstual tahlil va statistik tahlil usullaridan foydalanilgan.

**Tadqiqotning ilmiy yangiligi:**

xushmuomalalik kategoriyasining lingvistik tadqiqini nazariy jihatdan asoslandi hamda ushbu kategoriyani o'z birliklarida milliy madaniyat va ma'naviyatni saqlash hamda namoyon qilish tabiati ilmiy tavsiflandi;

xushmuomalalik kategoriyasining lingvistik tadqiqi tarixini *klassik, postmodern va sotsiologik* yondashuv asosida davrlashtirish tavsiya etildi va nazariy jihatdan asoslab berildi;

chog'ishtirilayotgan tillarda qadriyatlar va baho ifodalanishi *ijobiy hamda salbiy* turlarga ajratildi, shuningdek, xushmuomalalik strategiyalari tahlili jarayonida pragmatik o'lchov shkalalari (*xarajat-foyda, ixtiyoriylik, bilvositalik shkalasi, kuch/hokimiyat shkalasi va ijtimoiy masofa*) belgilandi;

xushmuomalalik kategoriyasining aksiolingvistik xususiyatlari chog'ishtirilayotgan tillar badiiy matnlarida qo'llanilgan xushmuomalalik maksimalarini tasniflash (*odob maksimasi / tact maxim*); *saxiylik maksimasi / generosity maxim*; *ma'qullash maksimasi / approbation maxim*; *kamtarlik maksimasi / modesty maxim*; *rozilik / kelishuv maksimasi / agreement maxim*; *hamdardlik maksimasi / sympathy maxim*) orqali aniqlandi va ular vositasida milliy qadriyatlarning lisoniy ifodalanishi til va madaniyatda muayyan kommunikativ qadriyatlarga bog'liqligi dalillandi.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

«xushmuomalalik» va «xushmuomalalik kategoriyasi» tushunchalari bo'yicha mavjud nazariy qarashlar tahlili asosida chiqarilgan xulosalar bu kategoriyani ifodalovchi birliklarning aksiolingvistikadagi maqomini aniqlashga xizmat qilishi ilmiy jihatdan asoslangan;

xushmuomalalik kategoriyasi tadqiqiga aksiologik yondashuvda xushmuomalalik maksimalari reprezentatsiyasi aksiologik baholanish verbalizatsiyasi talqinida tasniflangan;

ingliz va o'zbek tillaridagi xushmuomalalik kategoriyasini ifodalovchi lisoniy vositalarning aksiolingvistik - chog'ishtirma tahlili ushbu tillar badiiy matnlaridan olingan faktik materiallar yordamida amalga oshirilgan va ularning badiiy nutq uslubini boyitishdagi betakrorligi, ilmiy salohiyat, milliy til shakllanish bosqichlaridagi o'ziga xosligi va o'rni dalillangan.

**Tadqiqot natijalarining ishonchligi** muammoning aniq qo'yilganligi, izlanish yuzasidan chiqarilgan xulosalar uning metodologiyasi va metodikasi bilan uyg'unligi, soha bo'yicha qo'yilayotgan muammoning dolzarbligi, yangi va muhim vazifalarning hal qilingani, lisoniy dalillar talqinining nazariy asoslangani, himoyaga olib chiqilayotgan holatlarning qiyosiy-nazariy usullar yordamida yechilgani va xulosalarning amaliyotga joriy etilgani bilan izohlanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati qadriyatlar nazariyasining til, tafakkur, madaniyat, baho va uning tilda ifodalanishi kabi aksiolingvistik muammolarni yechishda ilmiy manba vazifasini o'tashi hamda chog'ishtirilayotgan tillarning o'ziga xos tomonlarini ochib berishda yangicha yondashuvlar qo'llanilishi mazkur sohaning zamonaviy nazariyalar bilan boyishiga asos bo'lishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati ushbu tadqiqot natijalaridan «O'rganilayotgan tilning nazariy aspektlari», «Chog'ishtirma tilshunoslik», «Til ko'nikmalari integratsiyasi», «Xorijiy tillarni o'qitishda madaniyatlararo muloqotni shakllantirish» kabi fanlar va maxsus kurslarning o'qitilishida foydalanish mumkinligi bilan izohlanadi.

**Tadqiqot natijalarining joriy qilinishi.** Ingliz va o'zbek tillarida xushmuomalalik kategoriyasining aksiolingvistik tahlili asosida olingan natijalar quyidagi ishlarda joriylangan:

xushmuomalalikning terminologik tushunchalari, tarixiy shakllanish omillari, aksiologik yondashuvlari hamda baholash tamoyillari haqidagi ilmiy xulosalaridan O'zbekiston Respublikasi Innovatsion rivojlanish vazirligi tomonidan olingan Mirzo Ulug'bek nomidagi O'zbekiston Milliy universitetida 2021- 2022-yillarda bajarilgan A-OT-2021-419-sonli «Davlat va nodavlat maktabgacha ta'lim tashkilotlarida ingliz tili o'qituvchilarining kasbiy kompetensiyasini oshirish kursi uchun elektron platformasini yaratish (Pre-schoolPDP) » mavzusidagi innovatsion tadqiqot loyihasi doirasida foydalanilgan Mirzo Ulug'bek nomidagi O'zbekiston Milliy Universitet 15.06.2023 yil №04/11-3701 sonli ma'lumotnoma). Natijada ingliz tili o'qituvchilarining nutqida leksik birliklarni o'rinni qo'llashda sezilarli natijalarga erishilgan;

chog'ishtirilayotgan tillardagi xushmuomalalik kategoriyasining aksiolingvistik baholash (ijobiy va salbiy baholash) maksimalar reprezentatsiyasi vositasida amalga oshirilgan ilmiy xulosalar O'zbekiston Respublikasi Innovatsion rivojlanish vazirligi tomonidan olingan Mirzo Ulug'bek nomidagi O'zbekiston Milliy universitetida 2018-2020-yillarda bajarilgan PZ-201709134-sonli «Filologiya yo'nalishi bo'yicha ingliz tili o'rganishni baholash sifatining shakl va tamoyillari» mavzusidagi amaliy tadqiqot loyihasi doirasida foydalanilgan (Mirzo Ulug'bek nomidagi O'zbekiston Milliy Universitet 08.07.2023 yil №04/11-4196

sonli ma'lumotnoma). Natijada xushmuomalalik kategoriyasiga turli madaniy qadriyatlarda ijobiy va salbiy baho qiymatidagi qarashlar tizimlashtirilgan;

chog'ishtirilayotgan tillarning badiiy matnlarida qo'llanilgan xushmuomalalik maksimalarini tasniflash orqali, ularda milliy qadriyatlarning lisoniy ifodalanishi til va madaniyatda mavjud bo'lgan kommunikativ qadriyatlarga bog'liqligiga doir xulosa va tavsiyalaridan 2022-yili 20-iyundan 20-dekabrgacha amalga oshirilgan «Do'stlik-osoyishtalik garovi» mavzusidagi 1-raqamli davlat granti loyihani bajarishda foydalanilgan (Respublika Tojik milliy-madaniy Markaziy Farg'ona viloyati bo'linmasi 25.10.2023 yil №48 sonli ma'lumotnoma);

ingliz va o'zbek tillarida ifodalanadigan xushmuomalalik kategoriyasining aksiologivistik baholash nuqtayi nazardan ijobiy va salbiy baholanish verbalizatsiyasi haqidagi ilmiy qarashlardan 2023-2024-yillarda O'zbekiston Milliy teleradiokompaniyasi «O'zbekiston» teleradiokanalining «Bedorlik», «Ijod zavqi», «Ta'lim va taraqqiyot», «Milliy va ma'naviyat» eshittirishlari ssenariysini yozishda foydalanildi (O'zbekiston Milliy teleradiokompaniyasi O'zbekiston teleradiokanali davlat muassasasi 23.10.1023 №02-37-16-58 sonli ma'lumotnoma). Natijada ushbu eshittirishlarning ssenariylari mazmunan boyitilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Mazkur tadqiqot natijalari 5 ta xalqaro va 5 ta respublika ilmiy-amaliy anjumanlarida muhokama qilingan va ma'qullangan.

**Tadqiqot natijalarining e'lon qilinganligi.** Dissertatsiya mavzusi bo'yicha jami 19 ta ilmiy ish chop etilgan, shulardan O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalari chop etish uchun tavsiya qilingan ilmiy nashrlarda 6 ta maqola, jumladan, 3 ta xalqaro xorijiy ilmiy jurnallarda nashr etilgan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro'yxati va ilovalardan iborat. Dissertatsiyaning umumiy hajmi 155 sahifani tashkil qiladi.

## DISSERTASIYANING ASOSIY MAZMUNI

Dissertatsiyaning **Kirish** qismida dissertatsiya mavzusining dolzarbligi va zarurligi, tadqiqotning respublika fan va texnikani rivojlantirishning ustuvor yo'nalishlariga muvofiqligi, ilmiy tadqiqot ishlari olib borilayotgan oliy o'quv yurtining ilmiy-tadqiqot ishlari bilan bog'liqligi asoslangan bo'lib, dissertatsiya tugallanganligi, muammoni bilish darajasi, maqsad va vazifalari, tadqiqot obyekti va predmeti, ilmiy yangiligi, amaliy natijalari va ularning ishonchligi, ilmiy va amaliy ahamiyati, amaliyotga tadbiq etilishi, tadqiqot natijalarini sinovdan o'tkazish, nashr etilgan ishlar soni va dissertatsiyaning tuzilishi haqida ma'lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi «**Xushmuomalalik kategoriyasining lingvistik tadqiqot obyekti sifatida o'rganilishi**» deb nomlanib, unda xushmuomalalik va xushmuomalalik kategoriyasi tushunchalari tavsiflangan. Mazkur bobning birinchi fasli «Xushmuomalalik va xushmuomalalik kategoriyasi

tushunchalari» deb nomlanib, unda ushbu kategoriyaning talqinlari, lugʻatlardagi izohlari tahlil etiladi.

Tilshunoslikka oid koʻplab ensiklopedik lugʻatlarda xushmuomalalik terminiga keng va tor tarzda izoh beriladi<sup>5</sup>. Jumladan, A.A.Guseyna va I.C.Konalarning «Etikaga oid lugʻat»i (Словарь по этике) da «xushmuomalalik» – insonning xulq-atvorini tavsiflovchi axloqiy sifat boʻlib, u odamlar uchun hurmatning kundalik xulq-atvor normasi<sup>6</sup>, deya izohlanadi.

«Xushmuomalalik» atama sifatida dastlab XVI asrda Gʻarbiy Yevropaning oʻquv adabiyotlarida qoʻllanilgan. Yevropa madaniyatida «xushmuomalalik» tushunchasining mazmuni xristian taʼlimoti asosida maxsus yaratilgan xulq-atvor qoidalari, yaʼni etiket qoidalari bilan uygʻunlashgan holda shakllangan. Etiketning madaniy ildizlari shartli (diniy) marosimlar tizimiga borib taqaladi, ularga rioya qilishda xulq-atvor shakli asosiy rol oʻynaydi.

Tilshunoslikka oid ensiklopedik lugʻatda ham «nutqiy etiket» (речевой этикет) terminiga keng va tor maʼnoda izoh berilgan<sup>6</sup>. Bundan anglashiladiki, nutqiy etiket turli ijtimoiy vaziyatlarda qoʻllanib, turgʻun birikma shaklida mavjud boʻladi. Ular nutqiy etiket shakllari deb ataladi. Sharqda juda qadimdan soʻz va soʻzlashuv madaniyatiga alohida eʼtibor qaratilgan. Soʻzning qudrati va uning kuchi doimo ziyoli, alloma va mutaffakirlar eʼtiborida boʻlgan. Qadim Sharqda nutqiy etiket «*nutq odobi*» va «*soʻz odobi*», deb yuritilgan<sup>7</sup>.

T.V.Jeribiloning «Lingvistik terminlar lugʻati» (Словарь лингвистических терминов) da esa «xushmuomalalik» – kishilik olmoshlari sistemalarining bir qismi sifatida ifodalangan kategoriya deb taʼriflansa<sup>8</sup>, T.V.Matveyeva «Lingvistik terminlarning toʻliq lugʻati» (Полный словарь лингвистических терминов) nomli kitobida «xushmuomalalik – bu insonlarning jamiyatda bir-birlari bilan toʻgʻri muomala qilish qoidalari rioya qilish, yaxshi xulq-atvor, hurmat, oʻzaro munosabatlarda toʻgʻrilik<sup>9</sup>» sifatida izohlanadi.

«Oʻzbek tilining izohli lugʻati»<sup>10</sup>da berilishicha, xushmuomalalik – birovga yaxshi muomalada boʻlish demakdir. Uning qarama-qarshi tushunchalari *qoʻpollik* va *madaniyatsizlik*<sup>11</sup> hisoblanadi. Bu taʼrif hodisani u yoki bu toifaga tasniflash uchun muayyan xususiyatlarni ajratib koʻrsatishni anglatadi.

Tilshunoslar leksik va grammatik kategoriyalar bilan bir qatorda kommunikativ kategoriyalarni ham ajratadilar. «Kommunikativ kategoriyaga

<sup>5</sup> Костомаров В.Г. Русский речевой этикет // Русский язык за рубежом, 1967. – №1. – С. 56-62.

<sup>6</sup> Лингвистический энциклопедический словарь / гл. ред. В. Н. Ярцева. – 2-е изд., доп. – М.: Большая Рос. энцикл., 2002. – С. 413.

<sup>7</sup> Кодирова М.Т. Турли тизимли тилларда муружаатнинг коммуникатив-прагматик аспекти (инглиз ва ўзбек тиллари материали асосида): Филол. фан. ном. ... дисс. – Термиз, 2021. – Б.16.

<sup>8</sup> Жеребило Т.В. Словарь лингвистических терминов. Изд. 5-е, испр. и доп. – Назрань: ООО «Пилигрим», 2010. – С.56.

<sup>9</sup> Матвеева Т.В. Полный словарь лингвистических терминов. – Ростов н/Д: Феникс, 2010. – С.51.

<sup>10</sup> Ўзбек тилининг изоҳли луғати. I жилд. – Тошкент: Ўзбекистон миллий энциклопедияси, 2006. – 432 б.

<sup>11</sup> Колосников Н.П. Словарь антонимов русского языка. – Тбилиси: Издательство Тбилисского университета, 1972. – С. 54.

kommunikativ ong va umumlashtirilgan muloqot uchun eng zarur bo'lgan axborotlar kiradi»<sup>12</sup>.

Kommunikativ kategoriya – bu ma'lum bir jamiyatdagi nutq xatti-harakatlarining munosabati va qoidalari yig'indisi bo'lgan, kommunikativ jarayonni tashkil etish yoki tartibga solishda ishtirok etadigan nutq aloqasi kategoriyasidir. Kommunikativ kategoriya ma'lum bir tuzilishga (chiziqli, maydonli, uch o'lchovli), o'ziga xos kommunikativ mazmunga ega va turli xil lingvistik hamda nutqiy, shu jumladan, og'zaki bo'lmagan, ushbu mazmuni ifodalash vositalariga ega<sup>13</sup>.

Universal kommunikativ kategoriya sifatida xushmuomalalik – bu uyg'un, ziddiyatsiz muloqotga va sherikning umidlarini qondirishga qaratilgan milliy o'ziga xos xulq-atvor strategiyalari tizimidir. N.I. Formanovskaya bu kategoriyanı «insonlar o'rtasidagi axloqiy kategoriya va u tilda ham o'z aksini topadi, albatta, tilshunoslikda o'rganilishi kerak»<sup>14</sup>, deb hisoblaydi. Shunday qilib, xushmuomalalik muloqotini amalga oshirish ikki ehtiyojni o'z ichiga oladi:

1. Negative self-respect needs (o'z-o'zini hurmat qilishning salbiy ehtiyoji).
2. Positive self-respect needs (o'z-o'zini hurmat qilishning ijobiy ehtiyoji).

Birinchi bobning ikkinchi fasli «Xushmuomalalik kategoriyasining lingvistik tadqiqi tarixidan» deb nomlanib, unda ushbu kategoriyaning tilshunoslikka kirib kelish jarayoni tadqiq etilgan.

Tarixda o'rta tabaqa vakillari, yuqori tabaqa vakillariga o'xshashga intilishi natijasida hukmron tabaqaning roli o'zgarib, ularning odobi, jamiyatda o'zlarini tutishi barchaga namuna bo'lgan. Bu esa ularning nutqiy faoliyatida ham o'z aksini topgan.

O'rta tabaqa vakillaridagi ma'lum estetik, intellektual didlar va sivilizatsiya qadriyatlarining tarqalishi jamiyat ijtimoiy tuzilishini o'zgartirdi, uni mustahkamladi va barcha qatlamlarni yaqinlashtirishga xizmat qildi. Jamiyatdagi ijtimoiy munosabatlarning muvozanati va barqarorligini saqlashda o'zaro majburiyatlar, ya'ni har bir shaxsning jamiyat oldidagi burchi va boshqa odamlar oldidagi majburiyatlari borligini anglash g'oyasi juda muhim edi. Aynan shu zaruriyat nutqda xushmuomalalik kategoriyasining aksiolingvistik xususiyatini tadqiq qilish ehtiyoji bilan bog'liqlikni yuzaga chiqardi.

Shu bois xushmuomalalik kategoriyasini aksiolingvistik jihatdan kengroq o'rganish uchun bu kategoriyaning lingvistik tadqiqi tarixini davrlashtirish nazariyasiga asoslanildi. Xushmuomalalik kategoriyasining lingvistik tadqiqi tarixini davrlashtirish<sup>15</sup> quyidagicha:

1. Grays yoki klassik yondashuv bosqichi.
2. Diskursiv (postmodern) yondashuv bosqichi.

<sup>12</sup> Шаманова М.В. Коммуникативная категория в языковом сознании: дис. док. филол. наук. – Воронеж, 2009. – С.16.

<sup>13</sup> Захарова Е.П. Коммуникативная категория чужности и её роль в организации речевого общения // Вопросы стилистики: межвуз. сб. науч. тр. – Саратов: Издво Саратов. ун-та, 1998. – С. 87.

<sup>14</sup> Формановская Н.И. Речевой этикет и культура общения [Текст] / Н.И. Формановская. – М.: ЭКСМО, 1989. – 150 с.

<sup>15</sup> Леонтьев В.В. Лингвистическая (не)вежливость: к проблеме содержания категории. Экология языка и коммуникативная практика. 2016. № 1. С.73

### 3. Sotsiologik yondashuv bosqichi.

**Birinci bosqich** Grays bosqichi yoki klassik yondashuv deb nomlanadi. Bu bosqich dastlab P.Grays, J.Lich va J.Ostin lingvistik falsafasining asosiy qoidalariga asoslangan asarlarni o'z ichiga oladi. Mazkur bosqich XX asrning ikkinchi yarimida tadqiqot ishlarini olib borgan R.Lakof<sup>16</sup>, P.Braun va S.Levinson<sup>17</sup>larning davriga mos keladi. Ular xushmuomalalikni «jamiyatda rivojlangan yaxshi xulq-atvor ko'rinishi» sifatida ta'riflaydi hamda xushmuomalalikni insonlar o'zaro muloqotidagi ziddiyatlarni kamaytirish maqsadida ham o'rganishi zarurligini ta'kidlashadi. Bu yondashuv vakillari xushmuomalalik kategoriyasini pragmatik jihatdan tahlil qilishga harakat qilgan.

**Ikkinchi bosqich** lisoniy xushmuomalalik fenomenini o'rganishning diskursiv (postmodern) yo'nalishi bosqichi deb ataladi. Postmodernizmning falsafiy ta'limoti semiotikadagi kinoyaviylik konsepsiyasini tashkil qiladi<sup>18</sup>. Bu bosqich asosi P.Braun va S.Levinson<sup>19</sup>, J.Lich<sup>20</sup> kabi olimlarning nazariyalarini qamrab oladi.

Shuni ta'kidlash joizki, xushmuomalalikka diskursiv (postmodern) nuqtayi nazardan yondashuv XX asrning 90-yillari boshida P. Braun va S.Levinsonlar tomonidan aniqlangan «Universal xushmuomalalik nazariyasi»ning turli kamchiliklariga ko'plab tilshunoslarning munosabati ko'rinishida vujudga kelgan.

**Uchinchi bosqich** so'nggi bir necha yil ichida tom ma'noda kuzatilgan sotsiologik (o'zaro) yondashuvda lingvistik xushmuomalalikni o'rganishdagi burilish bilan bog'liq.

Klassik xushmuomalalik nazariyalari va diskursiv yondashuvdan farqli o'laroq, sotsiologik (interaktiv) yondashuv xushmuomalalikni ijtimoiy amaliyot (social practice) sifatida tahlil qilishni nazarda tutadi. Bundan tashqari, bugungi kunda tilning murakkab tabiati har tomonlama fanlararo o'rganishni talab qiladi. Bu esa aksiologiya va tilshunoslikning o'zaro ta'siri natijasida yangi fanning – aksiolingvistikani paydo bo'lishiga olib keldi va tilda aksiolingvistik tadqiqotlarni rivojlantirish imkoni yuzaga chiqdi.

Birinci bobning uchinchi fasli «Xushmuomalalik kategoriyasi tadqiqiga aksiolingvistik yondashuv»ni yoritishga bag'ishlangan.

Aksiologiya so'zi etimologik jihatdan ilm-fan tiliga asos solgan qadimgi til an'analari ma'nosini anglatadi va uning kelib chiqishi qadimgi yunon tiliga borib taqaladi. Aksiologiya yunoncha ἀξιόλογος – qimmatli, ma'noli, ahamiyatli va λόγος – so'z, tushuncha, atama, ma'no, o'rgatish kabilarni bildiradi<sup>21</sup>.

Aksiologiya – bu shaxs, jamoa, jamiyatning moddiy, madaniy, ma'naviy, axloqiy va psixologik qadriyatlarini, ularning voqeliklar olami bilan aloqasi,

<sup>16</sup> Lakoff R.T. The logic of politeness or minding your P's and Q's. Papers from the Ninth Regional Meeting of Chicago Linguistic Society. – Chicago: Chicago Linguistic Society, 1973. – P. 292-305.

<sup>17</sup> Brown P., Levinson S. Politeness: Some Universals in Language Usage. 2nd ed. – Cambridge: CUP, 1987. – 213 p.

<sup>18</sup> Куронов Д. Мамажонов З, Шералиева М. Адабиётшунослик дугати / ф.ф.д. Д.Куроновнинг умумий тахрири остида. - Тошкент: Akademnashr, 2010 йил. – Б. 227

<sup>19</sup> Brown P., Levinson S. Politeness: Some Universals in Language Usage. 2nd ed. Cambridge: CUP, 1987. 348 p.

<sup>20</sup> Leech G. Principles of Pragmatics. – L.: Longman, 1983. – 250 p.

<sup>21</sup> Словарь философских терминов / Науч. ред. В.Г. Кузнецов. – М.: ИНФА-М, 2007. С. 4-6.

qadriyatlar va me'yoriy tizimdagi o'zgarishlar haqidagi falsafiy ta'limot, tarixiy rivojlanish jarayonidir<sup>22</sup>. «O'zbekiston Milliy Ensiklopediyasi»da aksiologiyaga quyidagicha ta'rif berilgan: «Aksiologiya – yun. *Axia* – qimmat, *qadr* va *logiya* – fan, ya'ni qadriyatlar to'g'risidagi fan»<sup>23</sup> demakdir.

Ilgari aksiologiya asosan statik yondashuvga asoslangan edi, u qadriyatlarning mohiyatini aniqlash, ularni turlarga ajratish, tizimlashtirish va tahlil qilish, «abadiy» qadriyatlar va qiymat mutlaqlarini tasdiqlash bilan shug'ullangan<sup>24</sup>. Aksiologiya ilmiy iste'molga psixologiya (Uznadze), sotsiologiya (V.A.Yadov va uning maktabi), kulturologiya (S.S.Averinsev, A.Y.Gurevich, G.S.Knabe, A.M.Pyatigorskiy, G.S.Pomeransev va boshqalar) orqali kirib kelgan. Biroq bu nomlarni sanashni P.A.Florenskiy, N.O.Lonskoy, N.A.Berdyayev, B.P.Visheslavsev, M.M.Baxtin, A.F.Losevlardan boshlash to'g'ri bo'ladi. Mazkur olimlarning asarlarida biz zamonaviy fan manbalarini topishimiz mumkin. Bizning mamlakatimizda o'tgan asrning 90-yillaridan boshlab aksiologiya ilmiy tadqiqot obyekti sifatida tadqiq qilina boshlandi.

«Xushmuomalalik» kategoriyasi tadqiqida aksiolingvistik xususiyat muhim rol o'ynaydi, shu bois aksiologik «baho»ning emotsional va ratsional turlari haqida ma'lumot berilgan. Bu orqali xushmuomala nutqda aksiologik bahoning kuchsiz, o'rtacha va intensiv kabi darajalari ajratiladi. Shuningdek, «baho, qadriyat va qadr-qimmat» atamalari bir xil ma'noda qo'llanmasligini ham e'tiborga olish lozim.

Bahoning ma'nosi obyektiv va subyektiv munosabatlar asosida yuzaga keladi, ya'ni so'zlovchi (subyekt) obyektдан ta'sirlansa yoki unga o'z munosabatini bildirish istagi tug'ilsa, u o'z fikrini bayon qiladi. Natijada, baho munosabati yuzaga chiqadi. Bahoning belgisi obyektga bog'liq bo'lib, shu asosda *ijobiy*, *salbiy* va *betaraf* munosabatlardan biri oydinlashadi. *Ijobiy* yoki *salbiy* baho *betaraf* (neytral) ma'noli leksemadan qancha uzoqlashib borsa, *ijobiylik* va *salbiylik* ma'nolari shu darajada kuchayib boradi. Bunday ko'rinishda obyektga ijobiy yoki salbiy baho berish jarayonida darajalanish xususiyati yaqqol ko'zga tashlanadi. Aynan og'zaki nutqda xushmuomalalik kategoriyasida ham bu o'z aksini topadi. Masalan: *Bobur kamariga osilgan qindan kichkina qalamtarosh oldi-yu, o'sha tugmani ipidan qirqib olib, qizchasiga berdi: — Lekin yo'qotma. Bu qush — Humo. Ilohim senga baxt keltirsin. Gulbadan quvonib va hayajonlanib: — Rahmat, hazrati oliylari. — dedi-yu, lekin jumlaning oxirini uncha kelishtirolmadi. (Primqul Qodirov. Yulduzli tunlar.)* Ushbu gapda «*Rahmat*», «*hazrati oliylari*» birliklari ijobiy baho berish bilan birga so'zlovchining xushmuomalaligini ham ko'rsatmoqda.

Madaniy qadriyatlarni xushmuomalalik kategoriyasi asosida tahlil qilish turli madaniy guruhlarining qiymat modellaridagi zaxiraviy o'xshashlik va farqlarni ochib beradi. Shuningdek, xushmuomalalik kategoriyasi aks etgan madaniy qadriyatlar nutqda yashirin (implitsit) standartlarni shakllantiradi, ular orqali

<sup>22</sup> Каджаспирова Г.М. Педагогик лугат. – М., 2000.

<sup>23</sup> Ўзбек миллий энциклопедияси. А харфи. – Тошкент: Давлат илмий нашриёти, 2005. – Б. 271.

<sup>24</sup> Ивин А.А. Aksiologiya. Nauchnoe izdanie. – М.: Vysshaya shkola, 2006. — 390 с.

ma'lum kommunikativ epizodlarda nutq xatti-harakatlarining to'g'ri yoki nomaqbulligi baholanadi.

Dissertatsiyasining ikkinchi bobi «**Ingliz va o'zbek tillari xushmuomalalik**

**kategoriyasining aksiolingvistik baholash tasnifi**» deb nomlanib, uning birinchi fasli «Xushmuomalalik kategoriyasini aksiolingvistik baholashda maksimalar reprezentatsiyasi»ni ochib berishga qaratilgan. Mazkur faslda xushmuomalalik kategoriyasini aksiolingvistik baholashda maksimalar reprezentatsiyasi, xushmuomalalik kategoriyasi maksimalarini ijobiy va salbiy baholanishining verbalizatsiyasi haqida fikr yuritiladi.

Tilshunoslikda lisoniy belgi semantikasi tadqiqiga aksiologik jihatdan yondashuv tasodifan paydo bo'lgan emas. Bu yondashuv lisoniy hodisalarga aksiologik baho berishga til kategoriyasi sifatida qarashni<sup>25</sup>, uning boshqa lingvistik kategoriyalar bilan aloqalarini aniqlashni<sup>26</sup>, baholashning ifodalash vositalarini belgilashni, baho ifodalashda konnotativ va denotativ mazmunning rolini<sup>27</sup> ko'rsatishni taqozo etadi va shu kabi muammolar atrofida rivojlanadi.

Insoniy qadriyatlar tizimi darajali xususiyatga ega bo'lib, u aksiologik baholash shkalasida aks etadi. Baholash shkalasi dinamikani (belgining oshishi / kamayishi), baholashning obyektiv yoki subyektiv xususiyatini, shuningdek, boshlang'ich nuqtasi – me'yor yoki standart g'oyasini hisobga olishga imkon beradi. Baholash ifodasining o'ziga xos xususiyati baholash shkalasi bo'ylab harakatlanish imkoniyatidir. Bu harakat «+» (plus) va «-» (minus), ya'ni «yaxshi / yomon» belgisining kuchayishi yoki zaiflashishi hududlarida sodir bo'ladi. Shu bois mazkur muammolar yechimi sari ildamlashda xushmuomalalik kategoriyasi uchun maksimalar reprezentatsiyasi tadqiqi zaruriyati mavjud, deb hisoblaymiz.

Shu o'rinda *maksima* so'zining ma'nosi nima? degan savol paydo bo'ladi. «The Concise Oxford Dictionary of Literary Terms» nomli lug'atda maksima so'ziga quyidagicha ta'rif berilgan: «*Maxima umumiy qoidaning qisqa va eslatma izohidir*»; (*Maxima short and memorable statement of a general principle*)<sup>28</sup>.

J. Lich fikricha, xushmuomalalik kategoriyasini ifodalovchi maksimalarni – nutqda suhbatdoshga yetkazilishi mumkin bo'lgan zarami minimallashtirish (birinchi submaksim) va uning uchun foydani oshirish (ikkinchi submaksim)<sup>29</sup> dan iborat. Ushbu maksimalar suhbatdoshlarning bir-biriga bo'lgan o'zaro munosabatining ma'lum bir standartini ifodalaydi, bu esa muloqotning muvaffaqiyatiga yordam beradi hamda axloqiy me'yorlarga ishora qiladi. Bunday maksimalarga quyidagilar kiradi:

<sup>25</sup> Арутюнова Н.Д. Типы языковых значений: Оценка. Событие. Факт / Н.Д. Арутюнова. – М.: Наука, 1988. – 341 с.

<sup>26</sup> Вольф Е.М. Функциональная семантика оценки / Е.М. Вольф. – 2-е изд. доп. – М.: Едиторнал УРСС, 2002. – 280 с.

<sup>27</sup> Цоллер В.Н. Соотношение категорий экспрессивности, эмотивности и оценочности в структуре лексического значения // Науч. ведомости Белорус. гос. ун-та, 1998. – № 2. – С. 43-54.

<sup>28</sup> The Concise Oxford Dictionary of Literary Terms. Published in the United States by Oxford University Press Inc. – New York (C): Chris Baldick, 2001. – P.149.

<sup>29</sup> Leech G. N. Principles of Pragmatics/ G. N. Leech. – London-New York: Longman, 1983. – 250 p.

1) **odob maksimasi** (shaxsiy nutq manfaatlari chegaralariga rioya qilish) [Tact Maxim]: ing.: — *Please, won't you sit down?* (Ogʻzaki nutqdan); oʻzb.: — *Ilitimos, oʻtiring, Rustam aka!* (ʻY. Xoʻshimov. Tuʻshda kechgan umr. lar);

2) **saxiylik maksimasi** (muloqotda tenglik pozitsiyalariga rioya qilish) [Generosity Maxim]: ing.: — *You must come and dinner with us.* (Ogʻzaki nutqdan); oʻzb.: — *Bugun man tugʻildim, — dedi u qop-qora koʻzlarini pirpiratib jilmayarkan. — Iya, yubilyar ekansan-da, shoshmay tur-chi, hozir ... — Uydan bir hovuch konfet olib chiqdim. — Mana, oʻrtoqlaring bilan ye.* (Oʻtkir Hoshimov. Dunyoning ishlari);

3) **maʼqullash maksimasi** (suhbatdoshning pozitsiyasiga ijobiy munosabatda boʻlish) [Approbation Maxim]: ing.: «*She must come here, of course, papa*» said *Patience, as she handed the letter to Clarissa. «Yes, she must come here» said Sir Thomas. «But I mean, to stay, —for always». Yes, — to stay for always.* (Anthony Trollope. *Ralph The Heir*) oʻzb.: — *Bolam, qaysi ona farzandiga yomon boʻlsin deydi? Shuncha yil qiynalib oʻqiding, endi rohatini ham koʻrgin deyman-da, —bir oz bosildi Oynisa xola. — Toʻgʻri aytasiz, Meniyam niyatim shu.* (I. Pazzoqova. *Adasiganlar*);

4) **kamtarlik maksimasi** (oʻz-oʻzini hurmat qilishni nazorat qilish, uning real taqdimoti) [Modesty Maxim]: ing.: — *Please accept this small gift as prize of your achievement.* (Tabrik nutqida); oʻzb.: — *Kishilar mubolagʻa qilgʻandek menda isteʼdod yoʻq, — dedi Anvar yerga qaragʻan holda (A. Qodiriy. Mehrobdan chayon);*

5) **rozilik maksimasi** (murosa topishga eʼtibor qaratish) [Agreement Maxim]: ing.: «*Oh, Ralph!*». «*That's what they tell me. I haven't been there. I shall come and look at her, you know*». «*Of course, you will*». (Anthony Trollope. *Ralph The Heir*); oʻzb.: — *Albatta-ku-ya, lekin men hali bilmayman-ku, poytaxtning yaxshiligʻi bor. Koʻramiz, balki yaxshidir-da* (A. Chulpon. *Hikoyalar*);

6) **hamdardlik maksimasi** (suhbatdoshga va uning pozitsiyasiga nisbatan xayrixohlik munosabatini ifodalash) [Sympathy Maxim]: ing.: *I can't let you stay till they come; they'd be the death of me. «Dear me», said the old gentleman, «I'm very sorry to hear that. How long may I stay?»* (John Ruskin. *The king of the golden river*); oʻzb.: — *Yigʻlama, azizim, — deb yolvordi. — Yaratgan egamning xohishi shuldur* (O. Eʼyubov. *Ulugʻbek hazinasini*).

Ikkinchi bobning ikkinchi fasli «Xushmuomalalik kategoriyasi maksimalari ijobiy baholanishining verbalizatsiyasi»ga bagʻishlanadi.

Nutqning ijobiy xushmuomalalikni koʻrsatuvchi belgilarini chuqurroq tahlil qilish maqsadida ingliz va oʻzbek tillaridagi tabrik nutqiy akt xususiyatlarini *congratulate* va *tabriklamoq* feʼllarining aksiolingvistik qoʻllanishi misolida koʻrib chiqamiz.

Oʻzbek tilida tabriklash nutqiga ishora qilish uchun *tabriklamoq* va *muborakbod etmoq* faol feʼllar boʻlsa, ingliz tilida esa *congratulate* koʻp qoʻllaniladi. Shu bois quyida ularning tahlili ustida toʻxtalishni lozim topdik.

«**Congratulate**» soʻzi lotincha «gratus» soʻzidan kelib chiqqan boʻlib, «yoqimli, mamnun» maʼno larini anglatadi. Bu feʼl shaxsiy yutuqlar, muvaffaqiyatlar yoki maxsus voqealarga munosabat bildirishda qoʻllaniladi,

masalan: «I congratulate you on winning the competition» yoki «Congratulations on your promotion» kabi iboralar orqali. Lekin, tugʻilgan kun yoki bayramlar kabi muntazam sodir boʻladigan tadbirlar uchun bu feʼl ishlatilmaydi, bu holatlarda ingliz tilida «Happy birthday», «Merry Christmas», «Happy New Year» kabi tilaklar ishlatiladi.

Bu feʼlning qoʻllanilishida xushmuomalalikni kuchaytirish maqsadida ingliz tilida «heartily», «sincerely», «warmly» kabi qoʻshimchalar tez-tez ishlatiladi, masalan: «I heartily congratulate you on your success» yoki «We warmly congratulate you on your new baby». Bu, suhbatdoshga nisbatan chuqur hurmat va samimiy tilaklarni ifoda etishga yordam beradi.

Oʻzbek tilida tabriklar uchun *tabrikلامoq*, *tabrik qilmoq*, *qutلامoq*, *muborakbod etmoq* kabi feʼllar ishlatiladi. Bulardan:

*qutلامoq* feʼli eski oʻzbek tilida «*baxt*», «*boylik*» maʼnosini anglatuvchi *qut* otidan *-la* feʼl yasovchi qoʻshimchasi bilan yasalgan; keyinchalik *a* unlisi *â* unlisiga almashgan: *qut+la= qutla- > qutlä<sup>30</sup>*;

Ikkinchi bobning uchinchi fasli «Xushmuomalalik kategoriyasi maksimalari salbiy baholanishining verbalizatsiyasi»ni yoritishdan iborat boʻlib, xushmuomalalik kategoriyasining salbiy baholanishini tadqiq qilishda «xushmuomalalik strategiyasi»ga asoslanishni maqsadga muvofiq deb bildik va salbiy baholanishni nutqda salbiy xushmuomalalikning qoʻllanilish xususiyatlari orqali ochib berishga harakat qildik.

Masofaviy strategiyalar, birinchi navbatda, «xavfli» nutq aktlari yoki «yuzga tahdid soluvchi nutq aktlari» (Face Threatening Act - FTA), yaʼni qabul qiluvchining manfaatlariga taʼsir qiladigan harakatlar uchun xarakterlidir. Ular doirasida buyruq, iltimos, maslahat, tahdid, ogohlantirishlarni misol sifatida aytish mumkin. Quyida masofaviy strategiyalar haqida batafsil toʻxtalgan holda, salbiy xushmuomalalik yoki masofaviy xushmuomalalikni anglatuvchi strategiyalarini umumlashtirgan holda eng asosiylarini nomladik.

**1. Oʻzini bilvosita ifoda etish (Be conventionally indirect).** Umuman, rasmiy aloqada biror maʼlumot soʻralganda, savol toʻgʻridan-toʻgʻri emas, balki qabul qiluvchining kerakli maʼlumotlarni olish imkoniyati haqidagi savol orqali beriladi. Masalan, oʻzbek tilida muloqotda, tegishli vaziyatlarda, savol odatda toʻgʻridan-toʻgʻri soʻraladi:

– *Sizning ismingiz? / Ismingiz nima? Qayerdan qoʻngʻiroq qilyapsiz?*

Solishtiring:

*Will the library be open this Sunday?* (Kutubxona yakshanba kuni ochiq boʻladimi?)

*Could you tell me if the library will be open this Sunday?* (Ayting-chi, kutubxona yakshanba kuni ochiq boʻladimi?)

Inglizlar oʻz fikrlarini bildirishda rasmiy boʻlishdan qochishadi, ular buni toʻgʻridan-toʻgʻri bildirmaslikni, aniq haʼyoʻq demaslikni afzal koʻradilar.

<sup>30</sup> Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). – Тошкент: Университет, 2000. – Б.580.

Ko'pincha ular *I think, I guess, I suppose, maybe, probably, perhaps* va boshqalar kabi vositalar yordamida o'z bayonotlarini subyektivlashtiradilar.

**2. Savollar berish va bevosita gapni bilvosita gapga aylantirish ('Question, hedge').** Ushbu strategiya oldingisiga bevosita bog'liq, chunki umumiy savol to'g'ridan-to'g'ri gapni bilvositaga aylantiradi. So'roq konstruktiviyalari so'rov, taklif, maslahatni ifodalashda eng ko'p qo'llaniladigan vositalardir: *Could you tell me how to get to the station? – Bekatga qanday borishni ayta olasizmi?; Would you mind giving me that book? – O'sha kitobni menga bera olasizmi? – O'sha kitobni menga berishga qarshi emasmisiz?*

Kuzatishlar shuni ko'rsatdiki, tinglovchiga qaratilgan inkor fikrni yanada qat'iy va aniqroq ifoda etadi (fikr bildirganda), suhbatdoshga bosim darajasini oshiradi (nutq aktidagi "maslahat").

**3. Tinglovchiga tanlov, harakat qilmaslik imkoniyatini berish (Give H the option not to do the act).** Ushbu strategiyani tasvirlash uchun quyidagi misolni keltiramiz: ing.: *It would be nice to have tea together, but I am sure you are very busy*<sup>31</sup>. (o'zb.: *Birga choy ichish yaxshi bo'lardi, lekin ishonchim komilki, siz juda band ekansiz*). Bu misolni pessimist bo'lish strategiyasi bilan ham bog'lash mumkin.

Misollar shuni ko'rsatdiki, ushbu strategiyani amalga oshirishning eng keng tarqalgan usuli rag'batlantirish nutqiy aktlarida keng qo'llaniladigan so'roq gaplardir: *– Would you like to read? (O'qishni xohlaysizmi?)*

**4. Qabul qiluvchining xohishi haqidagi taxminlarni minimallashtirish (Make minimal assumptions about H's wants),** boshqacha qilib aytganda, qabul qiluvchining harakatni bajarish qobiliyatiga yoki tayyorligiga shubha qilish.

P.Braun va S.Levinsonlar bu strategiyani quyidagicha izohlaydilar: tinglovchining harakatni bajara olishi va bajarishni xohlashidan kelib chiqib emas, aksincha, uni bajarishni istamasligidan («*Don't assume H is able, willing to do A*»), «*assume he is not likely to do A*»<sup>32</sup>. Boshqacha qilib aytganda, adresatning o'zi taklif qilgan harakatni bajarish istagiga shubha bilan qarashi.

**5. Pessimist bo'lish (Be pessimistic).** So'zlovchi harakatning maqsadga muvofiqligiga shubha qilib, shu bilan unga ta'sir darajasini pasaytiradi va agar zarur bo'lsa, ushbu harakatni amalga oshirishdan bosh tortishga yordam beradi.

Shubha *I don't suppose you'd know the time, would you?* yoki *I don't suppose you could collect my books for me, could you?* misollarida bo'lgani kabi, nafaqat aniq ifodalanishi, balki leksik va grammatik vositalar yordamida ham shubha, taxmin, noreallik ma'nolari ifodalanishi mumkin.

**6. So'zlovchi va tinglovchini nutqdan (diskursdan) ajratish (Dissociate S, H from the discourse).** Ushbu strategiya ingliz tilidagi muloqotda keng qo'llaniladi va juda muhim rol o'ynaydi. Bayonotda kim ta'kidlangani nutqiy aktga bog'liq. Ingliz kommunikantlari tinglovchiga qaratilgan axborotni quyidagicha

<sup>31</sup> Scollon Ron, Suzanne Scollon. *Intercultural Communication: A Discourse Approach*. Second Edition. – Oxford: Blackwell Publishers Ltd., 2001. – P.51.

<sup>32</sup> Brown, Penelope and Stephen C. Levinson. *Politeness: Some universals in language usage*. – Cambridge: Cambridge University Press, 1987. – P.146.

tuzadilar, ya'ni unda hech qanday so'zlovchi yo'q: *Are you interested in coming? Why don't you come?*

O'zbek tilida so'zlovchi «*Elektr drellingizni olib tursam bo'ladimi?*» va «*Menga elektr drellingizni berib tura olasizmi?*» yoki «*Unga ma'lumot qoldira olamanmi?*» va «*Unga ma'lumot bera olasizmi?*» o'rtasidagi farqni sezishi dargumon, chunki bu strategiya o'zbek muloqoti uchun xos emas.

**7. Umumiy qoida sifatida «yuzga tahdid soluvchi» nutq harakatini taqdim etish (State the FTA as a general rule).** Ushbu strategiya oldingisiga bevosita bog'liq bo'lib, shuningdek, qabul qiluvchini vaziyatdan chiqarib yuborishga yoki uni pragmatik ravishda rag'batlantiriladigan harakatdan maksimal darajada uzoqlashtirishga qaratilgan bo'ladi:

*No unauthorized persons are allowed beyond this point* (muzeyda).

*Seats are not for feet* (metro vagonida).

So'zlovchi tinglovchini qo'zg'atadigan harakatni o'zining shaxsiy talabi sifatida emas, balki umumetirof etilgan me'yor sifatida ko'rsatib, shu bilan o'z nutqining yo'naltiruvchanligini pasaytiradi, chunki bunda so'zlovchi ham, tinglovchi ham harakatdan uzoqlashadi.

**8. Kechirim so'rash (Apologize).** P. Braun va S. Levinson kechirim so'rashni salbiy xushmuomalalik strategiyasi deb hisoblaydi<sup>33</sup> va bunga shubha yo'q, chunki uzr so'rash orqali so'zlovchi taqiqlangan hududga, suhbatdoshining mustaqil hududiga bostirib kirish dalilini tan oladi va bundan (yoki ushbu tazyiqni amalga oshirish niyatidan) afsuslanadi: *Excuse me, but...*

*I'm sorry to bother you. I hope you'll forgive me if... Please forgive me if. Would you forgive me. I beg your indulgence...*

Bu strategiyalar (taktikalar) tashqi modallik deb ataladigan vositalar yordamida amalga oshiriladi<sup>34</sup>.

**9. Familiya va unvonlardan foydalanish (Use family names and titles).** Salbiy xushmuomalalik ijtimoiy masofa nuqtayi nazaridan o'zini to'g'ri ifodalashni va maqomlar farqini hurmat qilishni o'z ichiga oladi, masalan, boshliqlarga yoki biz yaxshi tanimaydigan keksa odamlarga murojaatda **unvon + familiya**dan foydalanish. Odatda unvon+familiyalarni ifodalash atoqli otlarga xos. Bizning fikrimizcha, atoqli otlar xushmuomalalikni ifodalovchi birliklar hamdir.

Ingliz va o'zbek tillaridagi xushmuomalalik turli yo'nalishlarga ega: ingliz tilida xushmuomalalik adresatga yo'naltirilgan (odobi bo'lish boshqalarga e'tiborli bo'lishni anglatadi), u suhbatdoshga qaratilgan va katta kommunikativ funksiyani bajaradi; O'zbek tili xushmuomalaligi ko'proq mavzu bilan chegaralangan (odobi bo'lish odob qoidalariga rioya qilishni anglatadi) va katta axloqiy yukni oladi.

Tadqiqotning uchinchi bobi «**Ingliz va o'zbek badiiy matnlarida xushmuomalalik kategoriyasini ifodalovchi lisoniy vositalarning aksiolingvistik-chog'ishtirma tahlili**» deb nomlanib, bobning birinchi fasli «Xushmuomalalikni amalga oshirish vositalari va matnning mazmun turlari»ni

<sup>33</sup> Brown P., Levinson S.D. Politeness: Some Universals in Language Usage. – Cambridge: Cambridge University Press, 1987. – P.186-189.

<sup>34</sup> House J., Kasper G. Politeness markers in English and German // F. Coulmas (ed.), 1981. – P. 157-185.

o'zida aks ettiradi. Ushbu faslda xushmuomalalikni amalga oshirish vositalari va matnning mazmun toifalari ko'rsatib beriladi. Ingliz va o'zbek tillaridagi badiiy asarlarda aks etgan xushmuomalalik kategoriyasining maksimalari tahlilga tortilgan.

Badiiy matnda xushmuomalalikni amalga oshirish vositasi faoliyatining o'ziga xos turi sifatida xushmuomalalik muallif so'zlarining axborot tonalligini tavsiflaydi, badiiy matn qahramonlari tomonidan qo'llaniladigan muayyan vositalar bilan ifodalanadi, muallif nuqtayi nazarida muhim bo'lgan voqeliklarni aktuallashtiradi, matn parchalari va ularni semantik jihatdan bog'laydi.

Shuni alohida ta'kidlash zarurki, matndagi xushmuomalalikning aksiologik xususiyatini ochib berishda tarjimaning roli ham kattadir. So'nggi vaqtlarda tarjimashunoslar ham aksiologiyaga qiziqish bildira boshladi<sup>35</sup>. Aksiologik tarjimashunoslikning o'rganish obyekti – matn tarjimasining sifati, yuqori sifatli tarjimani belgilovchi aksiologik parametrlarni izlashdan iborat bo'ldi. Shu bois, tarjimaning aksiologik muammolari orasida quyidagilar ajratilib olindi:

- 1) matn tarjimasi sifatini tavsiflovchi aksiologik parametrlarni aniqlash;
- 2) yuqori sifatli tarjimaga erishishda tillar va madaniyatlarning simmetriya/assimetrizatsiya jarayonlari, tillararo va madaniyatlararo o'zaro ta'sirlarning o'zaro bog'liqligi.
- 3) garmoniyani tarjimaning aksiologik dominantni sifatida tavsiflash va uning boshqa mezonlar orasidagi o'rini belgilash;
- 4) tarjima sifatini baholashda subyektiv/obyektiv omillarning rolini aniqlash;
- 5) yuqori sifatli matn tarjimasining yashirin/aniq, diskursiv/nodiskursiv, lingvistik/kommunikativ-funksional belgilarini ko'rib chiqish.

V.N. Karpuxina ham shunday aksiologik parametrlardan foydalanib, tarjima matniga baho beradi: 1) «manba matn strukturasi saqlab qolish/o'zgartirish»; 2) «manba matnning pragmatik salohiyatini saqlash/o'zgartirish».

Xushmuomalalikni tarjima qilish bu hodisaga murakkab talqin orqali yondashishni talab qiladi. Tarjimon ushbu parametrlardan yaxshi xabardor bo'lishi kerak. Bu jarayon tarjimaning muvaffaqiyatli muloqotni ta'minlaydigan yuqori sifatli tarjima matniga erishish vazifasini oldindan belgilab beradi. Keling, bir qancha misollar tahliliga to'xtalish:

1) Ing.: «*It's a lady's voice, a fine lady's*» Mr. Higginbotham, who had called him, jeered. (Martin Eden. Jack London.)

o'zb.: – *Seni bir xonim so'rayapti. Ovozidan asilzoda xonimga o'xshaydi, – dedi istehzo bilan mister Xigginbotam.* (Martin Eden. Jek London.)

<sup>35</sup> Карпuxина, В.Н. Aksiologические стратегии текстоорождения и интерпретации текста. – Барнаул: Изд-во Алт. унта, 2008. – 141 с; Игнатович М.В. Перевод культурно-специфических интертекстуальных включений: телео-аксиологический подход (на материале романов Терри Пратчетта). – <http://cyberleninka.ru/article/n/perevod-kulturno-spezifichnyh-intertekstualnyh-vklyuchenyi-teleo-aksiologicheskoy-deyatelnosti>; Иванова О.А., Криворучко А.И., Погорелая Н.Г. аксиологическая парадигма перевода: к вопросу о субъективных и объективных критериях оценки качества перевода // Современные проблемы науки и образования. – 2015. – № 1-1; URL: <http://www.science-education.ru/ru/article/view?id=19527>; Криворучко А.И. Aksiologicheskie parametry perevodcheskoy deyatel'nosti. // Вестник ПНИПУ. Проблемы языкознания и педагогики. 2015. №3 (13). URL: <https://cyberleninka.ru/article/n/aksiologicheskie-parametry-perevodcheskoy-deyatelnosti>.

Bu gapda tarjimon o'zining lisoniy xushmuomalaligiga tayangan, ya'ni «*lady's voice*»ni «xonimga xos ovoz» deb emas «aslzoda xonim» tarzida tarjima qilgan, garchi ingliz tilida aslzoda xonim – noblewoman/ aristocrat lady/gentlewoman tarzida ishlatilsa ham.

2) *ing.*: – «*We have other plans for you, Ruth, dear, your father and I...*» (Martin Eden/ Jack London.)

*o'zb.*: – *Ruf, tasaddug'im, otang ikkovimizning sen to'g'ringda boshqa rejalarimiz bor...* (Martin Iden/Jek London.)

Bu gapda ham tarjimon o'zbek tilining xushmuomalalik kategoriyasi aksiologik jihatdan boy ekanligini yaqqol ko'rsatgan. Zero, ingliz tilidagi «*dear*» so'zi «qadrli, aziz, hurmatli, muhtaram» deb tarjima qilinsada, bu gapda «*tasaddug*» tarzida amalga oshirilgan.

Boshqacha qilib aytganda, tarjimonning lingvistik kompetensiyasi xushmuomalalik kategoriya hisobiga kengaytirilishi kerak, bu esa tegishli tarjima eruditsiyasini shakllantiradi va tarjima matnini qabul qiluvchi lingvomadaniy, aksiolingvistik muhitga integratsiyalashuvi uchun shart-sharoitlarni tayyorlaydi.

Matnning quyidagi toifalarini amalga oshirishda xushmuomalalik ifodalovchi vositalar ishtirok etadi: uyg'unlik, kontinum, artikulyatsiya, sinsemansiya, informativlik, subyektiv baholash modalligi va integratsiya. Til belgilari sifatida xushmuomalalikni amalga oshirish vositalari matn hosil qiluvchi funksiyani bajaradi, lekin ularning matnga semiotik ta'siri ko'p qirrali bo'ladi. Xushmuomalalikni amalga oshirish vositalarining pragmatik funksiyalari bevosita qaratilgan bo'ladi. Shu nuqtayi nazardan, xushmuomalalikni amalga oshirish vositalarining pragmatik funksiyalari neytral, kuchaytiruvchi va rag'batlantiruvchi kabi turlarga bo'linadi.

Bu singari lisoniy xususiyatlarni tahlil qilish maqsadida, tadqiqotning mazkur qismida bir nechta ingliz yozuvchilari asarlari, jumladan, Stiven Chboskiyning «*The Perks of being a wallflower*» romanini tanlab oldik va asami bir necha marta diqqat bilan o'qish natijasida to'plangan hamda tadqiqot bilan bog'liq muhim so'zlarni, jumladan o'rganib chiqdik. Muammoni tahlil qilishda J.Lich nazariyasiga asoslandik va asarda xushmuomalalik tamoyillarining oltita maksimasidan foydalanilganligini aniqladik.

Uchinchi bobning ikkinchi faslida «Ingliz adabiyotida xushmuomalalik kategoriyasining maksimalari»ni tahlilga tortish maqsad qilingan.

Ingliz yozuvchisi Stiven Chboskiyning «*The Perks of Being a Wallflower*» romanini J.Lich ta'limotidagi 6 ta maksimalarga asoslanib, xushmuomalalik kategoriyasini aksiolingvistik jihatdan tahlilga tortdik.

Quyida ushbu maksimalarni tahlil qilamiz.

**1. Odob maksimasi** (*tact maxim*). Bu maksimada qadriyatlar orqali xushmuomalalikning ifodalanishida so'zlovchi «boshqalarga yo'qotishni anglatuvchi ishonch ifodasini minimallashtiradi, lekin boshqalarga foyda keltiradigan ishonchni maksimal darajada oshiradi»<sup>36</sup>.

<sup>36</sup> Leech G. Principles of Pragmatics. – New York: Oxford university press, 2014. – P.34.

*I felt so bad. I didn't know what was going on. Mom was trying to be really nice because when I get like this she is one that tries real hard to keep things calm. «I'm sorry, Mom»*

*«No. Don't be sorry. You want to get a nice present for your father. That's a good thing»*

Yuqorida keltirilgan 2-gaplarda, soʻzlovchining «*I felt so sad*» gapiga, javoban tinglovchi «*No. Don't be sorry. You want to get a nice present for your father. That's a good thing*», deya uning qaygʻusini kamaytirishga harakat qilmoqda.

**2. Saxiylik maksimasi** (generosity maxim). J. Lich «Principles of Pragmatics» nomli kitobida saxiylik maksimasini «boshqalarga xarajat ifodasini minimallashtirish; foyda ifodasini esa boshqalarga maksimal darajada oshirish»<sup>37</sup>, deb taʼkidlaydi.

*I looked around, and I saw that Sam and Patrick had left with Brad. That's when Bob started passing around food.*

*«Would you like a brownie?»*

*«Yes, thank you.»*

*I was actually quite hungry because normally Sam and Patrick take me to the Big Boy after the football games and I guess I was used to it by now.*

Bu gapda Bob oʻzining foydasini kamaytiradi, chunki u shokolodlarni Charli bilan boʻlishishga majbur boʻldi. Bu gap saxiylik maksimasiga mos keladi. Saxiylik maksimasida soʻzlovchi oʻziga zararni maksimal darajada oshirib, foydani kamaytirganda yuzaga keladi. Soʻzlovchining tinglovchi bilan birdamligini koʻrsatadi. Demak, soʻzlovchi ham tinglovchi bilan hamjihatlikni qoʻllaydi. Shu bois soʻzlovchi ham oʻz nutqida birdamlik shkalasini qoʻllaydi. Yuqoridagi jumlada odob tamoyilini, ayniqsa, saxovat maksimasini qoʻllash orqali tinglovchining yoqimlilik shkalasi ortadi.

**3. Maʼqullash maksimasi** (approbation maxim). J. Lichning «Principles of Pragmatics» nomli kitobida maʼqullash maksimasini «boshqalarni yomon koʻradigan eʼtiqod ifodasini minimallashtiradi; boshqalarning roziligini bildiradigan eʼtiqodni maksimal darajada ifodalaydi»<sup>38</sup>, deb izohlaydi.

Masalan, Charlga garchi uni olishi gʻalati tuyulsa ham, «*I took the tape, but I felt weird*» iborasi orqali singlisining sovgʻasi uning uchun juda qadri ekanligini bildiradi. Charlining harakatlari maʼqullash maksimasiga toʻgʻri keladi va u orqali maqtovni maksimal darajada oshirishga erishadi.

**4. Kamtarlik maksimasi** (modesty maxim). J. Lich oʻzining nazariyasida kamtarlik maksimasining «oʻzini maqtashni minimallashtirish hisobiga, oʻzini kamsitishni maksimal darajada ifodalash»<sup>39</sup> ekanligini taʼkidlaydi.

Masalan, «*I'm not a very good dancer*» gapida kamtarlik maksimasidan foydalanilgan deyish mumkin, chunki unda qanday qilib kamtar boʻlishni xohlayotgani koʻrsatilgan.

<sup>37</sup> Leech G. Principles of Pragmatics. – P.35.

<sup>38</sup> Leech G. Principles of Pragmatics. – P.35.

<sup>39</sup> Leech G. Principles of Pragmatics. – New York: Oxford university press, 2014. – P.35.

**5. Rozilik/kelishuv maksimasi** (agreement maxim) – rozilik/kelishuv maksimasi «o‘zi va boshqalar o‘rtasidagi kelishmovchilikni minimallashtirish hamda o‘zi va boshqalar o‘rtasidagi kelishuvni maksimal darajada ifodalashdir»<sup>40</sup>.

Masalan, Sem va Charli o‘rtasida Charlining roziligi ifodalangan «*I said yes because I had never been to a party before*» jumlasini orqali rozilik/kelishuv maksimasi amalga oshirilgan. Uning gaplari Sem bilan kelishuvning maksimal darajada ifodalanganligini ko‘rsatadi.

**6. Hamdardlik maksimasi** (sympathy maxim). J.Lich maksimaning bu turini boshqalarga nisbatan jirkanishni/yoqtirmaslikni minimallashtirish va boshqalarga hamdardlikni maksimal darajada oshirish, deb tushuntiradi.

Janob Von o‘z nutqida «*regret*» (*a feeling of sadness, repentance, or disappointment over something that has happened or been done*)<sup>41</sup> – sodir bo‘lgan yoki qilingan narsadan qayg‘u, tavba yoki umidsizlik hissi) so‘zini ishlatib, Maykl Dobson bilan sodir bo‘lgan voqeaga hamdardligini ma‘lum qiladi.

Asarda qo‘llanilganidek, ingliz madaniyatiga xos bo‘lgan ehtirom ko‘rsatkichli birliklarning rasmiy va norasmiy nutqda birdek ishlatilishi pozitiv feysning yetakchiligidan dalolat beradi.

Uchinchi bobning uchinchi faslida «O‘zbek adabiyotida xushmuomalalik kategoriyasining maksimalari» tahlil etilgan.

O‘zbek tilshunosi Sh.S.Xudaykulova aksiologik lingvistikaning tahlili borasida so‘z yuritar ekan, u «aynan badiiy asarlarni tadqiq qilish jarayonidagina aksiologik leksikaning tilda tutgan o‘mi, uning qaysi lisoniy vositalar yordamida ifodalanishi, qanday hodisalarni yuzaga chiqarishi kabi masalalarni hal qilish mumkin bo‘ladi»<sup>42</sup>, deb qayd etadi. Bu singari lisoniy xususiyatlarni tahlil qilish va o‘zbek qadriyatlarini aks ettirish uchun tadqiqotning mazkur qismida bir nechta o‘zbek yozuvchilari asarlaridan foydalanildi. Jumladan, O‘tkir Hoshimovning «Dunyoning ishlari» asaridagi to‘plangan maksimalarga oid materiallar J.Lichning nazariyasiga ko‘ra oltita turga ajratilib, kontent tahlil orqali aksiologik yondashuv asosida tilda mavjud xushmuomalalikni ifodalovchi qadriyatlarning batafsil tavsifi ishlab chiqildi.

**1. Odob maksimasi** (tact maxim): – *Va alaykum assalom, mullo bo‘ling, tasadduq, – deydi Ermon buva salmoqlab. – Jon singlim, bir narsa so‘rasam maylimi? Shu yerlikka o‘xshaysiz.*

**2. Saxiylik maksimasi** (generosity maxim): – *Iya, yubilyar ekansan-da, shoshmay tur-chi, hozir ... – Ovora bo‘lmang, aylanay, – dedi oyim uning qo‘lidan ohista tutib.*

**3. Ma‘qullash maksimasi** (approbation maxim): – *Uyimizniyam, – deydi ma‘qullab. O‘z uyimizni yaxshi ko‘rmasang, yuz qavatli uylarniyam yaxshi ko‘rolmaysan. – To‘g‘ri aytasiz!*

**4. Kamtarlik maksimasi** (modesty maxim): – *Endi, ukam, biz bir po‘ristoy odammiz. Bunaqa qonunlarni tushunmasak, bu yoqda bolalar sovuqda qoldi.*

<sup>40</sup> Leech G. Principles of Pragmatics. – P.35.

<sup>41</sup> <https://maksima.encyclopedia.com/humanities/dictionaries-thesauruses-pictures-and-press-releases/regret-0>

<sup>42</sup> Худайкулова Ш. С. Ўзбек тили аксиологик лексикасининг семантик-стилистик хусусиятлари: Филол. фан. бўйича фалс. д-ри (PhD) ... дисс. автореф. – Тошкент, 2022. – Б. 21.

–*Qo'ying-e, nima, men payg'ambar bo'pmanmi? Jahl ustida aytgan bo'lsam, ming marta qaytib oldim, o'rgilay!*

**5. Rozilik/kelishuv maksimasi** (agreement maxim): – *Mayli, o'g'lim. O'sha yulduz seniki. Anovi to'rtinchisi – meniki. – Xo'p, ko'zingni yumib yotgin-da, eshit... Bir bor ekan, bir yo'q ekan, qadim-qadim zamonda...*

**6. Hamdardlik maksimasi** (sympathy maxim): – *Aynoni-ya! – dedi ovozi titrab. – Hech nima qilmaydi. Hali shundoq yigit bo'lasanki, sen ko'rganni hech kim ko'rmaydi, bolam! – Albatta, sizga og'ir, – dedi oyim ovozi tirab.*

Bizningcha, xushmuomalalik kategoriyasi maksimalari tahlili J.Lich nazariyasiga asoslanishi hamda P.Braun va S.Levinsonlar tomonidan taklif qilingan xushmuomalalik strategiyalari nazariyasi asosida tasniflanishi kerak.

Badiiy matnlarda xushmuomalalik kategoriyasini ifodalovchi lisoniy vositalarni aksiologik jihatdan tahlil qilishda pragmatik-o'lchov shkalalaridan: *xarajat-foйда shkalasi, ixtiyoriylik shkalasi, bilvositalik shkalasi, kuch/hokimiyat shkalasi* va *ijtimoiy masofa shkalasidan* foydalanish muhim ahamiyatga ega.

Badiiy matnlarda xushmuomalalik kategoriyasini ifodalovchi lisoniy vositalarning aksiologik tahlili til o'rganuvchilarga xushmuomalalik nafaqat kundalik hayotda, balki badiiy asarlarda yozma muloqotda ham foydali ekanligini ko'rsatdi. Xushmuomalalik tamoyillari til o'rganuvchilarning hayotlarida yaxshi muloqot o'rnatish yo'llarini tushunishga yordam beradi.

## XULOSA

Ingliz va o'zbek tillarida xushmuomalalik kategoriyasining aksiolingvistik xususiyatlarini tadqiq qilish maqsadida mavzuga doir ilmiy qarashlarni tizimlashtirish va batafsil nazariy tahlil qilish hamda to'plangan faktik materiallar tahlilini amalga oshirish natijasida quyidagi xulosalarga kelindi:

1. «Xushmuomalalik» va «xushmuomalalik kategoriyasi» tushunchalari murakkab va ko'p qirralidir. Xushmuomalalik, birinchi navbatda, ijtimoiy-madaniy qadriyatlarini aks ettiruvchi va suhbatdoshning kommunikativ talablarini qondiradigan madaniy o'ziga xos muloqot strategiyalaridan foydalanish orqali muloqot qilish me'yorlariga rioya qilish bo'lsa, xushmuomalalik kategoriyasi esa eng muhim kommunikativ kategoriya bo'lib, u uyg'un, ziddiyatsiz muloqotga erishish va buning uchun eng maqbul nutq vositalarini tanlashni aniqlashga qaratilgan muloqot strategiyalarining milliy o'ziga xos tizimidir.

2. Tadqiqot natijalari «qiyamat» tushunchasini lingvistik doiraga kiritishga imkon beradi va «xushmuomalalik» kategoriyasining aksiologik imkoniyati, birinchi navbatda, inson tili va ongida mavjud bo'lgan qadriyatlarini aksiologik tushunchalar shaklida verballashuvi orqali amalga oshirilishini ko'rsatadi. Institutsional muloqotning o'ziga xos xususiyatlari tufayli ingliz va o'zbek tillaridagi xushmuomalalik vositasida nutqda aks ettirilgan qadriyatlar voqelikni idrok etishning ma'lum bir usulini namoyon etadi va matn semantikasini, ma'lum nutq strategiyalarini tanlashni, tilning ma'lum so'z boyligi va ekspressiv vositalaridan foydalanishni belgilaydi.

3. Tadqiqotda nutqdagi xushmuomalalik kategoriyasining lingvistik tarixini o'rganish jarayoni 1) *Grays* yoki *klassik yondashuv*; 2) *diskursiv (postmodern) yondashuv*; 3) *sotsiologik yondashuv* kabi uch bosqichga ajratildi va ularni tizimlashtirish borasida aniq nazariyalar ishlab chiqildi, har bir bosqichda tilshunos olimlarning fikr va qarashlari tahlil qilindi va ilmiy asoslandi.

4. Aksiologiya obyekti sanalgan «*baho*», «*qadriyat*» va «*qadr-qimmat*» tushunchalari tahlili orqali ularning obyektiv va subyektiv munosabatlari, xushmuomalalik kategoriyasi asosida yuzaga keladigan *ijobiy* va *salbiy* turlari faktik materiallar asosida tavsiflandi. Ular tadqiqiga metodologik jihatdan P. Braun, S. Levinson, P. Grays, J. Lich va R. Lakoffning ilmiy-nazariy qarashlari asos qilib olindi.

5. Xushmuomalalik kategoriyasi aksiologik jihatdan murakkab hodisa, uni qadriyatlar bilan birgalikda ijtimoiy-madaniy munosabatlar doirasida ham o'rganish lozim, bu kategoriyaning o'zagini har bir madaniyatda o'ziga xos parametrlar: *ijtimoiy (gorizontal)* va *status (vertikal)* masofalar tashkil etadi.

6. Xushmuomalalikni aksiologik jihatdan o'rganishda ushbu kategoriyani ifodalovchi maksimalarning nutqni idrok etishga ta'siri katta va shu bois ularning tadqiqi olti turdagi – 1) *odob*; 2) *saxiylik*; 3) *ma'qullash*; 4) *kamtarlik*; 5) *rozilik* va 6) *hamdardlik maksimalarga* ajratishni taqozo qiladi.

7. Ingliz va o'zbek tillaridagi xushmuomalalik kategoriyasi turli yo'nalishlarga ega: ingliz tilida xushmuomalalik adresatga yo'naltirilgan (odobli bo'lish, boshqalarga e'tibor berishni anglatadi), u suhbatdoshga qaratilgan bo'lib, katta kommunikativ funksiyani bajaradi, o'zbek tilida u murakkab nutqiy etiketga (nutqiy faoliyatda belgilangan odob qoidalariga rioya qilish) hamda katta axloqiy yukni ko'tarishga asoslangan.

8. Ingliz muloqotchilari o'zbeklarga qaraganda ko'proq intensivlik va majburiylik bilan har ikkala turdagi (*ijobiy* va *salbiy*) strategiyadan foydalanadilar. Inglizlarning kommunikativ madaniyatiga asosan haddan tashqari xushmuomalali bo'lish mumkin emas. Ya'ni so'zlovchilardan kommunikativ ko'rsatmalarga qat'iy rioya qilish, bir tomondan suhbatdoshga e'tiborning ko'plab lisoniy belgilaridan faol foydalanish, ikkinchi tomondan, uning shaxsiy avtonomiyasiga hurmat ko'rsatish muvaffaqiyatli muloqotdagi asosiy shartlardan biri deb qaraladi.

9. O'zbek madaniyatida, aksincha, haddan ortiq xushmuomalalik salbiy baholanadi; qadriyatlar iyerarxiyasida yuqori o'rinni samimiylilik, to'g'rilik, rostgo'ylik va tabiiylik egallaydi. Xushmuomalalikning kommunikativ yo'nalishida o'zbeklar orasida mazmun, inglizlar orasida esa shakl ustunlik qiladi.

10. Xushmuomalalik tamoyillari til o'rganuvchilarning hayotlarida yaxshi muloqotni o'rnatish yo'llarini tushunishga yordam beradi. Badiiy matnlarda xushmuomalalik kategoriyasini ifodalovchi lisoniy vositalarni aksiologik jihatdan tahlil qilishda pragmatik o'lchovning *xarajat-foйда*, *ixtiyoriylik*, *bilvositalik*, *kuch/hokimiyat* va *ijtimoiy masofa* shkalalaridan foydalanish muhim hisoblanadi.

**SCIENTIFIC COUNCIL №DSc.03.30.12.2019.Phil.05.02 ISSUING  
SCIENTIFIC DEGREES AT FERGANA STATE UNIVERSITY**

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**FERGANA STATE UNIVERSITY**

**ADAMBOEVA NAFISA QODIRBERGANOVNA**

**AXIOLINGUISTIC ANALYSIS OF THE POLITENESS CATEGORY IN  
ENGLISH AND UZBEK LANGUAGES**

**10.00.06 – Comparative literary studies, contrastive linguistics and translation studies**

**ABSTRACT**

**of the dissertation of doctor of philosophy (PhD) on philological sciences**

**Fergana – 2024**

The theme of doctoral (PhD) dissertation is registered by the Supreme Attestation Commission of the Republic of Uzbekistan under № B2023.1.PhD/Fil3123

The dissertation was conducted at Fergana State University.  
The dissertation abstract in three languages (Uzbek, English and Russian (Resume)) on the website of Fergana State University (www.fdu.uz) and on the website of «ZiyoNet» information-educational portal (www.ziynet.uz).

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The abstract of the dissertation is distributed on « 5 » July 2024.  
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## INTRODUCTION (annotation of Doctor of Philosophy (PhD) dissertation)

**The relevance and necessity of the dissertation topic.** World linguistics in the new period of the 21st century aims at relying on languages and cultures, which are strong guards of the internal essence of peoples. Furthermore, linguistic researches does not overlook the issue of understanding the emotional-mental sphere of human beings, as well as ethical and aesthetic perceptions and value systems through language. As a result, the emerging special tasks of linguistics include analyzing the relationship between language and values in axiolinguistics, cognitive linguistics, pragmatics, ethnolinguistics, and linguo-cultural studies, as well as investigating the curiosity to learn values in the linguistic context and to understand the relationship between language and values in axiology and linguistics.

Due to the attention paid to the relationships between language and culture, language and spirituality, language and communication in world linguistics, scientific research conducted on linguistic units that serve as positive reflections also contributes to preserving and demonstrating culture and spirituality within them. However, the category of politeness in linguistics, namely axiolinguistics, requires finding its scientific and theoretical basis in a manner related to the dominant values of the influential culture in the communication process.

In recent years in our country, the system of learning foreign languages, practical integration of science and education, especially the comprehensive development of the younger generation in accordance with the comparative-typological study of the category of the politeness that expresses the spiritual values of our people, has gained momentum. As our president emphasizes, "cultivating the youth in the spirit of national and universal values is an issue that we should never neglect"<sup>43</sup>. From this perspective, the relevance of researching the axiolinguistic characteristics of the category of politeness in the current English and Uzbek languages has been identified as a crucial topic.

The research presented in this dissertation significantly contributes to fulfilling the tasks outlined in various legal and strategic documents of the Republic of Uzbekistan. These include the decree PQ-1875 of the First President of the Republic of Uzbekistan dated December 10, 2012, regarding the «Improvement of the System of Teaching Foreign Languages», the resolution No. 352 of the Cabinet of Ministers of the Republic of Uzbekistan dated December 31, 2013, on «Approval of the Regulation on Determining the Level of Foreign Language Proficiency and Issuing Certificates of Competence», the decree PQ-2789 of the President dated February 17, 2017, on «Further Enhancement of the Organization, Management, and Financing of Scientific Research Activities of the Academy of Sciences», as well as the resolution PF-5850 dated October 21, 2019, on "Measures to Enhance the Influence and Position of the Uzbek Language as the State Language" and the decree PQ-5117 of May 19, 2021, on «Advancing the

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<sup>43</sup> Мирзиёев Ш.М. Қонун устуворлиги ва инсон манфаатларини таъминлаш – юрт тараққийи ва халқ фаровонлигининг гарови. – Тошкент: «Ўзбекистон» НМИУ, 2017. – В. 44.

Quality Aspect of the Activities for Learning Foreign Languages in the Republic of Uzbekistan from a New Perspective». Additionally, the dissertation addresses the provisions outlined in the decree PF-60 of January 28, 2022, regarding the «Development Strategy of the New Uzbekistan for 2022-2026» and other relevant legal and strategic documents, serving a specific role in their implementation.

### **Compliance of the research with the main priorities of the republic's science and technology development.**

The research has been conducted in accordance with the first priority direction of the development of the Republic's science and technology, which is "Improving the Information Society and Developing Social, Legal, Economic, Cultural, and Spiritual-Enlightening Development, Advancing Innovative Economy.

**Level of study of the problem.** In the last 25-30 years, numerous studies dedicated to the issue of politeness and its various aspects have been conducted. The scientific research on the subject of politeness in the field of global linguistics is traditionally associated with various objects of study, primarily within the scope of speech culture or linguistic etiquette. Notably, scholars such as P. Braun and S. Levinson, E. Goffman, R. Lakoff, P. A. Gazizov, T. V. Larina, N. I. Formanovskaya, V. M. Alpatov, S. Y. Glushkova, N. V. Grigoreva, Ch. Zegiymaa, N. A. Karaban, Y. V. Karpova, V. V. Leontev, J. P. M. Austin, K. Ehlich, J. Lich<sup>44</sup> have made significant contributions to the exploration of this issue.

In Uzbek linguistics, several studies also address this issue. Particularly noteworthy are the works of S. M. Mo'minov, Sh. M. Iskandarova, Y. Hojiyeva,

<sup>44</sup> Brown P. Levinson S. Politeness: Some Universals in Language Usage / P. Brown, S. Levinson. – Cambridge: University Press, 2007. – 225 p.; Goffman E. On Face-Work: an Analysis of Ritual Elements in Social Interaction / E. Goffman // Communication in Face to Face Interaction. – Harmondsworth, 1972. – P. 5–45; Lakoff, R. The logic of politeness, or minding your p's and q's. Papers from the 9th Regional Meeting of the Chicago Linguistic Society / R. Lakoff. – Chicago: Chicago Linguistic Society, 1973. – P. 292–305; Газизов, P. A. Коммуникативные стратегии вежливости в немецкой лингвокультуре (на материале электронных писем) / P. A. Газизов // Известия Юго-Западного гос. ун-та. Серия: Лингвистика и педагогика. – 2018. – Т. 8, № 3 (28). – С. 59–68.; Ларина, Т. В. Категория вежливости в английской и русской коммуникативных культурах / Т. В. Ларина. – Москва: Изд-во РУДН, 2003. – 316 с.; Формановская, Н. И. Речевой этикет и вежливость [Электронный ресурс] / Н. И. Формановская // Портал о литературе. Обновляемая база публикаций по вопросам литературы. Режим доступа: <http://literary.ru/literary/ru/readme.php?subaction=showfull&id=1205319091&archive=12053242>; Алятов В.М. Категория вежливости в современном японском языке. – Москва: Наука, 1973. – 111 с.; Глушкова С.Ю. Лигвопрагматические аспекты категории вежливости в английском и китайском языках: дис. ... канд. филол. наук. – Казань, 2011. – 162 с.; Григорьева Н.В. Стратегии вежливости в речевой коммуникации представителей британской, американской и австралийской лингвокультур: на материале речевого акта просьбы: дис. ... канд. филол. наук. – Санкт-Петербург, 2009. – 233 с.; Зегийма Ч. Категория вежливости и ее выражение в русском и монгольском речевом этикете. Автореф. дис. ... докт. филол. наук. – М., 1998. – 36 с.; Карабань Н.А. Коммуникативно-прагматические аспекты реализации категории вежливости в официально-деловом стиле русского языка: дис. ... канд. филол. наук. – Волгоград, 2006. – 233 с.; Карпова Е.В. Стратегии вежливости в современном английском языке. Автореф. дис. ... канд. филол. наук. Санкт-Петербург, 2002. – 17 с.; Леонтьев В.В. Лингвистическая (не)вежливость: к проблеме содержания категории вежливости // Экология языка и коммуникативная практика, 2016а, № 1. – С. 70–83.; Austin J.P.M. The Dark Side of Politeness: A Pragmatic Analysis of Non-Cooperative Communication. Unpublished PhD Dissertation, Canterbury: University of Canterbury, 1987.; Ehlich K. On the Historicity of Politeness // R.J. Watts, S. Ide, K. Ehlich (eds.) Politeness in Language. Berlin: Mouton de Gruyter, 1992. – Pp. 71–107.; Leech G. The Pragmatics of Politeness. New York: Oxford University Press, 2014.

Sh.B.Sodiqova, Z.A.Akbarova, Q.A.Rasulov, Q.Kaxarov<sup>45</sup>. However, in many of the cited studies, terms such as «politeness» are perceived within the realm of interpersonal communication, communication etiquette, and the category of respect. This indicates the importance of conducting additional research in the field of Uzbek linguistics, focusing on the categorization of politeness to systematize it based on new approaches.

From an axiological perspective, the foundational theoretical nature of the observed trends in the research on politeness is beneficial for linguists. However, it is crucial to recognize that the alignment of axiology with linguistic directions has been established and proven by scholars such as A.Ivin, N.Arutyumova, L.Bayramova, G.Bagautdinova, G.Gibatova, I.Sanayeva, Y.Kuznetsova, V.Melnichuk, G.Qambarov, Z.Pardayev, M.Raxmatova, R.Madjidova<sup>46</sup>. Nevertheless, a comprehensive investigation into the influence of culture's superior values on the communication process in the context of English and Uzbek languages has not been fully explored.

**The connection of the research with the research plans of the higher educational institution where the dissertation was completed.**

The research was conducted within the framework of the scientific research work plan of Fergana State University, specifically in the direction of «Comparative Research on Language as a System» and issues related to foreign language education.

**The aim of the research** is to explore the axiological characteristics of the category of politeness in English and Uzbek languages.

**The research objectives include:**

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<sup>45</sup> Мўминов С.М. Ўзбек мулоқот ҳуқуқининг ижтимоий-лисоний хусусиятлари. Филол.фан. д-ри ... дисс. автореф. – Тошкент, 2000. – 57 б.; Искандарова Ш.М. Ўзбек нутқ одатининг мулоқот шакллари. Филол. фан. номз. дисс. автореф. – Самарқанд, 1993. – 24 б.; Ҳожиёва Ҳ.Я. Ўзбек тилида ҳурмат майдони ва унинг лисоний нутқий хусусияти. Филол. фан. номз. ...дисс. – Самарқанд, 2001. – 150 б.; Содикова Ш.Б. Ўзбек тилида ҳурмат категорияси: Монография. – Тошкент, 2010. – 128 б.; Акбарова З. Ўзбек тилида мурожаат шакллари / – Тошкент: Akademnasht, 2015. – 112 б.; Расулов Қ.А. Ўзбек мулоқот ҳуқуқининг функционал хослиниши: Филол. Фан.номз. ...дисс. автореф. – Тошкент, 2008.65 б.; Қ.Кахаров. Ўзбек ва немис нутқий этикетлари –Фарғона: “Classic” 2022 – 128 б.

<sup>46</sup> Ивин А. А. Современная аксиология: некоторые актуальные проблемы // Философский журнал, 2010. – №1(4). – С. 66-78; Арутюнова Н.Д. Типы языковых значений: Оценка. Событие. Факт. – М.: Наука, 1988. – 341 с.; Байрамова Л.К. Аксиологический вектор фразеологизмов. Русская сопоставительная филология. – Казань, Казан. гос. ун-т, 2009. – С. 27-30; Багаудинова Г.А. Человек во фразеологии: антропоцентрический и аксиологический аспекты. Автореф.дисс... док. филол. наук. – Казань, 2007. – 46 с.; Гибатова Г.Ф. Аксиология в языке //Вестник ОГУ 2011. – №2. – (121) /февраль. – С.127-132; Санасева И.В. Аксиологический аспект языковой картины мира в романе Л.Н.Толстого «Война и мир» (дихотомия «добро – зло»). Автореф.дисс...канд. филол. наук. – Калининград, 2007. – 23 с.; Кузнецова Е. Художественная аксиология в романе Ф.М.Достоевского «Идиот». Автореф.дисс... канд. филол. наук. – Магнитогорск, 2009. – 24 с.; Мельничук В.А. Аксиологическая динамика русской лексики (конец XVIII – начало XXI в.). Дисс. канд. филол. наук. СПб, 2017. – 216 с.; Камбаров Ф.С. Баҳо муносабати ва унинг ўзбек тилида ифодаланиши (шакслараро муносабат асосида). Филол. фан. номз. дисс. автореф. – Т., 2008. – 26 б.; Пардаев З. Баҳо категорияси ва унинг фанлараро муносабати. Р.Қўнировнинг илмий мероси ва ўзбек тилшунослиги масалалари. – Самарқанд, 2008. – Б.77-84; Рахматова М. Инглиз, ўзбек ва тожик миллий маданиятида «Ўзалидо» концептининг лисоний хусусиятлари. Филол. фан. бўйича фалсафа док. (PhD)...дисс. – Бухоро, 2019. –189 б.; Маджидова Р.У. Антропоцентрик мақолларнинг аксиологик тадқиқи (Ўзбек ва рус тиллари материаллари асосида). Филол. фан. док. (DSc)... дисс. автореф. – Фарғона, 2020. – 76 б.; Комилова Г.Р. Ўзбек тилидаги мақолларнинг аксиолингвистик таҳлили. Филол. фан. бўйича фалсафа док. (PhD) дисс. – Т., 2022. –167 б.

– the linguistic research history of the politeness category has been categorized into three approaches (Grice or classical approach; discursive (postmodern) approach; sociological approach), and it has been theoretically grounded through scientific analysis. The characteristics of preserving and expressing national culture and spirituality within this category have been academically defined.

– the linguistic research history of the politeness category has been recommended and substantiated based on three approaches (classical, postmodern, and sociological).

– the values and evaluations of attitudes in evolving languages have been classified into positive and negative types, and within the analysis of politeness strategies, pragmatic measurement scales (cost-benefit, voluntariness, obligation scale, power/authority scale, and social distance) have been identified.

– the axiolinguistic characteristics of the politeness category in evolving languages have been identified through the analysis of politeness maxims used in literary texts (tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, sympathy maxim). Through these, the influence of national values on linguistic expressions in communication-related attitudes present in language and culture has been demonstrated.

**The object of the research.** The research has selected units expressing the category of politeness in English and Uzbek languages as the objects of investigation.

**The subject of the research** focuses on constructing maxims that articulate the axiolinguistic characteristics of the politeness category in literary texts of English and Uzbek languages that are interrelated.

**Research methods.** The methods of description, classification, axiolinguistic analysis, systematic analysis and contextual analysis are employed in the research.

**The scientific novelty of the study:**

the linguistic research history of the politeness category has been categorized into three approaches (Grice or classical approach; discursive (postmodern) approach; sociological approach), and it has been theoretically grounded through scientific analysis. The characteristics of preserving and expressing national culture and spirituality within this category have been academically defined;

the linguistic research history of the politeness category has been recommended and substantiated based on three approaches (*classical, postmodern, and sociological*);

the expression of values and value judgements in the contrastive languages has been divided into *positive* and *negative* forms, and pragmatic measurement scales (*cost-benefit, voluntariness, directness scale, power/authority scale, and social distance*) were identified in the process of analyzing politeness strategies.

the axiolinguistic characteristics of the politeness category in evolving languages have been identified through the analysis of politeness maxims used in literary texts (tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, sympathy maxim). Through these, the influence of national

values on linguistic expressions in communication-related attitudes present in language and culture has been demonstrated.

**The practical result of the research is as follows:**

based on the detailed analysis of existing theoretical approaches to the concepts of «politeness» and «politeness category», the conclusions drawn contribute to identifying the axiolinguistic position of linguistic units expressing politeness in both English and Uzbek languages from a scientific perspective;

the research on the politeness category is classified in terms of axiological evaluation and representation of politeness maxims in axiological discourse. This classification is carried out within the verbalization of axiological assessment in the context of politeness research;

the axiolinguistic and comparative analysis of linguistic tools expressing politeness in English and Uzbek languages is conducted using factual materials extracted from literary texts. The distinctive features of these tools, such as their uniqueness in stylistic expression, scholarly authority, the distinctiveness of the national language development stages, are demonstrated through examples;

**The reliability of the research results** is ensured by the clarity of the identified conclusions, the alignment of findings with the methodology and methods, the appropriateness of addressing issues within the specific field, the fulfillment of outlined tasks, the theoretical basis of linguistic evidence, and the comparative-theoretical approaches utilized in resolving cases of protection and practical application.

**Scientific and practical significance of research results.** The scientific significance of the research results is highlighted in addressing axiolinguistic issues such as values theory, language, thought, culture, and the representation of values in language. It is emphasized that the scientific mission of the research is to contribute to the resolution of axiolinguistic issues, including the development of new approaches in revealing the unique aspects of evolving languages.

The practical importance of the research results is explained in their applicability to the teaching of various subjects and specialized courses such as «Theoretical Aspects of the Studied Language», «Comparative Linguistics», «Integration of Language Skills», and «Cultural Communication in Teaching Foreign Language». In summary, the research not only contributes to the theoretical understanding of axiolinguistic issues but also provides practical insights that can be utilized in the teaching of specific subjects and courses.

**Implementation of research results.**

Results obtained based on the axiolinguistic analysis of the category of «politeness» in English and Uzbek languages are summarized in the following works:

scientific conclusions regarding the terminological concepts, historical developments, axiological orientations, and evaluation trends of happiness were utilized in a research project conducted at Mirzo Ulugbek National University of Uzbekistan by the Ministry of Innovative Development of the Republic of Uzbekistan during the years 2021-2022. The project, identified as A – OT – 2021-

419, focused on creating an electronic platform for improving the professional competence of English teachers in state and non-state secondary schools as part of an innovative research initiative within the scope of "Public and Private Secondary School English Teachers Professional Competence Enhancement Course (Pre-schoolPDP)". (Notification No. 04/11-3701 dated 15.06.2023 of the National University of Uzbekistan named after Mirzo Ulugbek). As a result, it was observed that English language teachers gained significant importance in effectively incorporating lexical units into their speech;

scientific findings derived from the practical research project conducted at Mirzo Ulugbek National University of Uzbekistan from 2018 to 2020 under the project number PZ – 201709134, titled «Evaluation of the Quality and Trends of Teaching English Philology», sponsored by the Ministry of Innovative Development of the Republic of Uzbekistan, were employed (Notification No. 04/11-4196 dated 08.07.2023 of the National University of Uzbekistan named after Mirzo Ulugbek). As a result, the research project contributed to the implementation of a program focused on assessing the quality of teaching English philology, specifically evaluating the axiological representation of the happiness category (positive and negative evaluations) in the evolving languages.

The conclusions and recommendations on the relationship between the linguistic expression of national values in the artistic texts of the languages under consideration and the communicative values existing in language and culture, obtained through the classification of hospitality maximums used in them, were used in the implementation of state grant project No. 1 on the topic «Guarantee of Friendship and Peace» carried out from June 20 to December 20, 2022 (Notification No. 48 dated 25.10.2023 of the Branch of the Tajik National-Cultural Center in Fergana Region).

The axiological evaluation principles of the happiness category expressed in English and Uzbek were utilized in the development of scenarios for broadcasting programs such as «Bedorlik» (Prosperity), «Ijod zavqi» (Inspiration of Creativity), «Ta'lim va taraqqiyot» (Education and Progress), and «Milliy va ma'naviyat» (Nationality and Spirituality) for the Uzbekistan National Television and Radio Company's «O'zbekiston» TV channel in the years 2023-2024. (Notification No. 02-37-16-58 dated 23.10.2023 of the State Institution «O'zbekiston teleradiokanali» of the National Television and Radio Company of Uzbekistan). As a result, the content of these broadcasts has been enriched with the scientific perspectives and findings from the axiological considerations and conclusions.

**Approval of research results.** The results of this research were discussed at 5 international and 5 republican scientific-practical conferences.

**Publication of research results.** 19 scientific works on the topic of the dissertation, including 6 articles in scientific publications recommended for publication of the main results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan, including 1 in the international scientific and 2 in the foreign journals.

**The structure and scope of the dissertation.** The dissertation consists of an introduction, three main chapters, a conclusion and a list of used literature, the total volume of which is 155 pages.

## MAIN CONTENT OF THE DISSERTATION

In the introductory part of the dissertation, information is provided about the relevance and necessity of the dissertation topic, its conformity to the priority directions of the development of science and technology in the republic, the connection of scientific research with the scientific research works carried out by the higher educational institution, the completion of the dissertation, the degree of understanding the problem, its goals and objectives, the object and subject of research, scientific novelty, practical results, and their reliability, scientific and practical significance, application in practice, testing the research results, the number of published works, and information about the structure of the dissertation are presented.

The first chapter of the dissertation is called «Study of the category of politeness as an object of linguistic research» and describes the concepts of politeness and the category of politeness. The first part of this chapter is called «Concepts of Politeness and Politeness Category» and it analyzes the interpretations of this category and explanations in dictionaries.

In many encyclopedic dictionaries of linguistics, the term politeness is explained broadly and narrowly<sup>47</sup>. For example, in the «Dictionary on Ethics» by A.A. Guseyn and I.S. Konal, «politeness» is defined as “an ethical quality describing the kindness of a person’s character, a daily ethical-norm of respect for people”.

The term «politeness» was initially used as an attribute in the educational literature of Western Europe in the 16th century. In European culture, the concept of «politeness» was developed based on Christian education, shaped in accordance with special created moral-normative rules, or etiquette rules. The cultural rays of etiquette are directed towards the system of conditional (religious) ceremonial practices, where the form of politeness plays a fundamental role in adhering to them.

In encyclopedic dictionaries related to linguistics, the term «verbal etiquette» (речевой этикет) is also extensively explained with a wide range of meanings<sup>48</sup>. It is evident that verbal etiquette is used in various social situations, often in a structured form. These are referred to as forms of verbal etiquette. In the East, particular attention has long been paid to the culture of speech and conversation. The power of speech and its strength have always been highly valued in the East, being in the attention of scholars and philosophers. In ancient Eastern cultures, verbal etiquette has been referred to as «speech manners» and «word manners»<sup>49</sup>.

<sup>47</sup> Костомаров В.Г. Русский речевой этикет // Русский язык за рубежом, 1967. – №1. – С. 56-62.

<sup>48</sup> Лингвистический энциклопедический словарь / гл. ред. В. Н. Ярэва. – 2-е изд., доп. – М.: Большая Рос. энцикл., 2002. – С. 413.

<sup>49</sup> Кодирова М.Т. Турли тизимли тилларда мурожаатнинг коммуникатив-прагматик аспекти (инглиз ва ўзбек тиллари материали асосида): Филол. фан. номз. ... дисс. – Термиз, 2021. – Б.16.

In T.V. Jeribilo's «Dictionary of Linguistic Terms» (Словарь лингвистических терминов), «politeness» is defined as a category expressed as part of the system of personal pronouns<sup>50</sup>, T.V. Matveyeva «Complete Dictionary of Linguistic Terms» (Полный словарь лингвистических терминов) in his book, «politeness is the observance of the rules of correct behavior of people in society, good manners, respect, correctness in mutual relations»<sup>51</sup>.

According to the «Annotated Dictionary of the Uzbek Language»<sup>52</sup>, politeness means treating someone well. Its opposite concepts are *rudeness and lack of culture*<sup>53</sup>. This definition means distinguishing certain features to classify the event into one or another category. Linguists distinguish between lexical and grammatical categories as well as communicative categories. «Communicative category includes information most necessary for communicative awareness and generalized communication»<sup>54</sup>.

Communicative category is a category of speech communication that is a set of attitudes and rules of speech behavior in a certain society, participates in the organization or regulation of the communicative process. The communicative category has a certain structure (linear, area, three-dimensional), a specific communicative content and various linguistic and speech, including non-verbal means of expressing this content<sup>55</sup>.

Politeness as a universal communicative category is a system of nationally specific behavioral strategies aimed at harmonious, conflict-free communication and meeting the partner's expectations. N.I. Formanovskaya considers this category to be «a moral category between people, and it is reflected in language, and it must be studied in linguistics»<sup>56</sup>. Thus, the implementation of polite communication includes two needs:

1. Negative self-respect needs.
2. Positive self-respect needs.

The second part of the first chapter is called «From the history of the linguistic study of the category of politeness» and it researches the process of the entry of this category into linguistics.

In history, the role of the ruling class changed as a result of middle-class people trying to be like upper-class people, and their manners and behavior in society became an example for everyone. This is also reflected in their speaking activity.

<sup>50</sup> Жеребило Т.В. Словарь лингвистических терминов. Изд. 5-е, испр. и доп. – Назрань: ООО «Пилигрим», 2010. – С.56.

<sup>51</sup> Матвеева Т.В. Полный словарь лингвистических терминов. – Ростов н / Д: Феникс, 2010. – С. 51.

<sup>52</sup> Ўзбек тилининг изоҳли луғати. I жилд. – Тошкент: Ўзбекистон миллий энциклопедияси, 2006. – 432 б.

<sup>53</sup> Колесников Н.П. Словарь антонимов русского языка. – Тбилиси: Издательство Тбилисского университета, 1972. – С. 54.

<sup>54</sup> Шаманова М.В. Коммуникативная категория в языковом сознании: дис. док. филол. наук. – Воронеж, 2009. – С.16.

<sup>55</sup> Захарова Е.П. Коммуникативная категория чужности и её роль в организации речевого общения // Вопросы стилистики: межвуз. сб. науч. тр. – Саратов: Издво Саратов. ун-та, 1998. – С. 87.

<sup>56</sup> Формановская Н.И. Речевой этикет и культура общения [Текст] / Н.И. Формановская. – М.: ЭКСМО, 1989. – 150 с.

The spread of certain aesthetic, intellectual tastes and civilizational values among the representatives of the middle class changed the social structure of society, strengthened it and served to bring all layers closer together. In maintaining the balance and stability of social relations in society, the idea of mutual obligations, that is, understanding that each person has a duty to society and obligations to other people, was very important. It was this necessity that brought out the connection with the need to research the axiolinguistic nature of the category of politeness in speech.

Therefore, in order to study the category of politeness from an axiolinguistic point of view, it was based on the theory of periodization of the history of linguistic research of this category. The periodization of the history of the linguistic study of the politeness category<sup>57</sup> is as follows:

1. Grice or classical approach stage.
2. Discursive (postmodern) approach stage.
3. Sociological approach stage.

The first stage is called the Grice stage or the classical approach. This stage initially includes works based on the basic rules of the linguistic philosophy of P. Grice, J. Leech and J. Austin. This stage corresponds to the period of R. Lakoff, P. Brown and S. Levinson, who conducted research in the second half of the 20th century. They define politeness as «a form of good manners developed in society» and emphasize that people should learn politeness in order to reduce conflicts in their interactions. Representatives of this approach tried to analyze the politeness category pragmatically.

The second stage is called the stage of the discursive (postmodern) direction of studying the phenomenon of linguistic politeness. The philosophical teaching of postmodernism forms the concept of irony in semiotics<sup>58</sup>. The basis of this stage covers the theories of scientists such as P. Brown and S. Levinson<sup>59</sup>, J. Leech<sup>60</sup>.

It should be noted that the approach to politeness from a discursive (postmodern) point of view appeared in the form of the reaction of many linguists to the various shortcomings of the «Universal politeness theory» identified by P. Brown and S. Levinson in the early 90s of the XX century.

The third phase is related to the turn in the study of linguistic politeness in the sociological (interactional) approach that has literally been observed in the last few years. In contrast to classical politeness theories and the discursive approach, the sociological (interactive) approach assumes the analysis of politeness as a social practice. In addition, the complex nature of language today requires comprehensive interdisciplinary study. As a result of the interaction of axiology and linguistics, a

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<sup>57</sup> Леонтьев В.В. Лингвистическая (не)вежливость: к проблеме содержания категории. Экология языка и коммуникативная практика. 2016. № 1. С.73

<sup>58</sup> Куронов Д, Мамежонов З, Шералиева М. Адабиётшунослик лугати / ф.ф.д. Д.Куроновнинг умумий тахрири остида. - Тошкент: Akademnashr, 2010 йил. - Б. 227

<sup>59</sup> Brown P., Levinson S. Politeness: Some Universals in Language Usage. 2nd ed. Cambridge: CUP, 1987. 348 p.

<sup>60</sup> Leech G. Principles of Pragmatics. - L.: Longman, 1983. - 250 p.

new science - axiolinguistics - was appeared, and it became possible to develop axiolinguistic research in the language.

The third part of the first chapter is devoted to the coverage of «Axiolinguistic approach to the study of politeness category».

The word axiology etymologically means the ancient language traditions that founded the language of science, and its origin goes back to the ancient Greek language. Axiology means the Greek ἀξιόλογος - valuable, meaningful, significant and λόγος - word, concept, term, meaning, teaching<sup>61</sup>.

Axiology is a philosophical doctrine about the material, cultural, spiritual, moral and psychological values of an individual, community, society, their relationship with the world of realities, changes in the values and normative system, and the process of historical development<sup>62</sup>. In the «National Encyclopedia of Uzbekistan» axiology is defined as follows: «Axiology is Greek. Axia means expensive, value, and logic means science, that is, the science of values»<sup>63</sup>.

Before, axiology was based mainly on a static approach, which was concerned with determining the essence of values, classifying them into types, systematizing and analyzing them, confirming «eternal» values and value absolutes<sup>64</sup>. Axiology entered scientific consumption through psychology (Uznadze), sociology (V.A. Yadov and his school), culturology (S.S. Averinsev, A.Y. Gurevich, G.S. Knabe, A.M. Pyatigorsky, G.S. Pomerantsev, etc.). However, it is correct to start counting these names with P.A. Florensky, N.O. Lonskoy, N.A. Berdyaev, B.P. Vysheslavsev, M.M. Bakhtin, A.F. Losev. We can find sources of modern science in the works of these scientists. Axiology has been studied as an object of scientific research in our country since the 90s of the last century.

Axiological features play an important role in the study of the «politeness» category, therefore information is provided about emotional and rational types of axiological «evaluation». By this, levels of axiological assessment such as weak, average and intensive are distinguished in polite speech. It should also be noted that the terms «value, appreciation, and worth» are not used in the same sense.

The meaning of the assessment is formed on the basis of objective and subjective relations, that is, if the speaker (subject) is affected by the object or has a desire to express his attitude to it, he expresses his opinion. As a result, a value relationship emerges. The sign of the assessment depends on the object, and on this basis one of the *positive*, *negative* and *neutral* relations is clarified. The more a positive or negative evaluation moves away from a lexeme with a neutral meaning, the more positive and negative meanings become stronger. In this view, the grading feature is clearly visible in the process of giving a positive or negative assessment to the object. This is reflected in the category of politeness in oral speech. For example: *Bobur kamariga osilgan qindan kichkina qalamtarosh oldiyu, o'sha tugmani ipidan qirqib olib, qizchasiga berdi: — Lekin yo'qotma. Bu qush — Humo. Ilohim senga baxt keltirsin. Gulbadan quvonib va hayajonlanib: —*

<sup>61</sup> Словарь философских терминов / Науч. ред. В.Г. Кузнецов. – М.: ИНФРА-М, 2007. С. 4-6.

<sup>62</sup> Калджаспирова Г.М. Педагогик дугат. – М., 2000.

<sup>63</sup> Ўзбек миллий энциклопедияси. А харфи. – Тошкент: Давлат илмий нашриёти, 2005. – Б. 271.

<sup>64</sup> Ивин А.А. Аксиология. Научное издание. – М.: Высшая школа, 2006. — 390 с.

*Rahmat, hazrati oliylari*. — *dedi-yu, lekin jumlaning oxirini uncha kelishtirolmadi.* (*Primqul Qodirov. Yulduzli tunlar.*) In this sentence, the words *Rahmat, hazrati oliylari*. show the speaker's politeness as well as giving a positive assessment.

Analysis of cultural values based on the category of politeness reveals reserve similarities and differences in value models of different cultural groups. Also, the cultural values reflected in the category of politeness form hidden (implicit) standards in speech, through which the appropriateness or inappropriateness of speech behavior in certain communicative episodes is evaluated.

The second chapter of the dissertation is called «**The axiolinguistic evaluation classification of the politeness category in English and Uzbek languages**» and its first chapter is aimed at revealing «Representation of politeness category's maxims in the axiolinguistic evaluation». In this chapter, the representation of maxims in the axiolinguistic evaluation of the politeness category, the verbalization of positive and negative evaluation of maxims of the politeness category are discussed.

The axiological approach to the study of linguistic sign semantics in linguistics did not appear by chance. This approach requires looking at the axiological assessment of linguistic phenomena<sup>65</sup> as a language category, determining its relations with other linguistic categories, determining the means of expression of assessment<sup>66</sup>, showing the role of connotative and denotative content in the expression of evaluation<sup>67</sup> and develops around similar problems.

In linguistics, the study of the semantics of linguistic signs did not arise from axiological medical disease. This requires the management of its relations with other linguistic categories, the control of its relations with other linguistic categories, the development and display of movement in the expression of movement.

It has a level of human values, which is reflected in the scale of axiological support. The rating scale allows you to get the idea of dynamics (transmission / decrease of the sign), objective or subjective property, according to it, the possibility of the situation - norm or standard. It is due to the characteristic movement of the evaluation expression along the scale. This movement occurs in «+» (plus) and «-» (minus), i.e., the strengthening or weakening of the «good / bad» sign. Therefore, we believe that in order to solve these problems, there is a need to study the representation of maxims for the politeness category.

What is the meaning of the word maxim here? a question arises. «The Concise Oxford Dictionary of Literary Terms» defines the word maxim as follows: «Maxima is a short and memorable statement of a general principle<sup>68</sup>».

<sup>65</sup> Арутюнова Н.Д. Типы языковых значений: Оценка. Событие. Факт / Н.Д. Арутюнова. – М.: Наука, 1988. – 341 с.

<sup>66</sup> Вольф Е.М. Функциональная семантика оценки / Е.М. Вольф. –2-е изд. доп. – М.: Едиториал УРСС, 2002. – 280 с.

<sup>67</sup> Цоллер В.Н. Соотношение категорий экспрессивности, эмотивности и опеночности в структуре лексического значения // Науч. ведомости Белорус. гос. ун-та, 1998. – № 2 – С. 43-54.

<sup>68</sup> The Concise Oxford Dictionary of Literary Terms. Published in the United States by Oxford University Press Inc. – NewYork (C): Chris Baldick, 2001. – P.149.

According to J. Leech, the category of politeness that consists of maxims that can be minimized (the first submaxim) and the maximization of benefits (the second submaxim)<sup>69</sup> promotes the success of communication and refers to moral standards such maxims include:

1) **Tact Maxim** (observing the limits of personal speech interests): ing.: — *Please, won't you sit down?* (Og'zaki nutqdan); o'zb.: — *Iltimos, o'tiring, Rustam aka!* (Ў. Хошимов. Тушда кечган умрлар);

2) **Generosity Maxim** (maintaining equality positions in communication): ing.: — *You must come and dinner with us.* (Og'zaki nutqdan); o'zb.: — *Bugun man tug'ildim, — dedi u qop-qora ko'zlarini pirlpiratib jilmayarkan. — Iya, yubilyab ekansan-da, shoshmay tur-chi, hozir ...—Uydan bir hovuch konfet olib chiqdim. — Mana, o'rtloqlaring bilan ye.* (O'tkir Hoshimov. Dunyoning ishlari);

3. **Approbation Maxim** (positive attitude towards the interlocutor's position): ing.: «*She must come here, of course, papa*», said *Patience*, as she handed the letter to *Clarissa*. «*Yes, she must come here*», said *Sir Thomas*. *But I mean, to stay, —for always. Yes, — to stay for always.* (Anthony Trollope. *Ralph The Heir*) o'zb.: — *Bolam, qaysi ona farzandiga yomon bo'lsin deydi? Shuncha yil qiynalib o'qiding, endi rohatini ham ko'rgin deyman-da, —bir oz bosildi Oynisa xola. — To'g'ri aytasiz. Meniyam niyatim shu.* (Г.Раззокова. *Адашганлар*);

4. **Modesty Maxim** (control of self-esteem, its realistic presentation): ing.: — *Please accept this small gift as prize of your achievement.* (Tabrik nutqida); o'zb.: — *Kishilar mubolag'a qilg'andek menda iste'dod yo'q, — dedi Anvar yerga qarag'an holda* (A. Qodiriy. *Mehrobdan chayon*);

5. **Agreement Maxim** (focus on compromise): ing.: «*Oh, Ralph!*», «*That's what they tell me. I haven't been there. I shall come and look at her, you know*». «*Of course, you will*». (Anthony Trollope. *Ralph The Heir*); o'zb.: — *Albatta-ku-ya, lekin men hali bilmayman-ku, poytaxtning yaxshilig'i bor. Ko'ramiz, balki yaxshidir-da* (A. Чўлпон. *Ҳикоялар*);

6. **Sympathy Maxim** (expressing a benevolent attitude towards the interlocutor and his position): ing.: *I can't let you stay till they come; they'd be the death of me. Dear me, said the old gentleman, I'm very sorry to hear that. How long may I stay?* (John Ruskin. *The king of the golden river*); o'zb.: — *Yig'lama, azizim, — deb yolvordi. — Yaratgan egamning xohishi shuldur* (O. Ёқубов. *Улғубек хазинаси*).

The second part of the second chapter is devoted to «Verbalization of the positive evaluation of maxims of the politeness category».

In order to deeply analyze the signs of positive politeness of speech, we will consider the features of the speech act of «congratulation» in the English and Uzbek languages as an example of the axiolinguistic use of the verbs *congratulate* and *-tabriklamaq*.

In Uzbek, to refer to congratulatory speech, the active verbs *tabriklamaq* and *muborakbod etmoq* are often used, and in English, *congratulate* is often used. Therefore, we found it necessary to dwell on their analysis below.

<sup>69</sup> Leech G. N. *Principles of Pragmatics*/ G. N. Leech. — London-New York: Longman, 1983. — 250 p.

The word «**Congratulate**» comes from the Latin word «gratus» and means «pleasant, pleased». This verb is used in relation to personal achievements, success or special events, for example: «I congratulate you on winning the competition» or «Congratulations on your promotion».

However, for regular events such as birthdays or holidays, this verb is not used.

In order to increase politeness in the use of this verb, in English, the additions such as «heartily», «sincerely», «warmly» are often used, for example: «I heartily congratulate you on your success» or «We warmly congratulate you on your new baby». This helps to express deep respect and sincere wishes to the interlocutor.

In Uzbek, verbs like *tabrikلامoq*, *tabrik qilmoq*, *qutlamoq*, *muborakbod etmoq* are used for greetings. Of these:

the verb *qutlamoq* is derived from the noun *qut*, which means «happiness», «wealth» in the old Uzbek language, with the formative suffix *-la*; later the vowel *a* changed to the vowel *â*: *qut+la= qutla- > qutlâ*<sup>70</sup>;

The third part of the second chapter consists of covering «The verbalization of negative evaluation of politeness category maxims». We considered it appropriate to base on the «politeness strategy» in the research of the negative evaluation of the politeness category, and we tried to reveal the negative evaluation through the features of the use of negative politeness in speech.

Distant strategies are characterized, first of all: «dangerous» speech acts or «face threatening speech acts» (Face Threatening Act - FTA), that is, actions that affect the interests of the receiver. Examples include orders, requests, advice, threats, and warnings. We have named the most basic ones, summarizing the strategies that mean negative politeness or distant politeness, focusing on distance strategies in detail below.

**1. Be conventionally indirect.** In general, when information is requested in a formal communication, the question is not asked directly, but through a question about the receiver's ability to obtain the necessary information. For example, in conversation in Uzbek, in appropriate situations, the question is usually asked directly:

– *Sizning ismingiz? / Ismingiz nima? Qayerdan qo'ng'iroq qilyapsiz?*

*Solishtiring:*

*Will the library be open this Sunday? (Kutubxona yakshanba kuni ochiq bo'ladimi?)*

*Could you tell me if the library will be open this Sunday?*

English people avoid being formal when expressing their opinions, they prefer not to express it directly, not to say a definite yes/no. Often, they subject their statements using tools such as *I think, I guess, I suppose, maybe, probably, perhaps*, etc.

**2. Asking questions and turning a direct sentence into an indirect sentence (Question, hedge).** This strategy is directly related to the previous one,

<sup>70</sup> Раҳмагуллаев Ш. Ўзбек тилининг этимологик лугати (туркий сўзлар). – Тошкент: Университет, 2000. – Б.580.

because a general question turns a direct sentence into an indirect one. Interrogative constructions are the most commonly used tools for expressing requests, suggestions, advice: *Could you tell me how to get to the station?* – *Bekatga qanday borishni ayta olasizmi?*; *Would you mind giving me that book?* – *O'sha kitobni menga bera olasizmi?* – *O'sha kitobni menga berishga qarshi emasmisiz?*

Observations have shown that negation aimed at the listener expresses the opinion more firmly and clearly (when expressing an opinion), increases the level of pressure on the interlocutor («advice» in the speech act).

**3. Give N the option not to do the act. Here's an example to illustrate this strategy:** ing.: *It would be nice to have tea together, but I am sure you are very busy*<sup>71</sup>. (o'zb.: *Birga choy ichish yaxshi bo'lardi, lekin ishonchim komilki, siz juda band ekansiz*). This example can also be related to the strategy of being a pessimist.

The examples showed that the most common way to implement this strategy is interrogative sentences, which are widely used in speech acts of encouragement: – *Would you like to read?*

**4. Make minimal assumptions about the recipient's wants,** in other words, doubt the recipient's ability or willingness to perform the action. P. Brown and S. Levinson explain this strategy as follows: not based on the ability and desire of the listener to perform the action, but on the contrary, on the basis of his unwillingness to perform it istamasligidan («*Don't assume H is able, willing to do A*», *assume he is not likely to do A*)<sup>72</sup>. In other words, the addressee's desire about the desire to perform the proposed action.

**5. Being a pessimist.** The speaker doubts the appropriateness of the action, thereby reducing the level of impact on it and, if necessary, helps to refuse to perform this action.

*Doubt I don't suppose, you'd know the time, would you?* or *I don't suppose you could collect my books for me, could you?* as in examples, the meanings of doubt, assumption, unreality can be expressed not only clearly, but also with the help of lexical and grammatical means.

**6. Dissociate S, H from the discourse.** This strategy is widely used in English communication and plays a very important role. Who is emphasized in the statement depends on the speech act. English interlocutors structure audience-directed information as follows, meaning there is no speaker: *Are you interested in coming? Why don't you come?*

An Uzbek speaker asked, «*Elektr drellingizni olib tursam bo'ladimi?*» and «*Menga elektr drellingizni berib tura olasizmi?*» or «*Unga ma'lumot qoldira olamanmi?*» and «*Unga ma'lumot bera olasizmi?*» It is unlikely that he will notice the difference between the two, because this strategy is not typical for Uzbek communication.

<sup>71</sup> Scollon Ron, Suzanne Scollon. *Intercultural Communication: A Discourse Approach*. Second Edition. – Oxford: Blackwell Publishers Ltd., 2001. – P.51.

<sup>72</sup> Brown Penelope and Stephen C. Levinson. *Politeness: Some universals in language usage*. – Cambridge: Cambridge University Press, 1987. – P.146.

**7. State the FTA as a general rule.** This strategy is directly related to the previous one and also aims to remove the receiver from the situation or to distance him as much as possible from the pragmatically motivated action:

*No unauthorized persons are allowed beyond this point (in the museum).*

*Seats are not for feet (in a subway car).*

The speaker reduces the directivity of his speech by presenting the action that prompts the listener not as his personal demand, but as a universally accepted norm, because in this both the speaker and the listener also moves away from the action.

**8. Apologize.** P. Brown and S. Levinson consider apology to be a negative politeness strategy<sup>73</sup> and there is no doubt about it, because by apologizing, the speaker recognizes the evidence of intrusion into the forbidden territory, the independent territory of the interlocutor, and from this (or this oppression) from the intention to increase) regrets: *Excuse me, but...*

*I'm sorry to bother you. I hope you'll forgive me if... Please forgive me if. Would you forgive me. I beg your indulgence...*

These strategies (tactics) are implemented using tools called external modality<sup>74</sup>.

**9. Use family names and titles.** Negative politeness involves expressing oneself appropriately in terms of social distance and respecting status differences, for example, using title + surname when addressing superiors or older people we do not know well. Usually, the expression of title + surnames is characteristic of nouns. In our opinion, nouns are also units that represent politeness.

Politeness in English and Uzbek has different directions: in English, politeness is addressed to the addressee (to be polite means to be considerate of others), it is directed to the interlocutor and performs a great communicative function; Uzbek politeness is more limited to the topic (to be polite means to follow the rules of etiquette) and carries a great moral burden.

The third chapter of the study is called «**Axiolinguistic cross-analysis of linguistic units representing of politeness category in English and Uzbek literary texts**» and the first part of the chapter reflects «The means of implementing politeness and types of content in the text». In this chapter, the means of implementing politeness and the content categories of the text will be shown. The maxims of politeness category reflected in the works of art in English and Uzbek languages are analyzed.

As a special type of the process of writing a literary text politeness to the text, politeness corresponds to the words of the author. connects It should be emphasized that the role of translation in revealing the axiological nature of politeness in the text is also important. Recently, translators have also started to show interest in axiology<sup>75</sup>. The object of study of axiological translation studies is

<sup>73</sup> Brown P., Levinson S.D. Politeness: Some Universals in Language Usage. – Cambridge: Cambridge University Press, 1987. – P.186-189.

<sup>74</sup> House J., Kasper G. Politeness markers in English and German // F. Coulmas (ed.), 1981. – P. 157-185.

<sup>75</sup> Карпузина, В.Н. Аксиологические стратегии текстопорождения и интерпретации текста. – Барнаул: Изд-во Алт. унта, 2008. – 141 с; Игнатович М.В. Перевод культурно-специфических интертекстуальных

the quality of text translation, and it consists of high translation. Therefore, among the axiological problems of translation, the following were distinguished:

1) determination of axiological parameters descriptive of the quality of text translation;

2) the process of symmetry/asymmetry of languages and cultures, interdependence of inter-language and inter-cultural interactions in achieving high-quality translation.

3) to describe harmonic translation as axiologically dominant and determine its place among other criteria;

4) determining the role of subjective/objective factors in the evaluation of translation qualities;

5) review the hidden/explicit, discursive/non-discursive, linguistic/communicative-functional features of high-quality text translation.

V.N. Karpukhina evaluates the translated text using such axiological parameters: 1) «preserving/changing the structure of the source text»; 2) «preserving/changing the pragmatic authority of the source text».

Translating politeness requires an approach to this phenomenon through complex interpretation. The translator should be well aware of these parameters. This process predetermines the translator's task of achieving a high-quality translated text that ensures successful communication. Let's analyze a few examples:

1) Ing.: «*It's a lady's voice, a fine lady's*» Mr. Higginbotham, who had called him, jeered. (Martin Eden. Jack London.)

o'zb.: – *Seni bir xonim so'rayapti. Ovozidan asilzoda xonimga o'xshaydi, – dedi istehzo bilan mister Xigginbotam.* (Martin Iden. Jek London.)

In this sentence, the translator relied on his linguistic politeness, i.e. translated «a lady's voice» as «a lady's voice» instead of «a lady's voice», although in English it is used as noblewoman/aristocrat lady/gentlewoman.

2) ing.: – «We have other plans for you, Ruth, dear, your father and I...» (Martin Eden/ Jack London.) o'zb.: – *Ruf, tasaddug'im, otang ikkovimizning sen to'g'ringda boshqa rejalarimiz bor...* (Martin Iden/Jek London.)

In this sentence, the translator clearly showed that the politeness category of the Uzbek language is rich in axiological aspects. After all, the word “dear” in English is translated as «esteemed, dear, respectable, respectable», but in this sentence it is performed in a «casual» way.

In other words, the translator's linguistic competence should be expanded to the category of politeness, which forms the appropriate translation education and

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включений: телео-аксиологический подход (на материале романов Терри Пратчетта). - <http://cyberleninka.ru/article/n/perevod-kulturospetsifichnyh-intertekstualnyh-vklyucheniyy-teleo-aksiologicheskoy-podhod-na-materiale-romanov-terri-pratchetta>; Иванова О.А., Криворучко А.И., Погорелая Н.Г. аксиологическая парадигма перевода: к вопросу о субъективных и объективных критериях оценки качества перевода // Современные проблемы науки и образования. – 2015. – № 1-1; URL: <http://www.science-education.ru/article/view?id=19527>; Криворучко А.И. Аксиологические параметры переводческой деятельности. // Вестник ПНИПУ. Проблемы языкознания и педагогики. 2015. №3 (13). URL: <https://cyberleninka.ru/article/n/aksiologicheskie-parametry-perevodcheskoy-deyatelnosti>.

prepares the conditions for the integration of the translated texts into the receptive linguistic and axiological environment.

The means of polite expression are involved in the implementation of the following categories of the text: harmony, continuum, articulation, synsemantism, informativeness, modality of subjective assessment and integration. As language signs, means of politeness perform a text-forming function, but their semiotic effect on the text is multifaceted. Pragmatic functions of politeness tools are directly addressed. From this point of view, the pragmatic functions of means of politeness are divided into neutral, reinforcing and stimulating types.

In order to analyze such linguistic features, in this part of the study, we selected several works of English writers, including the novel «The Perks of being a wallflower» by Stephen Chbosky, and collected several readings of the work carefully and related to the study. We studied important words and sentences. In the analysis of the problem, we were based on the theory of J. Leech and found out that six maxims of the principles of politeness are used in the work.

In the second part of the third chapter, it is aimed to analyze «Maxims of politeness category in English literature».

Based on the 6 maxims of J. Leech's principles, we analyzed the politeness category from an axiolinguistic point of view in the novel «The Perks of Being a Wallflower» by the English writer Stephen Chbosky.

We will analyze these maxims below.

**1. Tact maxim.** In this maxim, in the expression of courtesy through values, the speaker "minimizes the expression of trust that causes loss to others, but maximizes the expression of trust that benefits others"<sup>76</sup>.

*I felt so bad. I didn't know what was going on. Mom was trying to be really nice because when I get like this she is one that tries real hard to keep things calm. "I'm sorry, Mom"*

*«No. Don't be sorry. You want to get a nice present for your father. That's a good thing».*

In the above-mentioned 2 sentences, in response to the speaker's sentence *«I felt so sad»*, the listener says *«No. Don't be sorry. You want to get a nice present for your father. That's a good thing»*, trying to reduce her sadness.

**2. Generosity maxim.** J. Leech in his book «Principles of Pragmatics» states the maxim of generosity as «minimizing the expression of costs to others, and maximizing the expression of benefits to others»<sup>77</sup>. *I looked around, and I saw that Sam and Patrick had left with Brad. That's when Bob started passing around food.*

*«Would you like a brownie?»*

*«Yes, thank you».*

*I was actually quite hungry because normally Sam and Patrick take me to the Big Boy after the football games and I guess I was used to it by now.*

In this sentence, Bob reduces his utility because he has to share the chocolates with Charlie. This statement corresponds to the maxim of generosity. Maxim of

<sup>76</sup> Leech G. Principles of Pragmatics. – New York: Oxford university press, 2014. – P.34.

<sup>77</sup> Leech G. Principles of Pragmatics. – P.35.

generosity occurs when the speaker maximizes harm to himself and minimizes benefit. Shows the speaker's solidarity with the listener. So, the speaker also uses harmony with the listener. Therefore, the speaker also uses the scale of unity in his speech. In the above sentence, by applying the principle of decency, especially the maxim of generosity, the pleasantness scale of the listener increases.

**3. Approbation maxim.** In J. Leech's book «Principles of Pragmatics» the maxim of approval «minimizes the expression of beliefs that hate others; expresses the faith that expresses the approval of others to the maximum extent»<sup>78</sup>, he explains.

For example, Charlie uses the phrase «*I took the tape, but I felt weird*» to express that his sister's gift is very valuable to him, even though it seems strange to receive it. Charlie's actions correspond to maximization of approval, thereby maximizing praise.

**4. Modesty maxim.** In his theory, J. Leech states that the maxim of humility is «maximizing self-deprecation at the expense of minimizing self-praise»<sup>79</sup>. For example, the sentence «*I'm not a very good dancer*» can be said to use the maxim of humility, because it shows how he wants to be humble.

**5. Agreement maxim** – the maxim of agreement/agreement is «minimizing the disagreement between oneself and others and maximally expressing the agreement between oneself and others»<sup>80</sup>.

For example, between Sam and Charlie, the maxim of agreement/agreement is realized through the sentence «*I said yes because I had never been to a party before*», which expresses Charlie's agreement. His words show the maximum expression of agreement with Sam.

**6. Sympathy maxim.** J. Leech explains this type of maxim as minimizing disgust/dislike towards others and maximizing sympathy for others.

Mr. Vaughn used the word «*regret*» (*a feeling of sadness, repentance, or disappointment over something that has happened or been done*) in his speech, and Michael Expresses sympathy for what happened to Dobson.

As used in the work, the same use of honorific units typical of English culture in formal and informal speech indicates the leadership of the positive face.

In the third part of the third chapter, «Maxims of politeness category in Uzbek literature» are analyzed.

Speaking about the analysis of axiological linguistics, Uzbek linguist Sh.S. Khudaykulova said that «it is in the process of researching works of art that the role of axiological lexicon in the language, which linguistic tools are used to express it, and what kind of phenomena it creates, is the solution to such issues as it will be possible», he notes. In order to analyze such linguistic features and reflect Uzbek values, the works of several Uzbek writers were used in this part of the research. In particular, the collected maxims materials from Utkir Hashimov's «Works of the World» were divided into six types according to J. Leech's theory,

<sup>78</sup> Leech G. Principles of Pragmatics. – P.35.

<sup>79</sup> Leech G. Principles of Pragmatics. – New York: Oxford university press, 2014. – P.35.

<sup>80</sup> Leech G. Principles of Pragmatics. – P.35.

and a detailed description of the values expressing politeness in the language was developed based on the axiological approach through content analysis.

**1. Tact maxim** – *Va alaykum assalom, mullo bo'ling, tasadduq, – deydi Ermon buva salmoqlab. – Jon singlim, bir narsa so'rasam maylimi? Shu yerlikka o'xshaysiz.*

**2. Generosity maxim** – *Iya, yubilyar ekansan-da, shoshmay tur-chi, hozir ... – O'vora bo'lmang, aylanay, – dedi oyim uning qo'lidan ohista tutib.*

**3. Approbation maxim** – *Uyimizniyam, – deydi ma'qullab. O'z uyimizni yaxshi ko'rmasang, yuz qavatli uylarniyam yaxshi ko'rolmaysan. – To'g'ri aytasiz!*

**4. Modesty maxim** – *Endi, ukam, biz bir po'ristoy odammiz. Bunaqa qonunlarni tushunmasak, bu yoqda bolalar sovuqda qoldi. – Qo'ying-e, nima, men payg'ambar bo'pmanmi? Jahl ustida aytgan bo'lsam, ming marta qaytib oldim, o'rgilay!*

**5. Agreement maxim** – *Mayli, o'g'lim. O'sha yulduz seniki. Anovi to'rtinchisi – meniki. – Xo'p, ko'zingni yumib yotgin-da, eshit... Bir bor ekan, bir yo'q ekan, qadim-qadim zamonda...*

**6. Sympathy maxim** – *Aynoni-ya! – dedi ovozi titrab. – Hech nima qilmaydi. Hali shundoq yigit bo'lasanki, sen ko'rganni hech kim ko'rmaydi, bolam! – Albatta, sizga og'ir, – dedi oyim ovozi titrab.*

In our opinion, the analysis of the maxims of the politeness category should be based on the theory of J. Leech and classified on the basis of the theory of politeness strategies proposed by P. Brown and S. Levinson.

In the axiological analysis of linguistic tools representing the category of politeness in literary texts, it is important to use pragmatic-measurement scales: cost-benefit scale, volitional scale, indirectness scale, power/authority scale and social distance scale.

Axiological analysis of linguistic tools representing the category of politeness in literary texts showed that politeness is useful not only in everyday life, but also in written communication in works of art. Politeness principles help language learners understand how to communicate well in their lives.

## CONCLUSION

To investigate the axiolinguistic characteristics of the politeness category in English and Uzbek languages, to systematize scientific approaches related to the topic, and to conduct a detailed theoretical analysis based on collected factual materials, the following conclusions were drawn:

1. The concepts of «*politeness*» and «*politeness category*» are complex and multifaceted. Politeness, primarily, involves cultural values that influence societal and cultural norms, establishing communicative expectations for interlocutors. The politeness category is the most significant communicative category, representing a specific system of communication strategies tailored to achieve respectful and conflict-free communication, with a unique system designed for each culture.

2. The research results allow introducing the concept of «value» into the linguistic field and demonstrate the axiological potential of the politeness category, primarily verbalized through axiological terms in human language and represented as evaluative expressions of cultural values. The institutional characteristics of politeness introduce a specific way of understanding verbalized values and help in selecting the most suitable speech tools, considering the specific range of expressions, lexical range, and expressive tools of the language.

3. The research into the linguistic history of the politeness category revealed three stages: 1) *Grice's or classical approach*; 2) *discursive (postmodern) approach*; 3) *sociological approach*. Each stage was systematized and theoretical views of linguists and researchers in linguistics were analyzed at each stage, providing a basis for further theoretical development.

4. The object of axiology, represented by the concepts of «value», «evaluation» and «value judgement» was described through an analysis of their objective and subjective relations, unveiling positive and negative types based on factual materials. Methodologically, the research relied on the theoretical views of P. Braun, S. Levinson, P. Gray, J. Lich, and R. Lakoff.

5. Understanding the politeness category from an axiological perspective requires a comprehensive study, as it involves complex phenomena. This category forms its own parameters in each culture: horizontal and vertical distances within *societal (horizontal)* and *status (vertical)* spheres.

6. In studying politeness from an axiological perspective, the influence of politeness category maxims on understanding speech is significant. The research categorizes these maxims into six types: 1) *tact*; 2) *generosity*; 3) *approbation*; 4) *modesty*; 5) *agreement* and 6) *sympathy*.

7. The politeness category in English and Uzbek languages is oriented in various directions: in English, it is directed towards the addressee (expressing politeness, emphasizing attention to others), serving the interlocutor, and fulfilling a significant communicative function; in Uzbek, it is based on complex speech etiquette and raising the burden of ethical responsibility.

8. English speakers use both positive and negative strategies (*polite and impolite*) with more intensity and obligation compared to Uzbeks. The communicative culture of English speakers primarily emphasizes «being excessively polite is not allowed». That is, showing strict adherence to communicative norms from interlocutors, actively using many linguistic signs of politeness, and, on the other hand, respecting their personal autonomy are considered essential conditions for successful communication.

9. Conversely, politeness in Uzbek culture is valued more in a negative sense; hierarchical values place sincerity, honesty, straightforwardness, and naturalness in higher positions. The communicative orientation of politeness among Uzbeks emphasizes content, while among English speakers, form takes precedence.

10. Politeness orientations help language learners understand effective communication strategies in their lives. Analyzing axiological aspects of linguistic tools expressing the politeness category in literary works from a pragmatic and

evaluative perspective, it is evident that these expressions of politeness are not only beneficial in daily life but also valuable in written communication in literary works. Understanding politeness orientations helps language learners grasp effective communication strategies in their lives.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019.Fil.05.02 ПО ПРИСУЖДЕНИЮ  
УЧЕНЫХ СТЕПЕНЕЙ ПРИ ФЕРГАНСКОМ ГОСУДАРСТВЕННОМ  
УНИВЕРСИТЕТЕ**

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**ФЕРГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ**

**АДАМБОЕВА НАФИСА КОДИРБЕРГАНОВНА**

**АКСИОЛИНГВИСТИЧЕСКИЙ АНАЛИЗ КАТЕГОРИИ  
ВЕЖЛИВОСТИ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ**

**10.00.06 – Сравнительное литературоведение, сравнительное языкознание  
и переводоведение**

**АВТОРЕФЕРАТ  
диссертации доктора философии (PhD) по филологическим наукам**

**Фергана – 2024**

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан под номером B2023.1.PhD/Fil123.

Диссертация выполнена в Ферганском государственном университете.

Автореферат диссертации на трех языках (узбекском, английском, русском (резюме)) размещен на веб-странице Ферганского государственного университета ([www.fdu.uz](http://www.fdu.uz)) и на информационно-образовательном портале «ZiyoNet» ([www.ziyo.net.uz](http://www.ziyo.net.uz)).

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Защита диссертации состоится «2» август 2024 года в «10:00» часов на заседании Научного совета DSc.03/30.12.2019.Fil.05.02 при Ферганском государственном университете. (Адрес: 100151, г. Фергана, ул. Б. Маргинани, 105; тел: (373) 244-57-82;

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ферганского государственного университета (зарегистрирован за номером 355). Адрес: Адрес: 100151, город Фергана, улица Мураббия, 19 дом. Телефон: (+99873) 244-71-28.

Автореферат диссертации разослан «8» июля 2024 года.  
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## **ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))**

**Цель исследования** заключается в выявлении аксиолингвистических особенностей категории вежливости в английском и узбекском языках.

**Объектом исследования** выбраны лексические единицы, выражающие категорию вежливости в английском и узбекском языках.

**Предмет исследования** составляют максимы, выражающие аксиолингвистические особенности категории вежливости в художественных текстах на английском и узбекском языках.

### **Научная новизна исследования:**

теоретически обоснованы этапы периодизации истории лингвистических исследований категории вежливости (грайсовский или классический подход, дискурсивный или постмодернистский подход, социологический подход) и научно описана природа сохранения и проявления национальной культуры и духовности этой категории в представленных единицах;

представлена и теоретически обоснована периодизация истории лингвистических исследований категории вежливости на основе классического, постмодернистского и социологического подходов;

определены прагматические шкалы измерения (шкала затрат-выгод, шкала воли, шкала вежливости, шкала силы/власти и социальная дистанция) в процессе анализа стратегий вежливости, а также выражение ценностей и оценок в сопоставляемых языках разделены на позитивный и негативный типы;

определены аксиолингвистические особенности категории вежливости, путем классификации максим вежливости (максима такта; максима великодушия; максима одобрения; максима скромности; максима согласия; максима симпатии), используемых в художественных текстах сопоставляемых языков и было доказано, что языковое выражение национальных ценностей через них зависит от определенных коммуникативных ценностей в языке и культуре.

### **Внедрение результатов исследований.**

Результаты, полученные на основе аксиологического анализа категории вежливости в английском и узбекском языках, были представлены в следующих исследованиях:

научные выводы о принципах оценивания, терминологические понятия вежливости, исторические факторы их формирования и аксиологические подходы, использовались в рамках инновационного исследовательского проекта № А-ОТ-2021-419 «По созданию электронной платформы для курса повышения профессиональной компетентности учителей английского языка в государственных и негосударственных дошкольных образовательных организациях (Pre-schoolPDP)» полученного со стороны Министерства инновационного развития Республики Узбекистан выполненном в Национальном университете Узбекистана им. Мирзо Улугбека в 2021-2022 годах (Уведомление № 04/11-3701 от 15.06.2023 Национального

университета Узбекистана имени Мирзо Улугбека). В результате достигнуты значительные результаты в правильном использовании лексических единиц в речи преподавателей английского языка;

научные выводы, представленные посредством репрезентации максим и аксиолингвистическая оценка (позитивный и негативный оценка) категории вежливости в сопоставляемых языках, были использованы в рамках практического исследовательского проекта № PZ-201709134 «Формы и принципы оценки качества обучения английскому языку в сфере филологии» полученного со стороны Министерства инновационного развития Республики Узбекистан выполненном в Национальном университете Узбекистана им. Мирзо Улугбека в 2018-2020 годах (Уведомление № 04/11-4196 от 08.07.2023 Национального университета Узбекистана имени Мирзо Улугбека). (Уведомление № 48 от 25.10.2023 Филиала Таджикского национально-культурного центра в Ферганской области). В результате систематизированы позитивный и негативный взгляды на категорию вежливости в разных культурных контекстах;

Научные выводы о вербализации позитивный и негативный оценки с точки зрения аксиолингвистической оценки категории вежливости, выраженной в английском и узбекском языках, использовались при разработке сценариев передач «Бедорлик», «Ижод завки», «Таълим ва тараккиёт», «Миллий ва маънавият» телерадиоканала «Узбекистан» национальной телерадиокомпания Узбекистана в 2023-2024 годах. (Уведомление № 02-37-16-58 от 23.10.2023 Государственного учреждения «O‘zbekiston teleradiokanali» Национальной телерадиокомпания Узбекистана) В результате сценарии этих передач содержательно обогатились.

**Структура и объем диссертации.** Диссертация состоит из введения, трех основных глав, заключения, списка использованной литературы и приложения. Объем работы составляет 155 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**LIST OF PUBLISHED WORKS**  
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Avtoreferat Farg‘ona davlat universiteti  
“Lingvistik tahrir va tarjimashunoslik”  
Markazida tahrirdan o‘tkazildi

Bosishga ruxsat etildi: 2024 y. Nashriyot bosma tabog‘i – 3,5.  
Shartli bosma tabog‘i – 1,75. Bichimi 84x108 1/16. Adadi 100.  
«Poligraf Super Servis» MCHJ  
150114, Farg‘ona viloyati, Farg‘ona shahar, Aviasozlar ko‘chasi 2-uy.