

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

FARG‘ONA DAVLAT UNIVERSITETI

KAXAROV QOBIL SHUHRAT O‘G‘LI

**O‘ZBEK VA NEMIS OILALARI NUTQIY ETIKETINING
LINGVOKULTUROLOGIK TADQIQI**

10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik

**FILOLOGIYA fanlari doktori (DSc) ilmiy darajasini olish uchun yozilgan dissertatsiyasi
AVTOREFERATI**

Farg‘ona – 2025

Fan doktori (DSc) dissertatsiyasi avtoreferati mundarijasi

Contents of dissertation abstract of the doctor of sciences (DSc)

Оглавление автореферата диссертации доктора наук (DSc)

Kaxarov Qobil Shuhrato o‘g‘li

O‘zbek va nemis oilalari nutqiy etiketining lingvokulturologik tadqiqi3

Kakharov Qobil Shuhrat ugli

A Linguoculturological Investigation of Speech Etiquette in Uzbek and German Families 37

Кахаров Кобил Шухрат угли

Лингвокультурологическое исследование речевого этикета узбекских и немецких семей73

E‘lon qilingan ishlar ro‘uxati

List of published works

Список опубликованных работ79

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

FARG‘ONA DAVLAT UNIVERSITETI

KAXAROV QOBIL SHUHRAT O‘G‘LI

**O‘ZBEK VA NEMIS OILALARI NUTQIY ETIKETINING
LINGVOKULTUROLOGIK TADQIQI**

10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik

**FILOLOGIYA fanlari doktori (DSc) ilmiy darajasini olish uchun yozilgan dissertatsiyasi
AVTOREFERATI**

Farg‘ona – 2025

Fan doktori (DSc) dissertatsiyasi mavzusi O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2022.2.DSc/Fil425 raqam bilan ro'yxatga olingan.

Fan doktori (DSc) dissertatsiyasi Farg'ona davlat universitetida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz, rus (rezyume)) Farg'ona davlat universiteti veb-sayti www.fdu.uz hamda «ZiyoNet» axborot-ta'lim portali www.ziynet.uz manziliga joylashtirilgan.

Ilmiy maslahatchi:

Muminov Sidikjon Mirsobirovich
filologiya fanlari doktori, professor

Rasmiy opponentlar:

Vositov Valijon Abduvaxobovich
filologiya fanlari doktori (DSc), professor

Sobirov Abdulxay Shukurovich
filologiya fanlari doktori, professor

Daliyeva Madina Xabibullayevna
filologiya fanlari doktori (DSc), dotsent

Yetakchi tashkilot:

Buxoro davlat universiteti

Dissertatsiya himoyasi Farg'ona davlat universiteti huzuridagi ilmiy darajalar beruvchi DSc.03/30.12.2019.Fil.05.02 raqamli ilmiy kengashning 2025-yil "8" 10 kuni soat 9:00 dagi majlisida bo'lib o'tadi. (Manzil: 150100, Farg'ona shahri, B.Marg'inoniy ko'chasi, 105-uy. Tel: (99873) 244-44-02; e-mail: fardu_info@umail.uz).

Dissertatsiya bilan Farg'ona davlat universiteti Axborot resurs markazida tanishish mumkin (571 raqami bilan ro'yxatga olingan). (Manzil: 150100, Farg'ona shahri, Murabbiylar ko'chasi, 19-uy. Tel: (99873) 244-44-02; e-mail: fardu_info@umail.uz).

Dissertatsiya avtoreferati 2025-yil "8" 09 kuni tarqatildi.
(2025-yil «20» 09 dagi 46 raqamli reestr bayonnomasi).



G.Z.Rozikova

Ilmiy darajalar beruvchi ilmiy kengash
raisi, filol.f.d., professor

M.T.Abdupattoyev

Ilmiy darajalar beruvchi ilmiy kengash
ilmiy kotibi, filol.f.d., professor

A.G.Sabirdinov

Ilmiy darajalar beruvchi ilmiy kengash
qoshidagi ilmiy seminar raisi, filol.f.d., professor

KIRISH (fan doktori (DSc) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida nutqiy etiket masalasi madaniyatlararo kommunikatsiya, pragmalingvistika va sotsiolingvistikaning dolzarb yo‘nalishlaridan biri sanaladi. Globalizatsiya ta‘sirida millatlararo muloqot kengayib, madaniy kodlar, milliy mentalitet va kommunikativ strategiyalarni lingvistik jihatdan o‘rganishga ehtiyoj ortmoqda. Oila esa har bir jamiyatda muhim ijtimoiy birlik bo‘lib, uning nutqiy odob me‘yorlari madaniyatlararo muloqot va milliy identitet shakllanishiga ta‘sir ko‘rsatadi. Shu bois o‘zbek va nemis oilalaridagi nutqiy etiketni qiyosiy asnoda o‘zaro solishtirish va lingvomadaniy asosda tadqiq etish muhim ilmiy masala hisoblanadi. Tadqiqot natijalari esa madaniyatlararo muloqotni rivojlantirish, til o‘rgatishda milliy xususiyatlarni hisobga olish hamda oilaviy muloqot madaniyatini shakllantirishga xizmat qilishi bilan amaliy ahamiyatga ega.

Dunyo tilshunosligida kommunikativ, xususan oilaviy nutqiy etiket masalalari turli ilmiy yo‘nalishlar bilan uzviy bog‘liq holda o‘rganilmoqda. Zamonaviy lingvistika doirasida nutqiy odob, madaniy kontekst va pragmatik tamoyillarni tadqiq etish jamiyatdagi kommunikativ jarayonlarni chuqurroq anglashga xizmat qiladi. Garchi Yevropa va Amerikada oilaviy muloqot, nikoh va motam marosimlaridagi nutqiy etiket keng tadqiq etilgan bo‘lsa-da, o‘zbek va nemis oilalariga xos nutqiy odob me‘yorlarining lingvomadaniy xususiyatlari hali yetarli darajada o‘rganilmagan. Shu bois ularning qiyosiy tahlili milliy va universal nutqiy etiket xususiyatlarini aniqlashga xizmat qiladi. Tadqiqot natijalari lingvokulturologiya va sotsiolingvistika sohalarini boyitadi hamda o‘zbek va nemis tillarida oilaviy muloqotda qo‘llaniladigan nutqiy odob me‘yorlarini tizimlashtirishga nazariy asos yaratadi.

Mamlakatimiz mustaqillik yillarida o‘zbek tilshunosligida turli xalqlarning milliy-madaniy va etnik xususiyatlarini o‘rganishga bag‘ishlangan tadqiqotlar keng rivojlandi. Bugungi kunda o‘zbek milliy qadriyatlarini sharqona madaniyat kontekstida chuqur tahlil qilishga ehtiyoj ortmoqda. Til siyosatini takomillashtirish, o‘zbek tilining xalqaro maydondagi mavqeyini oshirishga qaratilgan islohotlar esa tilshunoslik tadqiqotlariga yangi imkoniyatlar yaratmoqda. Shu jihatdan ilgari surilgan “Oila – mehr va baxt qo‘rg‘oni. Oila bor ekan, farzand degan bebaho ne‘mat bor, insoniy qadr-qimmat va ma‘naviyat bor. Oilaviy baxt – bu eng ulug‘ saodatdir. Mashhur qo‘shiqlardan birida aytilganidek, “Uyida baxti borlar har yerda baxtiyordir”¹ kabi fikrlari mazkur mavzuning dolzarbligini yanada ta‘kidlaydi. Xorijiy tillarni o‘rgatish bo‘yicha kelajak uchun mustahkam poydevor yaratish zarurligini ilgari surgan “Mamlakatimizda xorijiy tillarni o‘rgatish bo‘yicha kelajak uchun mustahkam poydevor bo‘ladigan yangi tizimni yo‘lga qo‘yish vaqti-soati keldi”² degan g‘oya ushbu yo‘nalishdagi tadqiqotlarga nazariy va amaliy asos bo‘lib

¹ O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoevning Xalqaro xotin-qizlar kuniga bag‘ishlangan tantanali marosimdagi nutqi. // “Xalq so‘zi” gazetasi, 2021-yil 7-mart. – №48 (7828).

² Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2021 йил 6 майдаги чет тилларини ўқитиш тизимини такомиллаштириш чора-тадбирлари юзасидан ўтказилган видеоселектор йиғилишидаги нутқи // Янги Ўзбекистон. – Тошкент, 2021, 7 май. – №92 (348).

xizmat qilmoqda. Ushbu yondashuv asosida xorijiy tillarni o'rgatishda o'zbek va nemis oilalaridagi nutqiy etiket birliklarini lingvomadaniy nuqtayi nazardan tadqiq etish, nikoh va oilaviy marosimlarga oid leksik birliklarning qiyosiy tahlilini amalga oshirish ilmiy va amaliy ahamiyatga ega. Tadqiqot o'zbek va nemis oilalarida shakllangan nutqiy odob me'yorlarini lingvomadaniy, sotsiolingvistik va pragmatik jihatdan tizimlashtirishga xizmat qiladi.

O'zbekiston Respublikasi Prezidentining 2020-yil 29-oktabrdagi PF-6097-son "Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida", 2022-yil 28-yanvardagi PF-60-son "2022-2026-yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyalari to'g'risida"gi farmonlari, shuningdek, 2023-yil 3-iyuldagi PQ-200-son "Ma'muriy islohotlar doirasida oliy ta'lim, fan va innovatsiyalar sohasida davlat boshqaruvini samarali tashkil qilish chora-tadbirlari to'g'risida", 2023-yil 21-dekabrda PQ-401-son "Oilalarni mustahkamlash va xotin-qizlarning faolligini oshirish bo'yicha qo'shimcha chora-tadbirlar to'g'risida", 2025-yil 14-martdagi PQ-103-son "Oila va xotin-qizlarni qo'llab-quvvatlash tizimini yanada takomillashtirish chora-tadbirlari to'g'risida"gi qarorlari hamda O'zbekiston Respublikasi Vazirlar Mahkamasining 2024-yil 13-martdagi 128-son "O'zbekiston Respublikasining innovatsion rivojlanish strategiyasini 2024-2025-yillarda amalga oshirish chora-tadbirlari to'g'risida"gi Qarori hamda mazkur faoliyatga tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan ustuvor vazifalarni amalga oshirishda ushbu tadqiqot muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalar rivojlanishining ustuvor yo'nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalar taraqqiyotining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishiga muvofiq bajarilgan.

Dissertatsiya mavzusi bo'yicha xorijiy ilmiy tadqiqotlar sharhi³. Jahon tilshunosligida nutqiy etiket, madaniy kodlar va madaniyatlararo kommunikatsiya masalalari bugungi kunda ko'plab yetakchi ilmiy markazlar va oliy ta'lim muassasalarida tadqiq etilmoqda. Xususan, Chikago, Garvard, Indiana universitetlarida (AQSh), Oksford universiteti (Buyuk Britaniya), Leuven universiteti (Belgiya), Toronto universiteti (Kanada), Mainz adabiyot va fanlar akademiyasi, Mainz universiteti, Berlin Humboldt universiteti, Mannhaym Leibnitz Institut fuer Deutsche Sprache ilmiy-tadqiqot markazi (Germaniya), M.V.Lomonosov nomidagi Moskva davlat universiteti (Rossiya), Sankt-Peterburg Davlat Universiteti (Rossiya), Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti, Sh.Rashidov nomidagi Samarqand davlat universiteti, O'zbekiston Milliy universiteti, Qarshi davlat universiteti, Buxoro davlat universiteti, Farg'ona davlat universiteti (O'zbekiston)da olib borilmoqda.

³ Dissertatsiya mavzusi bo'yicha xorijiy ilmiy tadqiqotlar sharhi <http://en.wikipedia.org/>; <http://ru.wikipedia.org/>; <http://az.wikipedia.org/>; <http://www.jstor.org/>; <http://www.cyberleninka.ru/>; <http://www.dissercat.com/>; <http://books.google.co.uz/https://tr.wikipedia.org/>; <https://www.turuz.com/>; <https://www.tdk.gov.tr/divanu-lugatit-turk/kasgarli-mahmud-ve-divanu-lugatit-turk/> va boshqa manbalar asosida amalga oshirildi.

Dunyo tilshunosligida nutqiy etiketning lingvokulturologik jihatlari, milliy kommunikatsiya madaniyati, muomala strategiyalari va illokutiv aktlarning madaniyatga xos ko‘rinishlariga doir tadqiqotlardan quyidagi ilmiy natijalar olingan: lingvopragmatika va nutq aktlari nazariyasi asosida kommunikativ strategiyalar va muloyimlik tamoyillarining madaniyatga xos shakllari tahlil qilingan (Chikago, Garvard, Indiana universitetlari, AQSh), madaniyatlararo muloqotda nutqiy etiketning universal va milliy komponentlari, yuqori va past kontekstli madaniyatlarda murojaat shakllari va illokutsion aktlarning ifoda usullari tadqiq etilgan (Oksford universiteti, Buyuk Britaniya), madaniy skriptlar, lingvokulturologik ssenariylar, konseptual metafora va til orqali milliy tafakkurning ifodasi nazariy jihatdan asoslangan (Leuven universiteti, Belgiya; Toronto universiteti, Kanada), nemis tili doirasida madaniyatga oid kommunikatsiya modellari, nutqiy etiket shakllari va ijtimoiy nutq xulqining til vositalarida ifodalanishi aniqlangan (Mainz universiteti, Berlin Humboldt universiteti, Mannhaym Leibniz Instituti, Germaniya), rus tilshunosligida esa nutqiy etiketning sotsiolingvistik asoslari, madaniy konnotatsiyalar va kommunikatsiya madaniyati muammolari chuqur yoritilgan (M.V.Lomonosov nomidagi Moskva davlat universiteti, Sankt-Peterburg davlat universiteti, Rossiya), O‘zbekistonda esa o‘zbek tilida nutqiy etiket birliklarining milliy-madaniy xususiyatlari, muomala strategiyalarining ijtimoiy-ma’naviy asoslari va illokutiv aktlarning lingvopragmatik ifodasi tahlil qilingan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti, Samarqand davlat universiteti, O‘zbekiston Milliy universiteti, Qarshi davlat universiteti, Buxoro davlat universiteti, Farg‘ona davlat universiteti).

Jahon zamonaviy tilshunosligida nutqiy etiket tadqiqotlari madaniyatlararo muloqot doirasida quyidagi ustuvor yo‘nalishlarda olib borilmoqda: nutqiy strategiyalar va kommunikativ to‘qnashuvlarni yumshatish mexanizmlarini aniqlash; tabu va evfemizmlarning madaniy funksiyalarini lingvopragmatik jihatdan tahlil qilish; marosim nutqining ijtimoiy va sotsiomadaniy o‘rni hamda uning til strukturasi bilan bog‘liq xususiyatlarini o‘rganish; oilaviy diskursda genderga oid kommunikativ xatti-harakatlar, generatsiyalararo til madaniyati va ijtimoiy rollarning lingvistik ifodasi; nutqiy etiket birliklarini kontrastiv-lingvokulturologik tadqiq qilish, jumladan, turli tillarda tabriklash, ta’ziya bildirish, murojaat qilish, uzr so‘rash kabi illokutiv aktlarning madaniy talqinlarini qiyosiy tahlil qilish; multimodal kommunikatsiya kontekstida madaniy kodlarning lingvomadaniy semantikasi va ularning ifodaviy vositalarini aniqlash.

Muammoning o‘rganilganlik darajasi. Dissertatsiya mavzusi bo‘yicha J.Austin, J.Sirl, H.Grays, G.Lich, G.Lakof, R.Vots, W.Bublits, S.Levinson, E.Sapir, B.Vorf, V.fon Humboldt, A.Virtsbika, N.Arutyunova, E.Vereshagin, V.Kostomarov, Y.Desheriyev, N.Formanovskaya, A.Akishina, R.Dirven, G.Radden, M.Biyervish, C.Erhart, E.Noyland, H.Elih, B.Shpilner, H.Lyuger, F.Koulmas, H.Krats, B.Yanetski, V.Dosik, R.Ros, V.Shtange, T.Layzi, J.Shilt, A.Knigge, V.Alpatov, L.Stupin, K.Ignatyev, N.Firsova, B.Kim, V.Bredov, I.Renate, Sh.Fridman, J.Schild, M.Bennett, G.Hofshtede, R.Kahler kabi olimlar jahon

tilshunosligida turli tillardagi nutqiy etiket birliklarini lingvopragmatik, ijtimoiy-madaniy va lingvomadaniy jihatdan o'rganib, ushbu sohaning rivojlanishiga salmoqli hissa qo'shganlar⁴. Ularning tadqiqotlarida muloyimlik strategiyalari, illokutiv aktlar, madaniyatlararo farqlar, marosim nutqi, paralingvistik vositalar, madaniy kodlar va nutqiy konventsionalizatsiyalar chuqur tahlil etilgan.

O'zbek tilshunosligida nutqiy etiket, muloqot me'yorlari, oilaviy diskurs, murojaat shakllari va muloqot madaniyati masalalari dastlab B.O'rinboev, N.Mahmudov, S.Mo'minov, Sh.Iskandarova, Z.Akbarova, M.Mamajonov, Q.Rasulov, T.Qudratov, Q.Mo'yidinov, D.Teshaboyeva, M.Gaziyeva, Q.Qong'urov, M.Saidxonov, M.Nurmatova, R.Bobokalonov, B.Rahmatullayev kabi olimlar tomonidan yoritilgan⁵. Ushbu mualliflar asarlarida o'zbek tilida nutqiy odob,

⁴ Austin J.L. How to Do Things with Words. – Oxford: At the Clarendon press, 1962; Searle J.R. Speech acts: an essay in the philosophy of language. – Cambridge: Cambridge University Press, 1969; Lakoff R. The logic of politeness; or minding your p's and q's. In: Papers from the Ninth Regional Meeting of the Chicago Linguistic Society, 1973; Grice H.P. Logic and Conversation. In: Cole, P./Morgan, J. L. (Eds.): Syntax and Semantics. Volume 3: Speech Acts. – New York u. a., 1975; Lakoff R. What you can do with words: Politeness, pragmatics & performatives. – Berkeley, 1975; Bierwisch M. Psychologische Aspekte der Sprache. Zentralinstitut für Sprachwissenschaft. – Berlin, 1975; Coulmas F. Über schrift. Suhrkamp Taschenbuch Wissenschaft. – Frankfurt am Main: Suhrkamp Verlag. 2. Auflage, 1981; Schildt J. Kleine Enzyklopädie. Deutsche Sprache. – Leipzig, 1983; Schildt J. Kleine Enzyklopädie. Deutsche Sprache. – Leipzig, 1983; Brown P., Levinson S.C. Politeness. Some universals in language usage. – Cambridge u. a., 1987; Leech G. Principles of Pragmatics. – London u. a.: Taylor & Francis, 1990; Bode, Kim u.A.: Es gibt viele Sarrazins. // In: Der Spiegel, 36/2010; Bredow W. Medien und Gesellschaft. – Stuttgart, 1990; Leisi I., Leisi E. Sprach-Knigge oder wie und was soll ich reden? – Tübingen: Narr, 1993; Dosick W.D. Golden Rules: The Ten Ethical Values Parents Need to Teach Their Children. – California: Harper One, 1996; Lüger H. Höflichkeitsstile. – Frankfurt am Main u.a.: Lang, 2002; Watts R.J. Politeness. – Cambridge, 2003; Whorf B.L. Sprache-Denken-Wirklichkeit. Beiträge zur Metalinguistik und Sprachphilosophie. Herausgegeben und übersetzt von Peter Krausser. – Reinbek bei Hamburg, 2003; Goddard C., Wierzbicka A. Sprache, Kultur und Bedeutung: Kulturvergleichende Semantik. In: Pörings, R./Schmitz, U. (Hg.) (2003): Sprache und Sprachwissenschaft. Eine kognitiv orientierte Einführung. – Tübingen, 2003; Hofstede G. Culture's Consequences. Comparing Values, Behaviors, Institutions and Organizations Across Nations. – Thousand Oaks u. a.: SAGE Publications, 2003; Ibelgaufts R. Körpersprache. Wahrnehmen, deuten und anwenden. – Augsburg: Weltbild Verlag GmbH Argyle, 2005; Kachler R. Meine Trauer wird dich finden! Ein neuer Ansatz in der Trauerarbeit. – 9. Auflage. – Freiburg: Kreuz Verlag, 2005; Kratz H.J. Wirkungsvoll reden lernen. Rhetoriktraining in 10 Schritten. – Regensburg: Walhalla und Praetoria, 2006; Ehlich K. Sprache und sprachliches Handeln. Band 1: Pragmatik und Sprachtheorie. – Berlin u. a.: De Gruyter, 2007; Watts R.J., Ide S., Ehlich K. Politeness in Language. Studies in its History, Theory and Practice. – Berlin u. a.: De Gruyter, 2008; Bublitz W. Englische Pragmatik. – Berlin: E.Schmidt, 2009; Ehrhardt C., Neuland E. Sprachliche Höflichkeit in interkultureller Kommunikation und im DaF-Unterricht. – Frankfurt am Main u. a.: Peter Lang Group AG, 2009; Leech G. The Pragmatics of Politeness. – Oxford u. a.: Oxford University Press, 2014; Spillner B. Anrede und Grußformen im Deutschen. In: Zeitschrift des Verbandes polnischer Germanisten / Czasopismo Stowarzyszenia Germanistów Polskich, 3, 2, 2014; Knigge A. Über den Umgang mit Menschen. – Hannover, 2018; Janetzky B.A. Trauer Reden. Leitfaden für Traueransprachen. – Düsseldorf: Fachverlag des deutschen Bestattungsgewerbes, 2020; Roth R., Stange W. Starke Kinder- und Jugendparlamente. Kommunale Erfahrungen und Qualitätsmerkmale. – Berlin: Deutsches Kinderhilfswerk e.V., 2020; Акишина А.А., Формановская Н.И. Русский речевого этикет (пособие для студентов-иностранцев). – М.: Русский язык, 1975; Дешериев Ю.Д. Социальная лингвистика. К основам общей теории. – М.: Наука, 1977; Ступин Л.П., Игнатъев К.С. Современный английский речевого этикет. – Л.: ЛГУ, 1980; Арутюнова Н.Д. Фактор адресата // Известия АН СССР / Сер. Литературы и языка. Т.40. – М., 1981; Формановская Н.И. Русский речевого этикет: лингвистический и методологический аспекты. – М.: Русский язык, 1982; Алпатов В.М. Япония. Язык и общество. – М.: Муравей, 1988; Фирсова Н.М. Испанский речевого этикет. – М.: Высшая школа, 1991; Гумбольдт В. Избранные труды по языкознанию. – М.: Прогресс, 2000; Верещагин Е.М., Костомаров В.Г. Язык и культура. Три лингвострановедческие концепции: лексического фона, рече-поведенческих тактик и сапиентемы. – М.: Directmedia, 2005.

⁵ Ўринбоев Б. Хозирги ўзбек тилида вокатив категория. – Тошент: Фан, 1972; Ўринбоев Б. Ўзбек тили сўзлашув нутқи синтаксиси масалалари. – Тошент, 1974; Ўринбоев Б., Ўринбоева Д. Хозирги ўзбек тилининг сўзлашув услуби. – Тошент, 1991; Қўнғуров Р., Бегматов Э., Тожиев Ё. Нутқ маданияти ва услубияти асослари. – Тошент: Ўқитувчи, 1992; Искандарова Ш.М. Ўзбек нутқ одатининг мулоқот шакллари: Филол.фан. номз. ... дисс.автореф. – Самарқанд, 1993; Саидхонов М.С. Новербал воситалар ва уларнинг ўзбек тилида қўлланилиши: Филол.фан. номз. ... дисс.автореф. – Тошент, 1993; Қудратов Т. Нутқ маданияти

ijtimoiy rol va kommunikativ tamoyillar, psixolingvistik hamda paralingvistik va pragmatik vositalar doirasida muhim izlanishlar olib borilgan.

Tabu, evfemizm, marosim nutqi va oilaviy qadriyatlarining nutqiy ifodalanishi bilan bog'liq lingvomadaniy tadqiqotlar G.Monger, B.Viktoriya, H.Volf, C.Lich, H.Krats, J.Umarov, A.Fitrat kabi mualliflar tomonidan milliy va madaniy asosda tahlil qilingan⁶. Ayniqsa, G.Hofshtede, F.Trompenars, V.Gudikunst, S.Ting-Toomey⁷ singari tadqiqotchilar tomonidan ishlab chiqilgan madaniyatlararo kommunikatsiya modellari, G.Lichning muloyimlik pragmatikasi⁸, A.Virtsbikaning madaniy ssenariy nazariyasi⁹ mavzuning nazariy asoslarini boyitgan.

Dissertatsiya mavzusida ilgari surilgan "O'zbek va nemis oilalari nutqiy etiketning lingvokulturologik tadqiqi" mavjud nazariy va amaliy ishlarga tayanib, ikki xalqning oilaviy muloqotdagi nutqiy, madaniy va sotsiopragmatik o'xshash va tafovutli xususiyatlarini qiyosiy planda tadqiq etishga yo'naltirilgan. Shu sababli, mazkur ish dolzarb bo'lib, til va madaniyat munosabatlarini lingvopragmatik va lingvomadaniy kontekstda o'rganishga yangi ilmiy yo'nalish olib kiradi.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya tadqiqoti Farg'ona davlat universiteti ilmiy-tadqiqot ishlari rejasining "Chog'ishtirma tilshunoslikning dolzarb muammolari" mavzusi doirasida bajarilgan.

Tadqiqotning maqsadi o'zbek va nemis oilalarida nutqiy etiketning lingvomadaniy xususiyatlarini qiyosiy tahlil qilish, ularning lingvistik, sotsiolingvistik va pragmatik jihatlarini aniqlashdan iborat.

Tadqiqotning vazifalari:

asoslari. – Toshkent: Ўқитувчи, 1993; Махмудов Н. Ўзимиз ва сўзимиз. – Toshkent: Адабиёт ва санъат, 1997; Махмудов Н. Тил. – Toshkent: Ёзувчи, 1998; Мўминов С.М. Ўзбек мулоқот ҳулқининг ижтимоий-лисоний хусусиятлари: Филол. фан. док. ... дисс. автореф. – Toshkent, 2000; Rahmatullayev Н. Otalik farzi / Otamning g'iyovatlar. – Namangan, 2003; Акбарова З.А. Ўзбек тилида мурожаат шакллари ва унинг лисоний тадқиқи: Филол.фан. номз. ... дисс.автореф. – Toshkent, 2007; Расулов Қ.А. Ўзбек мулоқот ҳулқининг функционал хосланиши: Филол.фан. номз. ... дисс.автореф. – Toshkent, 2008; Тешабоева Д.М. Оммавий ахборот воситалари тилининг нутқ маданияти аспектида тадқиқи (Ўзбекистон Республикаси ОАВ мисолида): Филол. фан. док. ... дисс. автореф. – Toshkent, 2012; Газиева М.Х. Мулоқот жараёнида просодик воситаларнинг лингвопрагматик хусусиятлари: Филол. фан. бўйича фалсафа докт.. дисс.автореф. – Toshkent, 2018; Мўйдинов Қ.А. Ўзбек тили суд нутқи лексикаси: Филол. фан. бўйича фалсафа док. ... дисс.автореф. – Toshkent, 2019; Мамажонов М.Ҳ. Мuloqotning psixolingvistik tadqiqi: Filol. fan. d-ri (DSc)...diss. avtoref. – Farg'ona, 2025; Махмудов Н. Тил сиёсати ва сиёсат тили // Тил тилсими тадқиқи. – Toshkent: Mumtoz so'z, 2017; Махмудов Н. Тилнинг мукамал тадқиқи йўллари излаб... // Тил тилсими тадқиқи – Toshkent: Mumtoz so'z, 2017; Bobokalonov R.R., Nurmatova M.F. O'zbek adabiyotida ayollar nutqining kommunikativ jihatlari // Oriental renaissance: Innovative, educational, natural and social sciences, 2024. – 4 (5). – B. 21-25.

⁶ Leach Ch. Abschied nehmen. Ein Vater trauert um seinen Sohn. – München: Kösel-Verlag, 1990; Fitrat A. Tanlangan asarlar. 1-jild. – Toshkent: Ma'naviyat, 2000; Victoria B.C. Marriage customs and ceremonies in world religions. – Trafford, 2005; Kratz H.J. Wirkungsvoll reden lernen. Rhetoriktraining in 10 Schritten. – Regensburg: Walhalla und Praetoria, 2006; Fitrat A. Oila yoki oila boshqarish tartiblari. – Toshkent: Cho'lpon, 2013; George M. Marriage customs of the world: an encyclopedia of dating customs and wedding traditions. Santa Barbara, Calif.: ABC-CLIO, 2013; Wolf H.M. Die schönsten Bräuche, Rituale und Traditionen. – Berlin: Insel Verlag, 2018; Umarov J. Asl otalar kitobi. – Toshkent: Akademnashr, 2022.

⁷ Gudykunst W.B., Ting-Toomey S. Culture and Interpersonal Communication. – New York: Sage Publications, 1988; Trompenaars F. Handbuch globales Managen. Wie man kulturelle Unterschiede im Geschäftsleben versteht. Dt. von Werner Grau. – Düsseldorf u. a., 1993; Hofstede G, Pedersen P.B. Exploring Culture. Exercises, Stories and Synthetic Cultures. – Yarmouth: Nicholas Brealey, 2002.

⁸ Leech G. Principles of Pragmatics. – London u. a.: Taylor & Francis, 1990.

⁹ Wierzbicka A. Russian Cultural Scripts: The Theory of Cultural Scripts and Its Applications. In: Ethos 30/4, 2003. – P. 401-432.

o‘zbek va nemis oilalarida nutqiy etiketning lingvistik, sotsiolingvistik va madaniy asoslarini nazariy jihatdan o‘rganish hamda ularning umumiy va milliy xususiyatlarini belgilash;

nutqiy etiketga oid tadqiqot natijalarini tahlil qilish va umumlashtirish, o‘zbek hamda nemis tillarida oilaviy muloqotning kommunikativ xususiyatlarini aniqlash;

o‘zbek va nemis oilalaridagi an’anaviy qadriyatlarning lingvomadaniy jihatdan tahlilini amalga oshirish, ularning kommunikativ jarayonlarga ta’sirini tavsiflash;

nikoh va motam marosimlariga oid nutqiy aktlarning lingvopragmatik xususiyatlarini yoritish, ularning milliy va universal jihatlarini tahlil qilish;

o‘zbek va nemis oilaviy diskursida ota-onaning nutqiy rolini lingvopragmatik va sotsiolingvistik nuqtayi nazardan tadqiq etish;

o‘zbek va nemis oilalarida tabu va evfemizmlarning sotsiolingvistik va madaniy funksiyalarini aniqlash hamda ularning xususiyatlarini pragmatik jihatdan yoritish;

oilaviy nutqiy etiketga oid paremiologik birliklarni lingvomadaniy nuqtayi nazardan tahlil qilish, ularning milliy va umumiy jihatlarini asoslash;

o‘zbek va nemis oilalarida ishlatiladigan nutqiy etiket birliklarini mavzuiy tasniflash va ularning kommunikativ strategiyalarini tavsiflash.

Tadqiqotning obyekti sifatida o‘zbek va nemis oilaviy diskursida uchraydigan nutqiy etiket birliklari, marosim nutqiy aktlari, paremiyalar hamda tabu va evfemizmlar tanlanib, ilmiy manbalar, zamonaviy lingvistik tadqiqotlar, badiiy asarlar va ikki tildagi jonli so‘zlashuv nutqi materiallaridan samarali foydalanilgan.

Tadqiqotning predmetini o‘zbek va nemis oilalaridagi nutqiy etiketning lingvomadaniy xususiyatlari, xususan, oilaviy kommunikatsiyada qo‘llaniladigan nutqiy etiket birliklarining funksional-semantik, uslubiy va lingvomadaniy jihatlari, marosim nutqiy aktlari, paremiologik birliklar hamda tabu va evfemizmlarning milliy va universal xususiyatlari tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda tavsifiy, chog‘ishtirma, lingvomadaniy, sotsiolingvistik, lingvopragmatik va diskursiv tahlil usullaridan foydalanilgan. Shuningdek, oilaviy nutqiy etiket birliklarini tahlil qilishda leksik-semantik va paremiologik tahlil usullari ham qo‘llanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

o‘zbek va nemis oilalaridagi nutqiy etiket birliklarining lingvistik, sotsiolingvistik va madaniy mezonlari, ularning ijtimoiy maqom, yosh, gender, qarindoshlik va an’anaviy qadriyatlar bilan bog‘liqligi, rasmiy va norasmiy muloqotda qo‘llaniladigan ehtiyotkorlik, samimiylik, hurmatga asoslangan kommunikativ strategiyalar lingvomadaniy nuqtayi nazardan asoslangan;

nikoh va motam marosimlarida qo‘llaniladigan nutqiy etiket birliklarining lingvopragmatik va lingvomadaniy jihatlari, ularning tarkibi, emotsional-boyitilgan, illokutiv yo‘naltirilgan va ijtimoiy ierarxiyani aks ettiruvchi semantik xususiyatlari, madaniy konnotatsiyasi hamda madaniy identitetni aks ettiruvchi o‘ziga xos umumiy va milliy farqlari aniqlangan;

ota-onalarning farzandlar bilan muloqotidagi nutqiy etiketlar lingvopragmatik va sotsiolingvistik nuqtayi nazardan tadqiq etilib, ularning funksional vazifalari,

tarbiyaviy ahamiyati va nutqdagi gender farqlari tahlil qilingan hamda ota nutqidagi avtoritarlik, ona nutqidagi hissiylik kabi xususiyatlar har ikki xalq kontekstida qiyosiy jihatdan dalillangan;

oila doirasida ishlatiladigan tabu va evfemizmlarning sotsiolingvistik va madaniy funksiyalari qiyosiy o'rganilib, ular yordamida axloqiy me'yorlarning tilga integratsiyalashuvi, nozik mavzularning ifodalanish usullari hamda evfemizmlarning o'zbek madaniyatidagi an'anaviylik va nemis madaniyatidagi pragmatiklik bilan bog'liqligi asoslangan;

paremiyalarda ifodalangan nutqiy etiket birliklarining lingvomadaniy xususiyatlari, har bir xalqning tarixiy-madaniy tafakkuri va qadriyatlarini asosida shakllangan nutqiy etiketi, unda mavjud bo'lgan umumiy insoniy fazilatlar ota-onaga hurmat, farzand tarbiyasi, nikoh va motam marosimlariga oid qadriyatlar orqali namoyon bo'lishi isbotlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

o'zbek va nemis oilalaridagi nutqiy etiket tizimi lingvomadaniy, pragmatik va sotsiolingvistik nuqtayi nazardan tahlil etilib, natijalar madaniyatlararo muloqot, tarjimashunoslik va til o'qitish jarayonlarida qo'llanilishi mumkinligi asoslangan;

nutqiy etiketning ijtimoiy-madaniy qadriyatlar bilan bog'liqligi, milliy va universal jihatlari aniqlanib, bu xulosalar sotsiolingvistika va pragmalolingvistika tadqiqotlari uchun amaliy asos bo'lib xizmat qilgan;

tadqiqot natijalari asosida til o'rganuvchilar, tarjimonlar va madaniyatlararo muloqot ishtirokchilari uchun lingvomadaniy tahlillarga asoslangan qo'llanma materiallari taklif etilgan;

tabu va evfemizmlarning sotsiolingvistik hamda madaniy funksiyalari tahlil qilinib, ularning natijalari psixolingvistika, sotsiologiya va etnolingvistika sohalarida qo'llanilishi mumkinligi ko'rsatilgan;

o'zbek va nemis oilalaridagi nutqiy etiket birliklari asosida tuzilgan ideografik lug'atlar tilshunoslik sohasidagi talabalar, tadqiqotchilar va mutaxassislar uchun muhim manba sifatida baholangan.

Tadqiqot natijalarining ishonchliligi. Tadqiqotning lingvomadaniy, pragmatik va sotsiolingvistik yondashuvlarga tayangan holda, ilmiy asoslangan metodologiya doirasida olib borilganligi, nutqiy etiket birliklarining real til materiallari asosida tahlil qilinib, kommunikativ vaziyatlarda qo'llanilishi orqali tasdiqlanganligi bilan asoslanadi. Ilgari surilgan xulosalar qiyosiy-nazariy va empirik usullar yordamida tekshirilgan, amaliyotga joriy etilgan hamda tegishli vakolatli tashkilotlar tomonidan tasdiqlangan. Olingan natijalar zamonaviy lingvokulturologik izlanishlar bilan uyg'un bo'lib, ularning tilshunoslik, tarjimashunoslik va ta'lim jarayonida qo'llanilish imkoniyati ishonchlilikni yanada mustahkamlaydi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati shundaki, unda o'zbek va nemis oilalaridagi nutqiy etiket lingvomadaniy, pragmatik va sotsiolingvistik nuqtayi nazardan tahlil qilinib, oilaviy muloqotda shakllangan milliy va universal xususiyatlar aniqlangan bo'lib, bu

yondashuv lingvokulturologiya, sotsiolingvistika va pragmalingvistika sohalaridagi ilmiy izlanishlarga nazariy hissa qo‘shadi.

Tadqiqot natijalarining amaliy ahamiyati ta’lim muassasalarida lingvokulturologiya, kommunikativ pragmatika, sotsiolingvistika fanlari bo‘yicha ma’ruzalar, seminarlar, maxsus kurslar hamda dissertatsiyalar, monografiyalar, darslik va o‘quv qo‘llanmalarini tayyorlashda qo‘llanilishi mumkin. Shuningdek, izohli, etimologik, tarjima va tezaurus lug‘atlarini yaratishda muhim manba bo‘lib xizmat qiladi.

Tadqiqot natijalarining joriy qilinishi. Tadqiqotning nazariy takliflari, amaliy tavsiyalari va xulosalari quyidagilarga tatbiq etilgan:

o‘zbek va nemis oilalaridagi nutqiy etiket birliklarining lingvistik, sotsiolingvistik va madaniy mezonlari, ularning ijtimoiy maqom, yosh, gender, qarindoshlik va an’anaviy qadriyatlar bilan bog‘liqligi va rasmiy hamda norasmiy muloqotdagi kommunikativ strategiyalar lingvomadaniy nuqtayi nazardan asoslanishiga oid xulosalardan O‘zbekiston Respublikasi Madaniyat vazirligi O‘zbekiston davlat xoreografiya akademiyasida 2020-2021-yillarda bajarilgan IZ-2019081663 “O‘zbek milliy raqs san’atini targ‘ib etishga bag‘ishlangan veb-sayt va multimedia mahsulotlari (elektron lug‘atlar) to‘plamini yaratish” mavzusidagi fundamental tadqiqotni bajarishda foydalanilgan (O‘zbekiston davlat xoreografiya akademiyasining 2025-yil 7-apreldagi 1/04-210-son ma’lumotnomasi). Natijada o‘zbek tilidagi madaniy-etiket birliklarining konnotativ xususiyatlarini aniqlashda, ularni raqs san’ati kontekstida tavsiflash va multimodal lingvistik materiallar asosida elektron lug‘at shaklida tizimlashtirishda nazariy asos bo‘lib xizmat qilgan;

nikoh va motam marosimlarida qo‘llaniladigan nutqiy etiket birliklarining lingvopragmatik, lingvomadaniy va semantik xususiyatlari, ularning tarkibi, madaniy konnotatsiyasi hamda umumiy va milliy farqlariga oid xulosalardan O‘zbekiston Respublikasi Madaniyat vazirligi O‘zbekiston davlat xoreografiya akademiyasida 2021-2023-yillarda bajarilgan F3-2019081773 “Musiqqa va san’at o‘quv muassasalari uchun “Bolalar raqslari” fanidan interaktiv o‘quv-metodik qo‘llanmalar yaratish” mavzusidagi fundamental tadqiqotni bajarishda foydalanilgan (O‘zbekiston davlat xoreografiya akademiyasining 2025-yil 7-apreldagi 1/04-211-son ma’lumotnomasi). Natijada bolalar raqs san’ati bilan bog‘liq madaniy kontekstlarni yoritish, milliy marosimlarning lingvokulturologik asoslarini anglash hamda o‘quv-metodik materiallarga madaniy-ma’naviy mazmun baxsh etishda tadqiqot natijalari nazariy va amaliy jihatdan asos bo‘lib xizmat qilgan;

ota-onaning farzandlar bilan muloqotidagi nutqiy etiket birliklarining lingvopragmatik va sotsiolingvistik xususiyatlari, ularning funksional vazifalari, tarbiyaviy ahamiyati, shuningdek, nutqdagi gender farqlari, ota nutqida kuzatiladigan avtoritarlik va ona nutqiga xos hissiylik kabi jihatlarga oid ilmiy xulosalardan Germaniya Federativ Respublikasi Yena Fridrih Shiller universitetida foydalanilgan (Yena Fridrih Shiller universitetining 2024-yil 5-avgustdagi ma’lumotnomasi). Natijada “Nemis tili chet tili sifatida (Deutsch als Fremdsprache – DaF)” va “Ikkinchi til sifatida (Deutsch als Zweitsprache – DaZ)” fanlarining

madaniyatlararo muloqot, oilaviy nutqiy etiket strategiyalari, madaniyatga xos nutq aktlari, sotsiolingvistik gender jihatlar va tarbiyaviy til uslublari kabi muhim yoʻnalishlariga bevosita taalluqli boʻlib, nemis tilini chet yoki ikkinchi til sifatida oʻrgatishni yanada chuqurlashtirishda qoʻllanilishi mumkin boʻlgan nazariy va amaliy asoslarni taqdim etgan;

oila doirasida ishlatiladigan tabu va evfemizmlarning sotsiolingvistik va madaniy funksiyalari, ularning yordamida axloqiy meʼyorlarning tilga integratsiyalashuvi, nozik mavzularning ifodalanish usullari, hamda evfemizmlarning oʻzbek madaniyatidagi anʼanaviylik va nemis madaniyatidagi pragmatiklik bilan bogʻliqligiga doir xulosalardan Germaniya Federativ Respublikasi Darmshtat texnika universiteti tilshunoslik va adabiyotshunoslik institutida foydalanilgan (Darmshtat texnika universiteti tilshunoslik va adabiyotshunoslik institutining 2024-yil 21-noyabrdagi maʼlumotnomasi). Natijalar madaniyatlararo muloqotda madaniy sezgirlikni oshirish, tilshunoslikda nutqiy etiketni tahlil qilish, kompyuter lingvistikasida esa evfemistik birliklarni avtomatik aniqlashda amaliy qoʻllanilgan;

oʻzbek va nemis oilalarida qoʻllaniladigan nutqiy etiket birliklari lingvistik, sotsiolingvistik va madaniy mezonlar asosida qiyosiy tahlili, ularning ijtimoiy maqom, yosh, gender, qarindoshlik munosabatlari va anʼanaviy qadriyatlar bilan uzviy bogʻliqligi, rasmiy va norasmiy muloqotdagi kommunikativ strategiyalarga oid xulosalaridan Germaniya akademik almashinuv xizmati (DAAD) tomonidan moliyalashtirilgan ID-57663348 raqamli “European Perspectives in Dialogue: Central Asia and Western Research – Muloqotda Yevropa istiqbollari: Markaziy Osiyo va Gʻarb tadqiqotlari” nomli xalqaro loyiha doirasida foydalanilgan (Buxoro davlat universitetining 2025-yil 1-iyuldagi 06/4183-son maʼlumotnomasi). Natijada, tadqiqot xulosalari xalqaro loyiha doirasida Markaziy Osiyo va Yevropa muloqoti kontekstida madaniy va tilshunoslik tafovutlarini tahlil etish, nutqiy etiketning madaniyatlararo qiyosiy xususiyatlarini yoritish hamda samarali muloqot strategiyalarini ishlab chiqishda muhim nazariy va amaliy asos boʻlib xizmat qilgan;

oʻzbek va nemis oilalaridagi nutqiy etiketning lingvistik, sotsiolingvistik va madaniy asoslari, shuningdek, oilaviy diskursdagi kommunikativ odob-axloq meʼyorlari, marosim nutqi, paremiologik birliklar, tabu va evfemizmlar hamda ular orqali ifodalangan ijtimoiy-maʼnaviy qadriyatlar haqidagi xulosalar 2023-2024-yillarda Oʻzbekiston Milliy teleradiokompaniyasi “Oʻzbekiston” teleradiokanalining “Bedorlik”, “Ijod zavqi”, “Taʼlim va taraqqiyot”, “Millat va maʼnaviyat” eshittirishlari ssenariylarini tayyorlashda foydalanilgan (Oʻzbekiston Milliy teleradiokompaniyasining 2025-yil 07-apreldagi 26-36-971-son maʼlumotnomasi). Natijada mazkur eshittirishlar orqali til va madaniyat oʻzaro bogʻliqligi, oilaviy muloqotning lingvopragmatik xususiyatlari va tarixiy paremiologik materiallarning nutqdagi roli yoritilib, yosh avlodning madaniy-lingvistik savodxonligini oshirishga xizmat qilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 13 ta, jumladan, 9 ta xalqaro va 4 ta respublika ilmiy-amaliy anjumanlarida, shuningdek, kafedraning ilmiy seminarlarida muhokama qilingan va aprobatsiyadan oʻtkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha jami 25 ta ilmiy ish, jumladan, 1 ta monografiya, O'zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 11 ta maqola, jumladan, 3 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, to'rt asosiy bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan tashkil topgan bo'lib, umumiy hajmi 245 sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tadqiqot mavzusining dolzarbligi va zarurati asoslangan, uning O'zbekiston Respublikasi fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga bog'liqligi ko'rsatilgan, ishning maqsad va vazifalari, tadqiqot obyekti va predmeti aniqlangan, dissertatsiyaning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalar asosida dissertatsiyaning ilmiy va amaliy ahamiyati yoritilgan. Tadqiqot natijalarining amaliyotga joriy qilinganligi, nashr etilgan ishlar va dissertatsiyaning tuzilishi haqidagi ma'lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi "**Nutqiy etiketning tadqiqi**" deb nomlanib, unda nutqiy etiket tushunchasining shakllanishi va nazariy yondashuvlar hamda nutqiy etiketning sotsiologvokulturologik tahlili xususida nazariy va amaliy bahslar muhokamasi haqida so'z boradi.

Birinchi bobning birinchi faslida *nutqiy etiket tushunchasining shakllanishi va nazariy yondashuvlar* haqida fikr yuritiladi. Nemis nutqiy etiketining ilmiy jihatdan o'rganilishi turli davrlarda keng tadqiqot obyektiga aylangan bo'lib, tilshunoslik, sotsiologiya va madaniyatshunoslik kabi sohalarda yirik ilmiy ishlarga asos bo'lgan.

Nutqiy etiket mavzusiga oid dastlabki ilmiy tadqiqotlar XVIII asrga borib taqaladi. Ayniqsa, nemis madaniyatshunosi Adolf Freiherr von Kniggening "Über den Umgang mit Menschen" asari ushbu sohadagi ilk tadqiqot sifatida e'tiborga molik. Keyinroq nemis tilshunoslari va madaniyatshunoslari tomonidan nutqiy etiket jamiyatning ijtimoiy tuzilishiga, shaxslararo munosabatlarga va til madaniyatiga ta'sir ko'rsatuvchi muhim omil sifatida ko'rib chiqildi. Jumladan, nemis tilshunos olimi M.Bierwischning kiyim va lisoniy farqlar o'rtasidagi o'xshashliklarga oid tadqiqotlari til vositalarining ijtimoiy rollarni belgilashdagi ahamiyatini yoritishga qaratilgan¹⁰.

Bugungi kunda nutqiy etiketning o'rganilishida nafaqat tarixiy va nazariy jihatlarga, balki amaliy tadqiqotlarga ham asoslaniladi, shaxslararo va madaniyatlararo kommunikatsiyada etiket qoidalarning qo'llanilishini o'rganishga e'tibor qaratiladi¹¹. Nutqiy etiket til va madaniyat o'rtasidagi o'zaro bog'liqlikni

¹⁰ Bierwisch M. Psychologische Aspekte der Sprache. Zentralinstitut für Sprachwissenschaft. – Berlin, 1975. – S.67.

¹¹ Bruck P.A. Interkulturelle Entwicklung und Konfliktlösung. In: Luger, K./Renger (Hg.): Dialog der Kulturen. – Wien, 1994; Held G. Verbale Höflichkeit. Studien zur linguistischen Theorienbildung und empirische Untersuchung zum Sprachverhalten französischer und italienischer Jugendlicher in Bitt- und Danksituationen. – Tübingen, 1995; Haferland H., Ingwer P. Eine Theorie der Höflichkeit. In: Haferland, H./Ingwer, P. (Hg.): Höflichkeit. Beiträge zur Osnabrückner Sprachtheorie 52. – Osnabrück, 1996; Rathmayr R. Sprachliche Höflichkeit. Am Beispiel expliziter und impliziter Höflichkeit im Russischen. In: Girke, Wolfgang (Hg.): Slavistische Linguistik 1995. – München, 1996;

chuqurroq anglash imkoniyatini beradi va turli xalqlarning bir-birlarini tushunishini mustahkamlashga xizmat qiladi.

Nemis xalqida ham, boshqa xalqlardagi kabi, o'ziga xos muloqot shakllari mavjud bo'lib, ularni til bilan bog'liqlikda ilmiy asosda o'rganish an'anasi qadim davrlardan mavjud bo'lgan.

Nemis nutqiy odatlarini qiyosiy jihatdan o'rganish tillararo turli ta'sirlarni tahlil qilishga imkon yaratgan va bu yo'nalishda olib borilgan tadqiqotlar orasida rus tilshunosi V.V.Kolesovning "Yazik goroda" asari alohida e'tiborga loyiq. Ushbu kitobda Peterburg xalqining nutqiy odatlari fransuz, fin va nemis tillarining ta'siri doirasida ko'rib chiqiladi. Asarning mohiyati ko'proq tillarning bir-biriga ta'sirini

Rathmayr R. Höflichkeit als kulturspezifisches Konzept: Russisch im Vergleich. In: Ohnheiser, I. (Hg.): Wechselbeziehungen zwischen slawischen Sprachen, Literaturen und Kulturen in Vergangenheit und Gegenwart. – Innsbruck, 1996; Rathmayr R. Pragmatik der Entschuldigungen. Vergleichende Untersuchungen am Beispiel der russischen Sprache und Kultur. – Köln u. a.: Böhlau Verlag, 1996; Brück F. Österreichische Kulturstandards im Vergleich zu Deutschland – Auswirkungen auf interkulturelles Managementtraining in Österreich. In: Der Donauraum, 2000. – Vol. 40(3); Brück F. Interkulturelles Management. Kulturvergleich Österreich-Deutschland-Schweiz. – Frankfurt am Main u. a.: Verlag für Interkulturelle Kommunikation, 2002; Lüger H. Höflichkeitsstile. – Frankfurt am Main u.a.: Lang, 2002; Held G. Partikeln und Höflichkeit. – Frankfurt am Main u. a.: Peter Lang GmbH, 2003; Haumann S., Koch U., Sornig K. Politeness in Austria: Politeness and Impoliteness. In: Hickey, L./Stewart, M. (Hg.): Politeness in Europe. – Clevedon, 2005; Hemelryk S. Wie höflich ist die Welt? Der große Reader's Digest Test. In: Reader's Digest Juli 2006; Berger T. Sprachliche Konzepte von „Höflichkeit“ in den slavischen Sprachen. In: Kimmich, D./Matzat, W. (Hg.): Der gepflegte Umgang. Interkulturelle Aspekte der Höflichkeit in Literatur und Sprache. – Bielefeld, 2008; Brehmer B. Höflichkeit zwischen Konvention und Kreativität. Eine pragmalinguistische Analyse von Dankesformeln im Russischen. Dissertation. – München u. a.: Sagner, 2009; Ehrhardt C., Neuland E. Sprachliche Höflichkeit in interkultureller Kommunikation und im DaF-Unterricht: Zur Einführung. In: Ehrhardt, C./Neuland, E. (Hg.): Sprachliche Höflichkeit in interkultureller Kommunikation und im DaF-Unterricht. – Frankfurt am Main u. a., 2009; Held G. Stachelschweine in der Sprachwissenschaft. Möglichkeiten und Grenzen des aktuellen pragmatischen Höflichkeitsdiskurses und seiner Anwendung in der interkulturellen Kommunikation. In: Ehrhardt, C./Neuland, E. (Hg.) (2009): Sprachliche Höflichkeit in interkultureller Kommunikation und im DaF-Unterricht. – Frankfurt am Main u. a., 2009; Afonin S. Die Distanzanrede im modernen Deutschen und Russischen. Eine kontrastiv-pragmatische Analyse empirischer Daten. – Frankfurt am Main u. a.: Peter Lang Group AG, 2011; Ehrhardt C., Neuland E., Yamashita H. Sprachliche Höflichkeit zwischen Etikette und kommunikativer Kompetenz: Zur Einführung. In: Ehrhardt, C./Neuland, E./Yamashita, H. (Hg.): Sprachliche Höflichkeit zwischen Etikette und kommunikativer Kompetenz. – Frankfurt am Main u.a., 2011; Ehrhardt C., Neuland E., Yamashita H. Sprachliche Höflichkeit zwischen Etikette und kommunikativer Kompetenz. – Frankfurt am Main u. a.: Peter Lang Group AG, 2011; Ehrhardt C. Höflichkeitsbegriffe – am Beispiel von Höflichkeit und Höflichkeitsbewusstsein in Internetforen. In: Ehrhardt, C./Neuland, E./Yamashita, H. (Hg.): Sprachliche Höflichkeit zwischen Etikette und kommunikativer Kompetenz. – Frankfurt am Main u. a., 2011; Kuße H. Kulturwissenschaftliche Linguistik. Eine Einführung. – Göttingen u. a.: UTB, 2012; Schulze-Neufeld H. Grüßen im Deutschen und Russischen. Eine kontrastive inferenzstatistisch-empirische Analyse. – Frankfurt am Main u. a.: Lang, 2012; Bonacchi S. (Un)Höflichkeit: Eine kulturologische Analyse Deutsch-Italienisch- Polnisch. – Frankfurt am Main u. a.: Peter Lang Group AG, 2013; Fidancheva I. Die verletzende Macht der Höflichkeit. – Paderborn u. a.: Verlag Ferdinand Schöningh GmbH, 2013; Zarend A. Höflichkeit in der interkulturellen Kommunikation Russisch-Deutsch. Sprechwissenschaftliche Untersuchungen zum Höflichkeitsgrad in telefonischen Servicegesprächen. – Berlin: Frank & Timme, 2015; Lüsebrink H. Interkulturelle Kommunikation. Interaktion, Fremdwahrnehmung, Kulturtransfer. – Stuttgart u. a.: J.B. Metzler, 2016; Broszinsky-Schwabe E. Interkulturelle Kommunikation. Missverständnisse – Verständigung. – Wiesbaden: Springer, 2017; Knigge A. Über den Umgang mit Menschen. – Hannover, 2018. – S.395; Раҳматуллаев Б.С. Этикетные формы обращения и привлечения внимания в современном русском языке (в сопоставлении с узбекским): Автореф. дисс. ... канд. филол. наук. – Ташкент, 1992; Беляева А.Ю. Особенности речевого поведения мужчин и женщин: Автореф. дисс. ... канд. филол. наук. – Саратов, 2002; Ахмедова Н.Ш. Ўзбек тилида мурожаат бирликларининг семантик-коннотатив тадқиқи: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2008; Голубовский Д.А. Невербальная коммуникация в древнерусских письменных источниках: опыт семантического анализа: Автореф. дисс. ... канд. филол. наук. – М., 2009; Маматкулов А.Л. Француз тилида "Нуткий хушёрлик" – социолингвистик ходиса сифатида: Филол. фан. номз. ... дисс. автореф. – Самарқанд, 2012; Тешабоева Д.М. Оммавий ахборот воситалари тилининг нутқ маданияти аспекти тадқиқи (Ўзбекистон Республикаси ОАВ мисолида): Филол. фан. д-ри (DSc) ... дисс. автореф. – Тошкент, 2012;

o'rganishga qaratilgan bo'lib, unda qiyosiy tahlildan ko'ra, ko'proq tillararo o'zaro ta'sir masalalariga urg'u berildi¹².

Insonning boshqa inson bilan muloqotiga qarab, uning axloqiga ham baho beriladi. So'z orqali insonlarning tafakkuri, fikri anglashiladi, muomala madaniyati orqali u kishining odobi, kelib chiqishi, nasl-u nasabi, ota-onasi va ustozining bergan ta'lim-tarbiyasi namoyon bo'ladi. Insonning ichki dunyosi, shaxsi, aqli va his-tuyg'ulari uning tashqi qiyofasi – ko'zlari, chehrasi, shuningdek, qaddi-qomati va yurish-turishida to'la aks etadi. Insonning ichki dunyosi qanchalik mukammal bo'lsa, yurish-turishi ham shunchalik madaniyatli bo'ladi¹³.

“Muloqot mezon” nomli kitobda esa etiket muloqot xulqining ijtimoiy-lisoniy jihatlarini ilk bor keng qamrovli tarzda tadqiq qilishga alohida e'tibor qaratilgan¹⁴. Bu asarda etiketning kommunikativ xulqqa ta'siri hamda uning ijtimoiy muhitdagi o'rni haqida batafsil ma'lumotlar keltiriladi. Etiketning ijtimoiy va lisoniy ko'rinishlari o'zaro bog'liq ravishda o'rganilib, uning jamiyatdagi o'zaro tushunishni shakllantirishdagi ahamiyati yoritiladi.

Birinchi bobning ikkinchi faslida *nutqiy etiketning sotsiolingvokulturologik tahlili* atroflicha tadqiq etilgan. Ma'lumki, etiket juda murakkab hodisa bo'lib, unda ko'plab omillar ishtirok etgani sababli, etiketning asl mohiyati nimadan iborat ekanligini tushunishda turli qarashlar mavjud. Nemis tilshunosi J.Housening fikriga ko'ra, etiket odob-axloq yoki har qanday insoniy muloqotning ajralmas qismidir. U gapiruvchilar uchun yo'riqnoma va xulq-atvor me'yori sifatida har doim neytral hisoblanadi. Bu esa beodoblik yoki haddan tashqari odob-axloq bilan ko'zga tashlanib turadi¹⁵.

Nemis tilshunos olimi R.Ratmayr etiket xatti-harakatlarning muloqot jarayonida haddan tashqari ko'p yoki umuman yo'qligi muloqot ishtirokchilari tomonidan sezilishi mumkinligini ta'kidlaydi. Bu doimo ma'lum bir baholash bilan birga keluvchi hodisadir, chunki odobli bo'lish ijobiy, beodoblik esa salbiy ma'noga ega. Biroq nimani odoblilik yoki beodoblik deb hisoblash muloqot vaziyatiga bog'liq bo'lishi bilan birga, asosan, madaniyatga ham bog'liq¹⁶.

Etiket shakllari haqida gap ketganda, tilda turli darajalar mavjud, lekin ma'lum bir shaklni ishlatish yoki tanlash har doim so'zlovchiga bog'liq bo'lib, aniqrog'i, uning tarbiyasi, yoshi, bilim darajasi va ayrim xarakter-xususiyatlariga bog'liq bo'ladi. Ba'zi hollarda juda odobli ifoda ham nomuvofiq bo'lishi mumkin, masalan, kimningdir vaqti tig'iz bo'lsa, lekin so'zlovchi unga ortiqcha minnatdorlik bildirsa yoki shunga o'xshash ifodalarni qo'llasa. Nutqiy etiket insonning muloqotdagi odobli yoki noo'rin xatti-harakatlarini aniqlashda turli darajadagi til unsurlari va paralingvistik vositalarning (mimika, qarash, imo-ishora, ovoz tembri,

¹² Колесов В.В. Язык города. – М.: Высшая школа, 1991. – С.50-67.

¹³ Muhammadjonova L, Obidjanova F. Etiket. – Toshkent. O'zbekiston milliy universiteti, 2017. – B. 10.

¹⁴ Mo'minov S. Muloqot mezon. – Toshkent: Yangi asr avlodi, 2004. – B. 96.

¹⁵ House J. Politeness in Germany: Politeness in GERMANY? In: Hickey, L./Stewart, M. (Hg.): Politeness in Europe. – Clevedon, 2005. – P. 13-28.

¹⁶ Rathmayr R. Höflichkeit als kulturspezifisches Konzept: Russisch im Vergleich. In: Ohnheiser, I. (Hg): Wechselbeziehungen zwischen slawischen Sprachen, Literaturen und Kulturen in Vergangenheit und Gegenwart. – Innsbruck, 1996. – S. 174-178.

gapiruvchining tana holati) muhim dalil bo‘lib xizmat qilishini anglatadi¹⁷. J.House ushbu tushuntirishlarni qisqa qilib, “etiket – bu kontekstda mos xulq-atvorni belgilovchi me’yor” tarzida umumlashtirish mumkinligini qayd etadi¹⁸.

Rus tilshunosi Y.Formanovskaya etiketni P.Braun va S.Levinson an‘analariga asoslanib, suhbatdoshning imijiga zarar yetkazmaslik strategiyasi sifatida baholaydi¹⁹. Uning fikricha, etiket boshqa shaxsga nisbatan hurmat va xayrixohlik bilan chambarchas bog‘liq bo‘lib, eng avvalo, nutqiy etiketlarda namoyon bo‘ladi.

Etiket boshqa bir shaxsga nisbatan hurmatni ifodalovchi xulq-atvor bo‘lib, bu mehribonlik doirasida so‘z va so‘zsiz muloqot vositalari, avvalo, nutqiy etiket orqali ifodalanadi. Uning asosiy tamoyili – suhbatdoshlarga nisbatan ijobiy munosabat bildirish, ularga zarar yetkazmaslikdir. N.Formanovskayaga ko‘ra, bag‘rikenglik va etiket insonlararo muloqotda o‘zaro bog‘liq hodisalardir. U “muloqotda boshqalarga zarar yetkazma, yaxshilik qil”²⁰ tamoyilini madaniyatlararo va ijtimoiy muloqotning negizi sifatida ta’kidlaydi.

Y.Zemskaya etiket kategoriyasini nutqiy etiketdan ajratib ko‘rib chiqishni taklif qiladi, chunki u faqatgina salomlashish, minnatdorchilik bildirish kabi an’anaviy va ritual ifodalarga emas, balki kengroq til hodisalariga tegishlilikini aytib o‘tadi²¹. Bu, eng avvalo, adresant va adresat o‘rtasidagi munosabat bilan bog‘liq bo‘lib, etiket bir turdagi nutq xulq-atvorining regulyatori vazifasini bajaradi.

J.House tomonidan taqdim etilgan etiket tushunchasiga o‘xshash qarashni T.Larina va B.Bremer ham qo‘llab-quvvatlaydilar. Rus tilshunos olimi T.Larina etiketni kommunikatsiyaning markaziy kategoriyasi sifatida tasvirlaydi, uni muloqot xulq-atvorini tartibga soluvchi omil sifatida takidlaydi.

“Markaziy kommunikativ kategoriya – bu etiket kategoriyasidir. U turli lingvomadaniyat vakillarining xatti-harakatlarini tartibga soluvchi asosiy tamoyil sifatida namoyon bo‘ladi va uning mantiqiy izchilligini kuzatishga imkon beradi²²”.

Nemis tilshunos olimi B.Bremer etiketni “insoniy muloqotning asosiy tamoyili” deb ta’riflaydi va uni “axloqiy-ma’naviy me’yorlarga muvofiq” deb hisoblaydi²³. Ushbu me’yorlar jamiyat a’zolari uchun xulq-atvor yo‘riqnomasi va uni baholash tizimini hosil qiladi.

“Etiket me’yorlari universal va etnik qadriyatlarga asoslanadi. Har bir jamiyatda qo‘rqoqlik, kattalarga hurmatsizlik, kamtarlikning yo‘qligi qoralansa-da, afzal ko‘rilgan fazilatlar va illatlar mavjud axloqiy me’yorlarning o‘ziga xos ifoda

¹⁷ Земская Е.А. Категория вежливости: общие вопросы – национально-культурная специфика русского языка. *Zeitschrift für slavische Philologie*, 1997. – Band LVI. – №2. – S. 271-301.

¹⁸ House J. Politeness in Germany: Politeness in GERMANY? In: Hickey, L./Stewart, M. (Hg.): *Politeness in Europe*. – Clevedon, 2005. – P. 16.

¹⁹ Формановская Н.И. Русский речевой этикет: лингвистические и методологические аспекты. – М.: Ленанд, 1982. – С. 156.

²⁰ Формановская Н.И. Вежливость и толерантность как коммуникативные механизмы снижения речевой агрессии. Агрессия в языке и речи: Сборник научных статей/Под ред. ИА Шаронова. – М.: РГГУ, 2004. – С. 214.

²¹ Земская Е.А. Категория вежливости: общие вопросы – национально-культурная специфика русского языка. *Zeitschrift für slavische Philologie*, 1997. – Band LVI. – №2. – S. 271-301.

²² Ларина Т. Категория вежливости и стиль коммуникации: сопоставление английских и русских лингвокультурных традиций. – М.: Языки славянских культур, 2009. – С. 129.

²³ Brehmer B. Höflichkeit. In: Kempgen, S. et al. (Hg.): *Die slavischen Sprachen. Ein internationales Handbuch zu ihrer Struktur, ihrer Geschichte und ihrer Erforschung*. – Berlin u.a., 2009. – S. 1048.

shakllari hisoblanadi”²⁴. Ma’lumki, jamiyatlar tashkil topishi bilan insonlarning tinch-totuv yashashini ta’minlash uchun xulq-atvor qoidalari va muloqot tamoyillari shakllana boshlagan. Bu qoidalar hayotning barcha jabhalariga tegishli bo’lib, ularga rioya qilgan holda jamiyat a’zolari o’zlarini qulay his qilganlar va bu boradagi xatti-harakatlar osonlashgan.

Lisoniy etiketi jamiyatdagi muloqot madaniyatining asosi bo’lib, majburiy me’yorlar va ixtiyoriy an’analar orqali o’zaro tushunish hamda hurmatni ta’minlashga xizmat qiladi.

Nemis madaniyatida fe’l shakllari, xususan, o’tgan zamon shakllaridan foydalanish muloqotda ohangni yumshatish va xushmuomalalikni ta’minlashda muhim rol o’ynaydi. Masalan, *“Ich wollte Sie fragen”* (Sizdan so’ramoqchi edim) iborasi muloqot odobini va ehtiyotkorlikni ifodalash uchun xizmat qiladi. Bu shakl hozirgi zamondagi *“Ich will Sie fragen”* (Sizdan so’ramoqchiman) iborasidan ko’ra yumshoqroq ohangga ega.

Ilmiy kuzatishlarimizga ko’ra o’zbeklarda ham muloqotda xushmuomalalik va hurmat ifodalashda fe’l shakllari va iboralardan foydalanish muhim ahamiyatga ega. Biroq nemis tilidagi kabi o’tgan zamon shakllaridan emas, balki so’zlarni yumshatuvchi uslub va qo’shimcha iboralardan foydalanish bilan bog’liq xususiyatlar ko’proq uchraydi. O’zbek madaniyatida odob-axloq qoidalari rioya qilish va hurmatni saqlash nutqda yumshoq va muloyim ohangda ifodalanadi. Masalan, e’tibor va hurmatni ta’kidlash uchun *“Iltimos”, “Marhamat”, “Uzr so’rayman”, “Meni kechiring”* kabi jumladan keng foydalaniladi. *“Iltimos, yordam bera olasizmi?”* iborasi ehtiyotkorlik va iltifot bilan aytilayotganini ko’rishimiz mumkin. O’zbek tilida o’tgan zamon shakllari kamroq qo’llaniladi, ammo xushmuomalalikni ifodalash uchun *“Sizdan bir iltimosim bor edi”* kabi iboralar keng ishlatiladi. Masalan, *“Sizdan bir narsani so’ramoqchi edim, siz Zumradxon emasmisiz”*²⁵. Hurmatni oshirish uchun ko’plik shakllari katta yoshdagilar yoki hurmat talab qilinadigan shaxslar bilan muloqotda *siz* shaklidan foydalanadilar. Masalan, *“Eshon ota, uzr, sizga bir savolim bor edi, aytsam maylimi?”*²⁶. *“O’zingiz qanday fikrdasiz?”*.

“Menimcha, sizning fikringizga to’g’ri keladi” ifodasi tanqid yoki rad etishni muloyimroq ifodalash maqsadida, *“Sizga katta rahmat aytmoqchiman, yordam berdingiz”* jumlasida esa muloqotda hurmatni ifodalashda keng qo’llanilishi ma’lum.

Ko’rinadiki, o’zbeklarda xushmuomalalikni saqlashda fe’llar va iboralardan yumshoq ohangda foydalanish odatiy holdir. O’zbek madaniyatida hurmat va samimiylilikni ko’rsatish muloqotning ajralmas qismi bo’lib, bu ko’pincha iltifotli iboralar, ko’plik shakllari va muloyim so’zlardan foydalanish orqali amalga oshiriladi. Ushbu yondashuv nemis madaniyatiga o’xshash bo’lsa-da, o’ziga xos qadriyatlari tufayli o’zbek tilidagi yumshatuvchi uslublar biroz boshqacha shakllanadi.

²⁴ Карасик В. Язык социального статуса. – М.: Ин-т языкознания РАН, 1992. – С. 110.

²⁵ <https://www.ziyouz.com/portal-haqida/xarita/uzbek-nasri/said-ahmad-1920-2007/said-ahmad-zumrad-hikoya>

²⁶ <https://www.ziyouz.com/portal-haqida/xarita/uzbek-nasri/ozod-mo-min-xo-ja-1952/ozod-mo-min-xo-ja-otaning-duosi-o-q-hikoya>

Murojaat har doim suhbatning boshlanishi bo‘lib, u suhbatdoshda dastlabki taassurotni uyg‘otadi. Bu nafaqat muloqotni boshlash, balki suhbat ishtirokchilarining ijtimoiy maqomini aniqlashda ham muhim rol o‘ynaydi.

Dissertatsiyaning ikkinchi bobi “**O‘zbek va nemis oilaviy qadriyatlarining lingvomadaniy tadqiqi**” deb nomlanib, unda nutqiy etiketda oilalaviy qadriyatlarning lisoniy ifodalanishi, nikoh marosimiga oid nutqiy etiket birliklarining lingvomadaniy tahlili hamda nemis motam marosimlarida ma’ruzachi nutqining lingvistik talqini yoritilgan.

Ikkinchi bobning birinchi faslida *nutqiy etiketda oilalaviy qadriyatlarning lisoniy ifodalanishi* atroflicha bayon qilingan. Oila jamiyatning asosiy ijtimoiy instituti sifatida insonlar o‘rtasidagi ijtimoiy, ma’naviy va huquqiy rishtalarni mustahkamlaydi. “Oila – tarixan tarkib topgan o‘ziga xos va mos ijtimoiy guruh bo‘lib, uning a‘zolari bir-birlari bilan nikoh, qon-qarindoshlik, umumiy turmush va o‘zaro huquqiy, axloqiy, muloqot va boshqa munosabatlar bilan bog‘langandir. Oila nikoh zamirida vujudga keladi. Nikoh esa erkak va ayol orasidagi munosabatlarning jamiyat tomonidan tan olingan, ma’qullangan ifodasi hisoblanadi”²⁷.

Oilaviy munosabatlarning asosi nikoh bo‘lib, u huquqiy, axloqiy va ijtimoiy jihatlarini qamrab oladi. Nikoh oilaning barqarorligi va rivojlanishi uchun muhim omil hisoblanadi. Jamiyat tomonidan e’tirof etilgan ushbu shakl oilaning mustahkamligi va davomiyligini ta’minlab, ijtimoiy aloqalar, ma’naviy qadriyatlar hamda yangi avlod tarbiyasini amalga oshirishda asosiy rol o‘ynaydi.

O‘zbek madaniyatida oilaviy qadriyatlar jamiyatning ijtimoiy-madaniy tizimida muhim tarkibiy bo‘g‘in bo‘lib, ular ijtimoiy institut sifatida oila a‘zolari o‘rtasidagi muloqot, munosabat va xulq-atvorga yo‘naltiruvchi asosiy axloqiy-me’yoriy tamoyillarni belgilaydi. Tilshunos olim R. Matibayevaning qayd etishicha, bu qadriyatlar o‘zaro hurmat, mehr-oqibat, sadoqat, ishonch va g‘amxo‘rlik kabi ijtimoiy-psixologik komponentlarga tayanadi va ushbu omillar shaxsiy taraqqiyotda axloqiy-psixologik muvozanatni shakllantirishda markaziy o‘rin tutadi²⁸.

Shuningdek, oila doirasida shakllanuvchi qadriyatlar, xususan, halollik, adolat, mehnatsevarlik, kamtarlik, vatanparvarlik va kechirimlilik kabi konseptlar madaniy me’yorlar tizimida avlodlararo uzluksizlikni ta’minlaydigan semantik yadroni tashkil etadi. Bunday mezonlar oilaviy diskursda avloddan-avlodga o‘tuvchi lingvomadaniy kod sifatida faoliyat yuritadi. Farzandlarning ijtimoiylashuvi jarayonida ushbu qadriyatlar konseptual semantik maydonni belgilaydi va ijtimoiy maqomga mos nutqiy etiketni shakllantiradi.

Nemis oilalarida, ayniqsa, farzandlar tarbiyasida va ularning kamolga yetishlarida o‘ziga xos shunday qadriyatlar borki, ular oilada va farzandlar tarbiyasida muhim rol o‘ynaydi. Masalan, *halollik (Ehrlichkeit)*, *hayotiy tajriba (Lebenserfahrung)*, *yordamga tayyorlik (Hilfsbereit)*, *do‘stona munosabat (Freundlichkeit)*, *qat’iyatlilik (Konsequenz)*, *hayotdan zavq olish (Lebensfreude)* kabilar.

²⁷ Muhammadjonova L., Obidjanova F. Etiket. – Toshkent. O‘zbekiston milliy universiteti, 2017. – B. 105.

²⁸ Matibayeva R. Oilaviy qadriyatlar – mustahkam oila poydevori. IIAU.UZ. 2024

Oilada “yolg‘on gapirmaslik” va “halollik” kabi iboralar nemis xalqining ushbu qadriyatga bo‘lgan alohida e‘tiborini ko‘rsatadi. Bu esa nemis madaniyati ichida ham regional farqlanishlarning mavjudligini ko‘rsatadigan, lingvomadaniy tadqiqotlar uchun asos bo‘luvchi mintaqaviy madaniyatning o‘ziga xosliklariga ishora qiladi²⁹.

Nemis madaniyatida *hayotiy tajriba* ijtimoiy va oilaviy barqarorlikni ta‘minlovchi asosiy omil sifatida qaraladi. Ota-ona va keksalarning tajribasi farzandlar hayot yo‘lini belgilashda yo‘lko‘rsatadi. Bu holat “*aus dem Leben lernen*” (“hayotdan saboq olish”) tamoyili bilan bog‘lanib, tajriba orqali o‘rganilgan saboqlar barqarorlik vositasi sifatida qadrlanadi.

Nemis oilalarida *yordamga tayyorlik* (Hilfsbereit) qadriyati o‘ziga xos o‘rin tutadi. Bu qadriyat oila a‘zolari o‘rtasidagi o‘zaro g‘amxo‘rlik, birdamlik va mas‘uliyat hissi orqali namoyon bo‘ladi. “*Kann ich dir helfen?*” yoki “*Ich bin für dich da.*” kabi iboralar yordamga tayyorlikning nutqiy ifodalaridir. Mazkur qadriyat nemis jamiyatida ham ijtimoiy ishonch va hamkorlikni mustahkamlovchi omil sifatida e‘tirof etiladi. Shu jihatdan, yordamga tayyorlik nemis nutqiy etiketining muhim tarkibiy qismi hisoblanadi³⁰.

Nemis lingvomadaniyatida do‘stona munosabat faqat shaxsiy emas, balki ijtimoiy nutqiy munosabatlarda ham muhim qadriyat hisoblanadi. So‘rov natijalariga ko‘ra, har ikkinchi respondent oila a‘zolari tomonidan ko‘rsatilgan do‘stona harakatlardan ilhomlanishini bildirgan. Bu holat nemis xalqining nutqiy etiketida samimiylik, e‘tibor va mehr-muhabbatning yuqori baholanishini ko‘rsatadi.

Nemis madaniyatida *qat‘iyatlilik* (Konsequenz) qadriyati oilaviy barqarorlikni ta‘minlovchi muhim tamoyil sifatida qaraladi. Ushbu qadriyat oilaviy nutqiy etiketda doimiy, aniqlik va izchillikni anglatuvchi til vositalari orqali ifodalanadi. Qat‘iyatlilik nemis madaniyatida qadriyatlar uzluksizligini saqlab qolish hamda jamiyatda o‘rnatilgan tartibni mustahkamlashda asosiy rol o‘ynaydi.

Hayotdan zavqlanish (Lebensfreude) va uni to‘laonli his qilish qobiliyati nemis oilaviy muloqotida muhim qadriyat sifatida til orqali ifodalanadi. Bu sifat ko‘pincha ilhomlantiruvchi nutqiy vositalar yordamida bayon qilinadi va hayotning har bir lahzasini qadrlashga undovchi pragmatik nutqiy strategiyalar bilan bog‘liq bo‘ladi³¹.

Nemis oilaviy muloqotida hurmat qadriyati iyerarxik tuzilma va shaxsiy chegaralarni e‘tirof etuvchi nutqiy etiket birliklari orqali, samimiylik va adolat esa halollik va ishonchga asoslangan ifodalar orqali (masalan, *Ehrlichkeit, Gerechtigkeit, Respekt zeigen*) namoyon bo‘ladi. Mas‘uliyat qadriyati *Ich übernehme die Verantwortung* kabi formulalarda til topib, ijtimoiy barqarorlikning nutqiy ko‘rinishini beradi. Minnatdorchilik va do‘stlik esa insonlararo aloqalarni

²⁹ Paus L. Familienleben und Familienpolitik in Ost- und Westdeutschland. – Rostock: MKL Druck GmbH & Co. KG, 2022. – S. 39.

³⁰ <https://www.malteser.de/newsdetails/news/aktuelle-yougov-umfrage-so-hilfsbereit-ist-deutschland.html> (murojaat sanasi: 25.12.2024)

³¹ Thiede R. Kinderglück Leben in großen Familien. – Bonn: Bundeszentrale für politische Bildung, 2014. – S. 31.

mustahkamlovchi *Danke für alles, Freunde fürs Leben* kabi iboralarda mujassam. Tinchliksevarlik qadriyati esa tarixiy tajribadan kelib chiqib, muloqotda mojarodan tiyilish va murosani targ‘ib qiluvchi nutqiy ifodalarda (*Frieden ist das höchste Gut*) o‘z aksini topadi.

Ikkinchi bobning ikkinchi faslida *nikoh marosimiga oid nutqiy etiket birliklari lingvomadaniy* jihatdan tahlil etilgan. Ma’lumki, bugungi kunda Yevropa mamlakatlarida, jumladan, Germaniya turmush tarzida nikohning ahamiyati ma’lum bir ma’noda yo‘qolib borayotganligini kuzatishimiz mumkin. O‘zbek madaniyatida yoki turmush tarzida esa oila qurishda nikohning muqaddas ekanligi, *nikohsiz oila, nikohsiz farzand* kabi ifodalar turmush tarzimizga zid ekanligini bilamiz.

Nemis to‘y marosimlarida e’tibor ko‘proq kelin-kuyovning shaxsiy baxtiga qaratiladi. Marosimni ixcham o‘tkazish, faqat yaqin do‘stlar va oila a‘zolarini taklif qilish odatga aylangan.

2.2-jadval. To‘y marosimlarining lingvomadaniy taqqoslanishi

Farqlanuvchi jihatlar	O‘zbek lingvomadaniyatida	Nemis lingvomadaniyatida
Ota-onaning roli	To‘yni rejalashtirish va xarajatlarni qoplashda yetakchi o‘rinda. <i>“Biz sening ustingdan ish qilib qo‘ydik.”</i>	Qo‘llab-quvvatlovchi, maslahat beruvchi. <i>“Ihr entscheidet, wir helfen.”</i>
Moliyaviy mas’uliyat	Ota-onalar tomonidan to‘liq qoplanadi.	Kelin-kuyov tomonidan qoplanadi, ota-onalar faqat yordam beradi.
Nikohga ta’sir etuvchi subyektlar	Ota-onalar turmush o‘rtog‘ini tanlashda sezilarli rol o‘ynaydi. <i>“Ota rozi – Xudo rozi”</i>	Kelin-kuyovning shaxsiy qaroriga asoslanadi. <i>“Es ist unsere Entscheidung.”</i>
To‘y tayyorgarligi davomiyligi	Yillar davomida ijtimoiy mavqega qarab rejalashtiriladi.	Ixcham va moliyaviy imkoniyatlarga moslab rejalashtiriladi.

Nemis to‘y marosimida **Eheversprechen** (nikoh qasami yoki va’dasi) odatda **cherkov nikoh marosimida** (*kirchliche Trauung*) yoki ba’zi hollarda **fuqarolik nikoh marosimida** (*Standesamtliche Trauung*) aytilishi kuzatiladi. Mazkur jarayon kelin va kuyovning bir-biriga sadoqat va muhabbatini ta’kidlash uchun ishlatiladigan nikohning asosiy qismi hisoblanadi³².

Nikoh qasami yoki va’dasi cherkovda o‘tkaziladigan diniy nikoh marosimining asosiy qismi bo‘lib, odatda nikohni o‘qib eshittiruvchi ruhoniy tomonidan olib boriladi. Kelin va kuyov bir-biriga qasamyod qilishdan oldin, ruhoniy ularning nikohga roziliklarini so‘raydi. *“Willst du diesen Mann/diese Frau lieben und ehren, bis der Tod euch scheidet?”* (Siz bu erkak/ayolni sevib va hurmat qilib, o‘lim ajratguncha sadoqatli bo‘lishga rozimisiz?) Kelin va kuyov shunday javob beradilar: *“Ja, ich will.”* (*Ha, roziman.*) *Nikoh qasami (Eheversprechen)* odatda quyidagi mazmunga ega bo‘ladi:

³² <https://www.malte-reiter.de/blog/eheversprechen-freie-trauung/#:~:text=eurer%20Ehe%20spielen-,Braucht%20man%20ein%20Eheversprechen%20f%C3%BCr%20eine%20freie%20Trauung%3F,der%20Zeremonie%20selbst%20bestimmen%20kann> (murojaat sanasi: 17.10.2024)

1. Bir-biriga muhabbat va sadoqatni va'da qilish. 2. Birgalikda hayotdagi yaxshi va qiyin kunlarni baham ko'rishga va'da berish. 3. Nikohni hayotlarining so'nggi daqiqasigacha saqlash va bir-birlarini hurmat qilishni ta'kidlash.

Masalan, an'anaviy nikoh qasami quyidagicha bo'lishi mumkin: *“Ich nehme dich zu meinem Mann/meiner Frau. Ich verspreche, dich zu lieben, zu ehren und dir treu zu bleiben, in guten wie in schlechten Tagen, bis der Tod uns scheidet”*³³. (Men seni o'z turmush o'rtog'im sifatida qabul qilaman. Seni sevishga, hurmat qilishga va sadoqatli bo'lishga, yaxshi va yomon kunlarda yoningda bo'lishga va o'lim ajratguncha birga yashashga va'da beraman).

Yuqoridagi misol lingvistik jihatdan illokutiv aktning aniq namunasi hisoblanadi³⁴. Ushbu misolda „versprechen“ fe'li orqali kelin va kuyov o'zaro majburiyatni bildiradi. Harakatlar qatorida keltirilgan infinitivlar *lieben, ehren, treu bleiben* semantik jihatdan abadiylik, hurmat va sadoqat kabi nikohning asosiy qadriyatlarini aks ettiradi. „*in guten wie in schlechten Tagen*“ iborasi stilistik antitezis orqali vaziyatdan qat'i nazar va'da kuchini kuchaytiradi. „*bis der Tod uns scheidet*“ esa temporal metafora bo'lib, nikohning o'limgacha davom etish konseptini bildiradi.

To'y va'dalaridagi asosiy g'oya kelin-kuyovning bir-birlariga sog'liq va kasallikda, toki o'lim ularni ajratmaguncha, Alloh oldida abadiy sodiqlikni to'yga tashrif buyurganlar guvohligida va'da qilishidan iboratdir³⁵.

Nikoh va'dalari tuzilishi yoki ko'rinishi jihatidan ikki turga, ya'ni kichik va katta va'dalarga bo'linadi. Biz quyida kichik nikoh va'dalaridan misollar keltirib, ularning leksik va semantik xususiyatlarini tahlil qilishga harakat qilamiz.

Masalan, *“Mein Schatz, heute ist der schönste Tag in meinem ganzen Leben und ich dachte eigentlich, dass nichts mehr den Tag toppen könnte, an dem ich Dich kennengelernt habe. Du bist mein Ein und Alles und die Liebe meines Lebens. Ich verspreche Dir, Dich für immer bedingungslos zu lieben und zu unterstützen. Immer ehrlich zu Dir zu sein, Dir zu vertrauen und Dich zu achten. Ich freue mich, Dich dann endlich meinen Ehemann / meine Ehefrau zu nennen und so viele schöne Momente noch mit Dir teilen zu dürfen.”* (Bugun butun hayotimdagi eng go'zal kun va men Seni uchratgan kunimning hech narsa o'rmini bosa olmaydi, deb o'ylayman. Sen mening hamma narsam va hayotimning muhabbati. Men Seni abadiy sevishga va qo'llab-quvvatlashga, doimo Senga sodiq bo'lishga, Senga ishonishga va Seni hurmat qilishga va'da beraman. Nihoyat, Seni erim/xotinim deb atashdan va Sen bilan juda ko'p go'zal lahzalarni birga bo'lishishdan xursandman)³⁶.

Ikkinchi bobning uchinchi fasli *o'zbek va nemis motam marosimlari nutqiy etiketining lingvistik talqini* deb nomlangan. Tug'ilish, o'lim masalalari turli tarixiy davrlar va barcha xalqlar madaniy an'alarida inson hayotining eng muhim bosqichi sifatida e'tirof etilgan hamda hozirda ham shundayligicha qolmoqda. Inson

³³ <https://www.malte-reiter.de/blog/eheversprechen-freie-trauung/#:~:text=eurer%20Ehe%20spielen-,Braucht%20man%20ein%20Eheversprechen%20f%C3%BCr%20eine%20freie%20Trauung%3F,der%20Zeremonie%20selbst%20bestimmen%20kann> (murojaat sanasi: 17.10.2024)

³⁴ Searle J.R. *Speech acts: an essay in the philosophy of language*. – Cambridge: Cambridge University Press, 1969. – P. 203.

³⁵ Victoria B.C. *Marriage customs and ceremonies in world religions*. – Trafford, 2005. – P. 279-282.

³⁶ Fischer A. *Feste und Bräuche in Deutschland*. – Berlin: Sams Müller Kreativ GmbH, 2004. – S. 132.

tug‘ilishi va vafoti bilan bog‘liq qarashlarda urf-odat va marosimlarga azal-azaldan alohida e‘tibor berilgan. O‘lim bilan bog‘liq marosimlar bir necha ming yillik tarixga ega bo‘lib, ular umuminsoniy va diniy qadriyatlar bilan bir qatorda hayotiy ehtiyojlar talabidan kelib chiqqan urf-odat hamda udumlarni o‘zida mujassamlashtiradi.

Nemis madaniyatida o‘zbek motam marosimlaridan o‘ziga xos ravishda farq qiluvchi dafn marosimi vaqtida ma‘ruzachi nutqining lisoniy xususiyatlaridir. Odatda, motam nutqi oila a‘zolari bilan suhbat asosida shakllanadi. Nutqning tuzilishi bilan bir qatorda, til uslubi va qo‘llanilgan stilistik elementlar ham katta ahamiyatga ega ekanligini kuzatishimiz mumkin.

Nutq e‘tiborni tortadigan kirish qismiga ega bo‘lishi va diqqatni jamlash uchun xizmat qilishi kerak. So‘ngra asosiy qism bo‘lib, undan hayotiy voqealar o‘rin oladi. Tiriklik va o‘lim, hayot va o‘lim, umumiy va shaxsiy jihatlar o‘rtasidagi bog‘lanishlarni muvozanatli ta‘minlash zarur³⁷.

Nutq quyidagi tartibda tuzilishi mumkin: oila a‘zolari va yaqinlari bilan nomma-nom salomlashish; motam tutayotganlarning his-tuyg‘ularini aks ettirish; marhumning shaxsiy hayotini yuksak baholash; keng ma‘noda hayotni o‘lim va unga bo‘lgan munosabat bilan bog‘lash; asosiy fikrlarni umumlashtirish; kelajak haqida fikr yuritish; oila talabiga ko‘ra duo yoki baraka so‘zlarini kiritish; oila a‘zolari tomonidan taqdim etilgan materiallar, suhbatlardan olingan sitatalar, she‘r va proza matnlarini kiritish³⁸.

O‘zbek xalqida ham motam marosimlariga tashrif buyuruvchilarga yaqinlari tomonidan marhumning qanday o‘lganligi yoki betob bo‘lganligi haqida qisqa ma‘lumotlar berib o‘tiladi. Bunday holatlarda azadorlarga “Bu Allohning irodasi”, “Alloh sizlarga sabr bersin”, “Hammamiz ham bu dunyoga mehmonmiz” kabi so‘zlar bilan tasalli berish holatlarini kuzatishimiz mumkin.

Ma‘ruzada qo‘llanilayotgan uslubiy vositalar tinglovchilar diqqatini jalb qilish uchun muhim hisoblanadi:

Antiteza (Antithese): *“Was vor wenigen Wochen **unglaublich wichtig** erschien, hat heute **kaum noch eine Bedeutung**“* (Bir necha hafta oldin juda muhim ko‘ringan narsa, bugun deyarli **hech qanday ahamiyatga** ega emas).

Alliteratsiya (Alliteration): *“Mit **Kind und Kegel** ist die Familie 1920 nach Hamburg umgezogen“* (**Bola chaqasi bilan** 1920 yilda Gamburgga ko‘chib o‘tdi).

Ishora (Anspielung): *“Die große Kiste mit den vielen Fotos, die er hinterlassen hat, ist ein stummer Zeuge bewegter Jahre“* (U qoldirgan ko‘plab suratlar bilan to‘lgan katta quti, bu yillar davomida kechgan **hayotning soqov guvohidir**).

Klimaks (Steigerung – Klimax): *“Sie arbeitet **zehn, zwölf, manchmal vierzehn** Stunden täglich“* (U har kuni o‘n, o‘n ikki, ba‘zan o‘n to‘rt soat ishlaydi).

Antiklimaks (Abfallende Steigerung – Antiklimax): *“**Großmutter, Mutter und Kind** wohnten gemeinsam in einem Haus“* (**Buvi, ona va bola** birgalikda bir uyda yashashgan).

³⁷ Janetzky B.A. Trauer Reden. Leitfanden für Traueransprachen. – Düsseldorf: Fachverlag des deutschen Bestattungsgewerbes, 2020. – S. 15.

³⁸ Janetzky B.A. Trauer Reden. Leitfanden für Traueransprachen. – Düsseldorf: Fachverlag des deutschen Bestattungsgewerbes, 2020. – S. 44.

Gap boshida takrorlash (Anafora): *“Ich liebte die Sonnenuntergänge am Meer. Er liebte die Sonnenuntergänge in den Bergen“* (Men dengiz bo‘yidagi quyosh botishlarini yaxshi ko‘rardim. U tog‘dagi quyosh botishlarini yaxshi ko‘rardi).

Gap qismlarining simmetrik kesishishi (Xiazm): *“Sie liebte Laubbäume, Nadelbäume mochte sie nicht“* (U bargli daraxtlarni yaxshi ko‘rardi, ignabargli daraxtlarni yoqtirmasdi).

His-tuyg‘ularni kuchaytirish uchun so‘zning qat‘iy urg‘ulanishi (Emfaza): *“Wir sind eingebunden in eine Ewigkeit. Eine Ewigkeit, die keine Dauer kennt.“* (Biz abadiylikka bog‘langanmiz. Abadiylik, bu davomiyligni bilmaydi).

Urg‘u berish maqsadida gapdagi oddiy so‘z tartibini o‘zgartirish (Inversiya): *“Ein Lebenskünstler war er!“* anstelle von *„Er war ein Lebenskünstler!“* (U hayot san‘atkori edi! o‘rniga Hayot san‘atkori edi u!)

Majoziy ifoda (Metafora): *“Sie war die Vorsitzende ihres Jahrgangs“* (U o‘z davrining raisi edi).

Quyidagi jadvalda ushbu farqlarning asosiy mezonlar bo‘yicha umumlashtirilgan ko‘rinishini ko‘rish mumkin:

2.3-jadval. O‘zbek va nemis motam nutqida qo‘llaniladigan lingvistik vositalar

№	Lingvistik mezonlar	O‘zbek motam nutqi	Nemis motam nutqi
1	Marhumga murojaat shakllari	Bevosita tilga olinmaydi, “marhum”, “mayit”, “rahmatli”	“Lieber Vater...”, “Du warst...” kabi bevosita murojaat
2	Qatnashuvchilarga murojaat usullari	“Aziz birodarlar”, “yaqinlar”, umumlashtiruvchi formulalar	“Liebe Angehörige”, “Trauergemeinde” kabi rasmiy murojaat
3	Emotsional ifoda vositalari	“voy-voy”, “dod”, yig‘i, hissiy aytilmlar	Metaforik obrazlar, bosiqlik va silliqlik orqali ifoda
4	Evfemizm va metaforalar	“bu dunyoni tark etdi”, “omonatini topshirdi” (evfemizm)	„Sein Leben ist erloschen“, „Letzte Reise“ (metafora)
5	Nutq strukturasi va stilistik qurilmalar	She‘r, maqol, folklor, emotsional sintaksis	Antiteza, anafora, inversiya, dialogik konstruktsiyalar
6	O‘limni tasvirlash uslublari	“Hayotdan ko‘z yumdi”, “vafot etdi” yumshoq ifodalar	“Er verliess uns”, “Er schlief friedlich ein“ yumshoq ifodalar
7	Marhumning hayotini baholashdagi til vositalari	“yaxshi inson edi” faqat ijobiy baholovchi birliklar	“Er war aufrichtig”, “nicht fehlerfrei aber menschlich“
8	Diniy nutq birliklari	“qabr”, “duo”, “savob” islomiy mazmunga ega birliklar	„Erlösung“, „Himmel“, „Auferstehung“ kabi xristian birliklar
9	Muloqot usullari	Hissiy ta’sir, tasalli, dalda beruvchi nutq	Rasmiy, muvozanatli, samimiy xayrlashuv formulalari

Dissertatsiyaning “**Oilaviy nutqiy etiketning lingvopragmatik xususiyatlari**” deb nomlangan uchinchi bobida o‘zbek va nemis nutqiy etiketida salomlashish va xayrlashish vaziyatlarining lingvopragmatik o‘ziga xosliklari, oilaviy diskursda ota nutqining lingvopragmatik va sotsiolingvistik xususiyatlari, ona nutqining lingvopragmatik tahlili keltirilgan.

Bobning birinchi fasli *o‘zbek va nemis nutqiy etiketida salomlashish va xayrlashish vaziyatlarining lingvopragmatik o‘ziga xosliklari* deb nomlanadi. 1930-yillarning oxirida nemis tilshunos olimi Vilgelm Brukner tarixiy davrlardagi nemis salomlashuv nutqiy vaziyatlarining umumiy xususiyatlarini tadqiq qiladi³⁹. U o‘z tadqiqotida “Xudoga ishora qiluvchi” “eski salomlar” endi “qisman boshqalar bilan almashtirilganligini” aniqlaydi⁴⁰.

XIX-XX asrlar notiqalari, shubhasiz, diniy xayrlashuv salomlashuvlaridan yuz o‘girishadi. Masalan, “*Xudo sizni barakali qilsin*” (behüt dich Gott), “*Xudo beribdi*” (Gott befohlen), “*Xudo bilan bo‘ling*” (geh mit Gott) yoki “*Xudoning salomi bo‘lsin*” (grüß Gott) kabi salomlashish shakllari. Norasmiy shakl bo‘lgan “*tschus*” dan farqli o‘laroq hali ham “*adieu*”, “*ade*” va “*addio*” kabi xorijiy diniy salomlardan foydalanish XX asr oxiriga kelib o‘zgarganligini kuzatishimiz mumkin. Boshqa tomondan, xuddi shu davrda mashhur bo‘lgan salomlashish shakllari xudoni xayrlashuvda qo‘llamaslik yoki, hech bo‘lmaganda, his qilmaslik kuzatiladi.

Bu mulozamatlarning ba‘zilari dastlab xayrlashuvda kompliment (xushomad) tilaklar sifatida qo‘llanilgan⁴¹, ular, masalan, “*yaxshi uxla*” (schlaf gut), “*dam olish kunini yaxshi o‘tkazing*” (schönes Wochenende), “*o‘zingni asra*” (mach’s gut) kabilar.

Salomlashish ko‘pincha tilaklar bilan chambarchas bog‘liqdir. Ularning kelib chiqishi, odatda, yaxshi tilaklardan olingan bo‘lib, vaqt o‘tishi bilan asl ma‘nosi an’anaviy odatiy holiga kelangan. Masalan:

Guten Tag! (Xayrli kun!); *Guten Abend!* (Xayrli kech!); *Grüß Gott!* (Xudoning salomi bo‘lsin!) – Janubiy Germaniya va Avstriyada.

Salomlashuv va tilaklar orasidagi asosiy farq shundaki, salomlashuvlarga odatda faqat bir xil javob beriladi:

“*Guten Morgen!*” – “*Guten Morgen!*” tilaklarga esa minnatdorchilik bildiriladi va ko‘pincha javob tilaklar bilan qaytariladi: “*Einen schönen Tag noch!*” (*Kuningiz xayrli bo‘lsin!*) – “*Danke, Ihnen auch!*” (Rahmat, sizga ham!).

So‘nggi paytlarda nemis tilidagi salomlashuvlarni ijobiy tilaklar bilan birga qo‘llash an’anasi kuchaymoqda. Masalan:

(*Ein*) *Schönes Wochenende!* (Yaxshi dam olish kunlarini tilayman!)

(*Einen*) *Schönen Tag noch!* (Yaxshi kun tilayman!)

O‘zbek tilida salomlashuv va hol so‘rash ko‘pincha bir-biriga chambarchas bog‘liq. Masalan:

³⁹ Bruckner 1939/1940: 79-80. Dieses Grußbildungsprinzip und/oder die Abwendung von religiösen Grüßen erwähnen auch Prause 1930: 80.

⁴⁰ Bruckner 1939/1940: 79-80. Dieses Grußbildungsprinzip und/oder die Abwendung von religiösen Grüßen erwähnen auch Prause 1930: 80.

⁴¹ Geiger, Paul / Richard Weiss / Walter Escher u. a. (1950–1995), Atlas der schweizerischen Volkskunde, 2 T. und 7 Einführungs-, Kommentar-, Registerbde., hrsg. von der Schweizerischen Gesellschaft für Volkskunde, Basel / Erlenbach Zürich.

“Assalomu alaykum! Qalaysiz?” – “Valaykum assalom! Yaxshi, o‘zingiz yahshimisiz?”

Bu shaklda suhbatdoshga nisbatan iliq munosabat va hurmat aks etadi. Quyida biz har ikki xalqdagi salomlashuv va hol so‘rash o‘rtasidagi farqlanishlarga e‘tibor qaratamiz.

Salomlashuv har ikki tilda ham javob salomi bilan cheklanadi:

“Guten Morgen!” – “Guten Morgen!”, “Assalomu alaykum!” – “Valaykum assalom!”

Hol-ahvol haqida so‘rash esa javob talab qiladi va ko‘pincha suhbat davomida qayta so‘ralishi ham mumkin:

“Wie geht’s dir?” – “Gut, danke, und dir?”, “Qalaysiz?” – “Rahmat, yaxshi. O‘zingiz-chi?”

Nemis tilida “Es war schön, Sie zu sehen” (Sizni ko‘rish yoqimli bo‘ldi) yoki “Es hat mich gefreut, Sie zu treffen” (Siz bilan uchrashishdan xursand bo‘ldim) kabi jumlar suhbatni muloyim va hurmat bilan yakunlashning boshlang‘ich qismi sifatida ishlatiladi. Bunga javoban, “Vielen Dank, das freut mich auch” (Rahmat, men ham xursand bo‘ldim) yoki oddiygina “Ich ebenso” (Men ham shunday) kabi jumlar aytiladi.

O‘zbek tilida esa “Sizni ko‘rib xursand bo‘ldim”, “Uchrashganimiz yaxshi bo‘ldi” yoki “Gaplashib maza qildim” kabi jumlar suhbatni chiroyli yakunlashning odob sifatida qo‘llaniladi. Har ikkala madaniyatda bu kabi ifodalar hurmat va iliqlikni namoyon etuvchi muloqot tamoyillariga mos keladi.

Nemis tilida xayrlashuv uchun neytral va keng qo‘llaniladigan iboralar, masalan, “Auf Wiedersehen” (ko‘rishguncha) yoki “Tschüss” (xayr) ishlatiladi. Shuningdek, do‘stona va muloyim muloqotda “Passen Sie auf sich auf” (O‘zingizni ehtiyot qiling) yoki “Bis bald” (Tez orada ko‘rishguncha) kabi iboralar ham qo‘llanilib, iliq kayfiyatda xayrlashuvni namoyon qiladi. Mehmon kuzatilayotgan paytda “Gute Reise” (Yaxshi safar) yoki eine schöne Reise (maroqli sayohat tilayman) iborasi odatiy, ayniqsa, safarga ketayotgan odamlarga nisbatan qo‘llanilib kelinadi. Nemis madaniyatida xayrlashuv iboralari neytral va konnotativ xatolardan xoli bo‘lib, muloqotda samimiylikni saqlaydi.

O‘zbek madaniyatida xayrlashuvning turli shakllari mavjud. Rasmiy vaziyatlarda diniy mazmundagi iboralar “Allohga omonatsiz”, “Alloh panohida asrasin” ko‘p qo‘llanadi. Biroq ular turli din vakillari uchun bosim sifatida qabul qilinishi mumkin. Shu bois neytral iboralar “Yaxshi qoling”, “Ko‘rishguncha”, “Omad tilayman” rasmiy va norasmiy vaziyatlarda ham mos keladi.

Uchinchi bobning ikkinchi faslida oilaviy diskursda ota nutqining lingvopragmatik va sotsiolingvistik xususiyatlari haqida fikr yuritiladi. Oila har bir jamiyatning asosi bo‘lib, unda ota shaxsining o‘rni va roli muhim ahamiyat kasb etadi. O‘zbek va nemis oilalarida ota nafaqat oilaning bosh tayanchi va mas‘ul shaxsi, balki tarbiya jarayonida yetakchi bo‘lgan ma‘naviy va ijtimoiy obro‘ga ega shaxs sifatida ham namoyon bo‘ladi. Ikkala madaniyatda ham ota oilaviy qadriyatlarni saqlashda, farzandlarning kamolga yetishishda va ularning ma‘naviy

tarbiyasida hal qiluvchi o‘rin egallaydi, ammo bu jarayonlarning ifodasi va amalga oshirilish shakli har bir millatning madaniy xususiyatlariga ko‘ra farqlanadi.

O‘zbek oilalarida ota boshliq sifatida qat‘iyat va salobat bilan namoyon bo‘lib, mas‘uliyatni zimmasiga oladi hamda farzandlar tarbiyasida tajribasi bilan ishtirok etadi. Nemis oilalarida esa otaning roli demokratiyaga asoslangan bo‘lib, u ochiqlik, konstruktiv tanqid va hamkorlikka yo‘naltirilgan muloqot orqali tarbiyada ishtirok etadi. Islomga mansub xalqlarda, jumladan o‘zbek oilalarida, otaning mavqei yuqoriligi sababli farzandlar ko‘pincha fikrlarini avval onalari orqali otalariga yetkazish odat tusiga kirgan.

Otaning oilada farzandlar tarbiyasiga nisbatan qattiqqo‘lligi, onaga qaraganda mas‘uliyatining bir qadar yuqoriligi, farzandlarini moddiy jihatdan ta‘minlash ko‘proq ota zimmasiga yuklatilishi ota nutqida ham o‘z aksini topganligini taniqli tilshunos olim va shoir Siddiq Mo‘minning quyidagi misralarida kuzatishimiz mumkin:

Aylanayin bo‘yingdan, ko‘zlaringga ko‘z tumor,

O‘tir, o‘g‘lim, sen uchun aytadigan gapim bor.

Pahlavonim, shunqorim, qil so‘zimga e‘tibor:

Osmonda bir Xudoy-u yerda yolg‘iz otang bor⁴².

Yuqorida S.Mo‘minning “Otalar zikrida” nomli she‘rida ota nutqidagi farzandiga qilgan sharqona pand-u nasihatlarini she‘riy misralarlarda ifodalaganini ko‘rishimiz mumkin. She‘rda otaning “aylanayin bo‘yingdan”, “ko‘zlaringga ko‘z tumor”, “pahlavonim”, “shunqorim” kabi ifodalar bilan erkalagan holda o‘g‘lining hali yoshligi bois, hayotda yashash va to‘g‘ri yo‘ldan ketish oson emasligini, bu yo‘lda otasining pand-nasihatlariga quloq tutishi lozimligini, otasi yo‘qlar hayotda ko‘p qoqilganini va hatto ajdodlar otani Xudoga tenglashtirganini ta‘kidlaydi.

Xalqimizda uzoq yillardan beri hatto o‘g‘il uylantirishda ham otaning roziligini olish, ota rozi bo‘lmagan yoki oq fotiha berilmagan nikoh baxtli turmush bo‘lmasligi, oila qurishda “Ota rozi – Xudo rozi”, “Ota yer yuzining ikkinchi Allohi” kabi naqllarga amal qilinib kelinayotgani, ota hukmronligi bo‘lmagan oilalar tanazzulga uchrashi yoki xalq orasida bebro‘ bo‘lishi va shu sabab o‘g‘il uylantirish yoki qizni turmushga uzatishda bo‘lajak qudalar oilasini “Oilada ota hukmronmi?” yoki “Oilada hamma narsani ota hal qiladimi?” kabi so‘rovlar bilan surishtirilishi odat tusini olgan.

Aqlimni hali to‘la tanib-tanimagan yoshimda dadam bir kuni meni yoniga olib, hovli etagiga, bobom kenja o‘g‘limga deb qurgan amakimning uyiga olib bordi. Amakim va yangamni oldiga chaqirdi-da, menga “Endi, o‘g‘lim, siz bu uyning farzandisiz, bularni ota-ona deb chaqiring”, dedi sizlaganacha. Dadam bolalarni “siz”ladimi, bo‘ldi, onam ham, boshqalar ham, hammamiz buning nima ekanini bilardik. “Sizlash” dadamning “Bu masala hal bo‘lgan, muhokama qilmanglar”, degani edi⁴³.

Ushbu parcha o‘zbek oilaviy diskursida nutq aktlari orqali ijtimoiy qudrat va hokimiyatni qanday ifodalanishini aniq ko‘rsatib beradi. Jumladan, “sizlaganacha

⁴² Mo‘min S. E‘zoz. – Farg‘ona: Classic, 2015. – B. 9.

⁴³ Nazar Eshonqul. Bepoyon osmon. (Hikoya) <https://n.ziyouz.com/portal-haqida/xarita/uzbek-nasri/nazar-eshonqul-1962/nazar-eshonqul-bepoyon-osmon-hikoya>

dedi” ifodasi illokutiv akt sifatida amal qilmoqda. Bu yerda “*sizlash*” oddiy xushmuomalalik emas, balki normativ pragmatik signal vazifasini bajaradi. U orqali ota o‘zining qaroriga muqaddaslik va muhokamasizlik atributini yuklaydi.

Shuningdek, “*Bu masala hal bo‘lgan, muhokama qilmanglar*” degan metapragmatik izoh oila a‘zolarining (xususan bolalarning) ota qaroriga e‘tiroz bildirmasligi, uni so‘zsiz qabul qilishi kerakligini anglatadi. Bu holatda pragmatik presuppozitsiya ya‘ni, oldindan qabul qilingan ijtimoiy haqiqat mavjud, ota so‘zining muqaddasligi, uning har bir ifodasi kontekstual darajada qat‘iy me‘yoriy kuchga ega.

Nemis oilalarida bu masalaga butunlay boshqacha yondashiladi: farzandlar qachon va kimni xohlasa, o‘shanda turmush qurishlari mumkin. Shu bilan birga, otalar farzandlarini tarbiyalashda ularning qobiliyat va iqtidorlariga alohida e‘tibor qaratib, jamiyatda munosib o‘rin egallashlariga ko‘maklashishga intiladilar. Kundalik turmushda maktabdan qaytgan farzandlariga ota va ona ham birdek “*Wie war dein Tag?, Wie hast du an dem Unterricht teilgenommen? Wie reagiert dein Lehrer auf deine Antworten?* (Kuning qanday o‘tdi?; Darsda qanday qatnashding?; O‘qituvching sening javoblaringni qanday qabul qildi?) kabi savollar bilan murojaat qiladilar.

Nemis oilalarida ota farzandlari bilan albatta suhbatlashishga vaqt ajratadi. Deyarli barcha nemis oilalarida 10-12 yoshgacha farzandlarining uxlashlaridan oldin bolalar uchun mo‘ljallangan biror bir yozuvchilarning ertak yoki hikoyalarini o‘qib berish ularni mutolaa qilish odat tusini olgan. Mutolaa davomida farzandlariga “*Hat dir das Märchen/Geschichte gefallen?, Warum? Kannst du den Inhalt des Märchens/der Geschichte wiedergeben? Was könntest du an seiner/ihrer Stelle machen?*” (Senga ertak/hikoya yoqdimi? Nima uchun?; Sen ertak/hikoyani gapirib bera olasanmi?; Sen uning o‘rnida bo‘lganingda nima qilgan bo‘larding?) kabi savollar bilan murojaat qiladilar. Bu bilan ular farzandlarining dunyoqarashini kengaytirib, adabiyotga mehr uyg‘otadi, so‘z boyligini hamda tanqidiy fikrlashini rivojlantiradi. Otalar esa tarbiyada ko‘pincha maqtov va ruhlantiruvchi ifodalardan foydalanishlarini kuzatishimiz mumkin. Masalan: *Ich bin stolz auf dich!, Niemand könnte das wie du machen! Du wirst der beste Maler, Sänger, Gelehrte, Lehrer, Arzt, Programmierer! Das ist super, prima, toll, sehr gut!* (Men sen bilan faxrlanaman! Hech kim buni sendek qila olmaydi!; Sen eng yaxshi rassom, qo‘shiqchi, olim, o‘qituvchi, vrach, programmist bo‘lasan!; Bu ajoyib, yaxshi, qoyil, juda yaxshi!) kabi ifodalarni ishlatib turadilar. Farzandi chizgan oddiy rasmni juda yuqori baholab, ba‘zan hafta davomida xona devorlariga ushbu rasmni osib qo‘yadilar. Haftaning ma‘lum bir kunlarida otalar farzandlarining o‘qituvchilari bilan suhbatlashib turadilar. Bu bilan ular farzandining darslardagi o‘zlashtirishlari bilan tanishib boradilar.

Uchinchi bobning uchinchi faslida *ona nutqi lingvopragmatik tahlil* etilgan. Oila – inson hayotining tamal toshi bo‘lib, unda har bir oila a‘zosi o‘ziga xos o‘ringa ega bo‘lishi ma‘lum. O‘zbek oilasida esa onaning tutgan o‘rni alohida ahamiyat kasb etadi. Ona – nafaqat farzandlar tarbiyasida asosiy mas‘ul shaxs, balki oila ichidagi mehr-oqibat, sabr-toqat va bag‘rikenglikning ramzidir. Onaning nutqi oilaviy

muloqotda muhim vosita bo‘lib, u orqali farzandlariga nafaqat ta’lim-tarbiya, balki ruhiy madad ham beradi.

O‘zbek oilasida ona nutqi yumshoqligi, samimiyat va mehrga boyligi bilan ajralib turadi. Onaning har bir so‘zi, hatto eng oddiy iborasi ham, farzandga bo‘lgan cheksiz g‘amxo‘rlik va mehr ifodasidir. Shu bilan birga, ona nutqi madaniy va an’anaviy qadriyatlarning uzviy qismi sifatida oila a’zolariga axloqiy va ma’naviy mezonlarni singdirib keladi. U xalqona iboralar, duolar va farzandini erkalatishlari orqali oilaviy iliqlikni mustahkamlaydi.

Odatdagidek tik turgancha nonushta qilayotgan edim. Onam odatdagidek qistardi:

– *O‘tirsang-chi, bolam. Birpas o‘tirgin.*

– *Bo‘ldi, ketdim.*

– *Shoshma, bolam. – Onam ko‘zimga odatdagidan boshqacha, qandaydir mung bilan termildi.*

– *Gap bor.*

Tipirchilab soatga qaradim: hali yoqilg‘i olish kerak, ishga borish kerak, keyin nashriyotga o‘tish...

– *Nima edi?*

Onam ko‘zimga hamon ma’yus termilib o‘tirardi.

– *Suratga tushaylik, – dedi to‘satdan.*

Ajablandim.

– *Nega?*

– *Yaqinda men o‘laman.*

Onam bu gapni xuddi: «Qo‘shninikiga chiqib kelaman», degandek ohangda aytdi. Kulib yubordim.

– *Qo‘ysangiz-chi, oyi.*

Shunday dedim-da, chiqdim ketdim.

Oradan ikki hafta o‘tdi-yu... Kechalari uyg‘onib ketaman, o‘y layman. O‘y layman: sen nomard, sen ahmoq nimaga, nimaga o‘shanda kulding? Suratga tushishga vaqting yo‘qmidi? Kerak bo‘lsa topasan-ku! Kitob uchun, jurnal uchun, ish ustida, bog‘da, ko‘chada... Nima, sen kinoyulduzmisan? Jahonshumul shaxsmisan? Ana, bir dasta surating yotibdi. Har xil. Har yerda... Faqat... Onang bilan tushgan surating yo‘q⁴⁴!

Ushbu matnda ona va farzand o‘rtasidagi hissiy munosabat, vaqtning o‘tkinchiligi va insonning ba’zan oddiy hayotiy qadriyatlarga e’tibor bermasligi teran aks ettirilgan. Matndagi ona tasviri mehribon, mard va o‘zining onalik burchini yuksak darajada his qiluvchi shaxs sifatida tasvirlangan. Uning “Suratga tushaylik” degan oddiygina iltimosi ortida chuqur hissiyotlar, o‘limni xotirjam qabul qilish va onaning farzandi bilan so‘nggi muloqotga bo‘lgan ehtiyoji yashiringan. Farzandining beparvoligi, keyinroq pushaymon va armon qilish kabi hissiy holatlar ochib berilgan.

Biz quyida nemis oilalarida kundalik hayotda uchrab turuvchi onalar nutqiga yoki oiladagi nutqiy etiket sifatida qabul qilingan shakllarga to‘xtalib o‘tamiz.

Wilhelmning onasi:

⁴⁴ Hoshimov O‘. Dunyoning ishlari: Qissa va hikoyalar. – Toshkent: Yangi asr avlodi, 2015. – 34-35 betlar.

“Wilhelm, verliere nie den Glauben an das Gute. Die Welt mag dich oft enttäuschen, aber ein reines Herz bleibt immer stark“⁴⁵. (Vilgelm, yaxshilikka bo‘lgan ishonchingni hech qachon yo‘qotma. Dunyo seni ko‘p marta umidsizlantirishi mumkin, lekin pok qalb doimo kuchli bo‘lib qoladi).

Wilhelm onasining ushbu so‘zlari lingvomadaniy jihatdan ijobiy qadriyatlarni asrab-avaylashga qaratilgan o‘gitni ifodalaydi. *“Wilhelm, verliere nie den Glauben an das Gute“* jumlasini orqali ona farzandiga hamisha yaxshilikka va umidda tayanib yashashni o‘rgatmoqda. Ushbu so‘zlar nemis madaniyatida imon va ma’naviy qadriyatlarning ahamiyatini, xususan, hayotiy sinovlar oldida ham insoniylikni saqlashi zarurligini ta’kidlaydi.

“Die Welt mag dich oft enttäuschen, aber ein reines Herz bleibt immer stark“ jumlasini esa hayotning haqiqiy qiyinchiliklarini tan olish bilan birga, ma’naviy kuch va poklikning g‘alaba qozonishi haqidagi umidini ifodalaydi. Madaniy jihatdan onaning bu nutqi nemis an’anaviy axloqiy qadriyatlarini aks ettirib, insonning hayot qiyinchiliklariga bardosh berishida ichki fazilatlar va imonning naqadar muhimligini ko‘rsatadi. Bu so‘zlar farzandni faqatgina tashqi olam muhitiga moslashishga, balki o‘zining ma’naviy fazilatlarini saqlashga undaydi va jamiyatdagi axloqiy idealni ifodalaydi.

Dissertatsiyaning to‘rtinchi bobi **“Oilaviy kommunikatsiya va paremiologiyaning lingvomadaniy aspektlari”** deb nomlanib, unda o‘zbek va nemis oilalarida kommunikativ etiketning milliy-madaniy xususiyatlari, oilaviy nutqiy etiketning paremiologik tadqiqi, o‘zbek va nemis oilalarida tabu hamda evfemizmlarning sotsiolingvokulturologik funksiyalari haqida fikr yuritilgan.

Bobning birinchi fasli *o‘zbek va nemis oilalarida kommunikativ etiketning milliy-madaniy xususiyatlari* deb nomlanadi. Nemis oilaviy madaniyatida muloqotning hech qanday andishalarsiz va ochiqligi, shaxsiy makonga bo‘lgan hurmat, vaqtning qiymati va unga amal qilish, oilaviy bahs-munozaralar, o‘zaro murojaatdagi rasmiyatchilik va oilaviy an’analar muhim ahamiyat kasb etadi.

1. Rostgo‘ylik va ochiqlik nemis oilaviy nutqiy etiketida juda qadrlanadi. Shu nuqtayi nazardan, oila a‘zolari ko‘pincha o‘z fikrlari va his-tuyg‘ularini ochiq hamda ikkilanmasdan bildirishlari kuzatildi. Masalan, o‘g‘il otaga qarata shunday deyishi mumkin.

– *Vater, ich verstehe dich, aber ich glaube, dass du in deinem Urteil irrst*⁴⁶. (*Otajon, men sizni tushunaman, lekin siz qaroringizda yanglishyapsiz, deb o‘ylayman*).

Ko‘rinadiki, bu ifoda nemis madaniyatida keng tarqalgan to‘g‘ridan-to‘g‘ri va ochiq muloqot uslubini namoyon etadi. O‘zbek oilalarida esa qiz yoki o‘g‘il otasiga qarata uning qarori noto‘g‘ri deyishi o‘zbek oilaviy etiketiga zid hisoblanadi va garchand ota noto‘g‘ri fikrni bildirsa ham.

Nemis oilalarida, odatda, fikrlar va qarashlar ochiq va ravshan ifoda etiladi, bu esa nemis madaniyatida o‘zbek madaniyatidan farqli o‘laroq, o‘zaro tushunish va samimiy munosabatlarni qurishga yordam beradi.

⁴⁵ Goethe J.W. Wilhelm Meisters Lehrjahre. – Die digitale Bibliothek. – S. 246.

⁴⁶ Goethe J.W. Die Leiden des jungen Werther. – Anaconda Verlag, 2005. – S. 112.

Nemis oilalari orasida qarorlar qabul qilish jarayonida tanqidiy fikrlashni rag‘batlantirish muhim hisoblanadi.

– *Ferdinand: “Das kann ich so nicht akzeptieren, Vater. Wir sollten darüber nochmal nachdenken”*⁴⁷. (Men buni shunday qabul qila olmayman, otajon. Buni yana bir bor muhokama qilishimiz kerak).

2. Shaxsiy makonga hurmat hissi nemis oilalarida har bir oila a’zosining shaxsiy maydoni va individualligiga katta e’tibor beriladi. Ota-onalar ko‘pincha o‘z farzandlarini yoshlik chog‘laridanoq mustaqil bo‘lishga undaydilar va shu asosda tarbiya qiladilar. Masalan, ota-onaning farzandlariga ko‘p hollarda shunday deyishlari kuzatiladi:

– *“Du bist jetzt alt genug, Wilhelm. Entscheide selbst, was dir wichtig ist”*⁴⁸. (Endi sen yetarlicha ulg‘aygansan, Vilgelm. Sen uchun muhim bo‘lgan narsani o‘zing hal qil).

Bu ifoda orqali ota-ona tomonidan shaxsiy tanlov va mustaqillikka bo‘lgan hurmatning ifodalayotganini ko‘rish mumkin. Nemis madaniyatida oila a’zolarining shaxsiy qarorlariga ishonch va hurmat muhim hisoblanadi.

O‘zbek oilalarida shaxsiy makonga hurmat hissi nemis oilalaridan farqli ravishda ko‘proq oilaviy birdamlikka asoslanadi. Ota-onalar farzandlari uchun mas’uliyatni uzoq vaqt davomida o‘z zimmalarida saqlab qoladilar va ko‘pincha ularning hayotiy qarorlariga faol ravishda aralashadilar.

O‘zbek oilalarida ota-onalar ko‘pincha farzandlarining tanlovlari va qarorlariga faol ta’sir o‘tkazadilar. Bu, ayniqsa, ta’lim, kasb tanlash va turmush qurish masalalarida yaqqol ko‘zga tashlanadi.

Yuqorida ko‘rganimizdek, nemis madaniyatida uchraydigan *“Entscheide selbst, was dir wichtig ist”* kabi ifoda o‘zbek oilalarida kamdan-kam uchraydi.

O‘zbek oilalarida ota-onalar farzandlarini nafaqat tarbiya, balki moddiy va ma’naviy jihatdan ham qo‘llab-quvvatlaydi. Bu qo‘llab-quvvatlash farzand mustaqil hayotga o‘tgandan keyin ham davom etishi mumkin. Masalan, ota-ona farzandining yangi uy-joy sotib olishiga yoki to‘y qilishiga yordam beradi. Bu esa oilaviy birdamlikni ta’minlaydi.

Nemis oilalarida bahs va munozara muloqot jarayonining muhim qismi hisoblanadi. Katta yoshli oila a’zolari ko‘pincha bolalarni turli mavzulardagi suhbatlarga qo‘shib, tanqidiy fikrlashni rivojlantiradilar.

– *“Kinder, sagt, was ihr denkt. Eure Meinungen zählen genauso wie die der Erwachsenen”*⁴⁹ (Bolalar, nima deb o‘ylayotgan bo‘lsangiz, ayting. Sizning fikrlaringiz ham kattalarnikidek muhimdir.).

Bu jumla nemis oilalari orasida bahs-munozaralarning ahamiyatini ko‘rsatadi. Bolalarning fikrlari va qarashlarini inobatga olish, ularga turli mavzularda o‘z fikrlarini bildirish imkoniyatini berish madaniy qiymat hisoblanadi.

⁴⁷ Schiller F. Kabale und Liebe. – Reclam, Philipp, jun. GmbH, Verlag, 1993. – S. 141.

⁴⁸ Goethe J.W. Wilhelm Meisters Lehrjahre. – Deutscher Taschenbuch, 2004. – S. 726.

⁴⁹ Kästner E. Das fliegende Klassenzimmer. – Dressler, 2002. – S. 176.

– “*Bevor wir uns festlegen, sollten wir die positiven und negativen Aspekte abwägen*“⁵⁰ (*Biz aniq qarorga kelishdan oldin ijobiy va salbiy jihatlarni o‘ylab ko‘rishimiz kerak*).

Bu ifoda oilaviy qarorlar qabul qilish jarayonida tanqidiy fikrlash va turli nuqtayi nazarlarni inobatga olishning muhimligini aks ettiradi.

O‘zbek oilalarida bahs va munozaralar ko‘proq ota-onalar va kattalarning fikrlari asosida rivojlanadi. Farzandlar oiladagi suhbatlarda faol ishtirok etsa-da, ularning fikrlariga nisbatan, ko‘proq ota-onaning tajribasi va nuqtayi nazari ustuvorlik qiladi. Bu yondashuv oiladagi kattalarning farzandlar tarbiyasida ko‘proq mas’uliyat va nazorat o‘ynashini aks ettiradi.

O‘zbek oilalarida muhim qarorlar ota-onalarning maslahati asosida qabul qilinadi. Bu jarayonda farzandlarning fikri eshutilishi mumkin, lekin yakuniy qaror qabul qilishda ko‘p yillik hayotiy tajribaga ega bo‘lgan ota-onalarning qaroriga asoslanib ish ko‘riladi.

To‘rtinchi bobning *ikkinchi fasli oilaviy nutqiy etiketning paremiologik tadqiqi* deb nomlangan.

Paremiologik birliklar xalq og‘zaki ijodining tarkibiy qismi bo‘lib, ular asrlar davomida shakllangan maqol, matal va hikmatli ifodalardir. Bu birliklar ota-bobolarimizning ma’naviy merosi, ibratli maslahatlari va pand-nasihatlarini avlodlarga yetkazadi hamda xalq donoligi, dunyoqarashi, e’tiqodi va urf-odatlarini ifodalaydi.

Maqol va matallarning oilaviy muloqotda ishlatilishi nafaqat aloqa vositasi sifatida, balki oilaning ichki birdamligini ta’minlash, avlodlar o‘rtasidagi bog‘liqlikni mustahkamlash, oilada axloqiy va ma’naviy qadriyatlarni yetkazish va nutqning ta’sirchanligini oshirishda, eng asosiy xususiyati esa ota-onalar tomonidan farzandlarni tarbiyalashda qo‘llanilib kelinadi.

O‘zbek tilida *Bola – loy, ona – kulol* kabi maqollar tarbiya jarayonida onaning beqiyos rolini ko‘rsatadi. Nemis tilida esa *Wie der Vater, so der Sohn* (Ota qanday bo‘lsa, o‘g‘il ham shunday bo‘ladi) Olmaning tagiga olma tushadi kabi maqollar ota-onaning fazilatlarini va qilmishlari farzandlarining kelajakdagi xulq-atvori va dunyoqarashiga bevosita ta’sir qilishi qayd etilganini ko‘rishimiz mumkin. Shuningdek, *Otasi tentakning – biri tentak, onasi tentakning – bari tentak*” yoki *“Otasi buzuqning biri – buzuq, onasi buzuqning bari – buzuq”* singari maqollar orqali esa onaning farzand tarbiyasidagi o‘rni muhimligi ko‘rsatilmoqda.

Farzandlarning ota-onaga bo‘lgan hurmati va burchlarini ifodalovchi maqollar har ikki tilda ham keng tarqalgan. Masalan, o‘zbek tilidagi *Otasini og‘ritgan el ichida xor bo‘lar, onasini og‘ritgan parcha nonga zor bo‘lar* maqoli ota-onaga hurmatning o‘zbek madaniyatidagi o‘rni va ahamiyatini ochib beradi. Nemis tilida esa *Das Kind, das seine Mutter verachtet, hat einen stinkenden Atem* (*Onasini xor qilgan bolaning nafasi sassiq*) kabi maqollar bolalar va ota-onalar o‘rtasidagi hurmat aloqalarini ta’kidlaydi.

Ma’lumki, o‘zbek oilalarida, ayniqsa, *otaning ulug‘lanishi, otaga nisbatan hurmatning bir qadar yuqoriligi*, bu esa oila qadriyatiga aylanganini va hatto maqol

⁵⁰ Kästner E. Das fliegende Klassenzimmer. – Dressler, 2002. – S. 176.

va matallarda ham o‘z ifodasini topganini kuzatishimiz mumkin. Masalan, “Urug‘ingga so‘z aytsang, orasini buzib ayt, *Otang* ishga buyursa, namozingni buzib ayt” maqoli o‘zbek madaniyatida ota so‘zining naqadar obro‘yi baland ekanligini va unga bo‘ysunish insonning asosiy burchi ekanini ko‘rsatadi. Namoz kabi muhim ibodatni ham vaqtinchalik to‘xtatib, ota so‘zini bajarish zarurligini eslatadi. Bu o‘zbek xalqining an‘analarida ota-onaga hurmatning diniy va ma‘naviy qadriyatlardan ham ustuvor ekanini yoritadi.

Das gute Leben lässt Vater und Mutter vergessen (Yaxshi hayot ota-onangizni unutishga majbur qiladi). Maqol yaxshi hayot, ya‘ni farovonlik va qulaylik ba‘zan insonni ota-ona oldidagi mas‘uliyat va hurmatdan chalg‘itishi mumkinligini ta‘kidlaydi. “Das gute Leben” (yaxshi hayot) farovonlik, boylik yoki muvaffaqiyatni ifodalaydi, *Vater und Mutter vergessen* (ota-onani unutish) esa ushbu ne‘matlar ortida insonning asosiy qadriyatlaridan chetga chiqishini bildiradi. Nemis madaniyatida ota-onaga hurmat va minnatdorlik muhim qadriyatlar bo‘lib, bu maqol bu mas‘uliyatning har qanday sharoitda saqlanishi lozimligini eslatadi.

Qaynona va kelin munosabatlari haqida o‘zbek va nemis tillarida bir qator maqollar mavjud. Masalan, o‘zbek tilidagi “*Qaynona qaynaydi, kelini aynaydi*” va nemis tilidagi “*Die Schwiegermutter spricht Honig, aber sie meint Galle*” (Qaynona asaldek gapirsa ham, zahardek tuyuladi) maqollari oiladagi bu murakkab munosabatlarni aks ettiradi. Ushbu maqollar oiladagi avlodlar o‘rtasidagi tushunmovchiliklarni yumor va kinoya orqali tasvirlab beradi.

O‘zbek madaniyatida qaynona va kelin munosabatlari ko‘pincha o‘zaro hurmat va mehr asosiga qurilishi ta‘kidlanadi. Shu bilan birga, ushbu munosabatlarda ba‘zan paydo bo‘ladigan kelishmovchiliklar ham madaniy nuqtayi nazardan aks ettiriladi. Nemis madaniyatida esa qaynona va kelin o‘rtasidagi munosabatlar odatda individual mas‘uliyat va hududiy mustaqillik nuqtayi nazaridan baholanadi.

Keling yomon bo‘lsa, o‘g‘lingdan ko‘r, Kuyoving yomon bo‘lsa, qizingdan ko‘r. Ushbu maqolda kelin, o‘g‘il, qiz va kuyovning oilaviy muhitdagi o‘zaro bog‘liqligi ta‘kidlanadi. “Keling yomon bo‘lsa, o‘g‘lingdan ko‘r” deganda er mavqeyi va kelinning oqila bo‘lib oilani boshqarishi, “Kuyoving yomon bo‘lsa, qizingdan ko‘r” deganda esa qizning sabrli, oqilona munosabatda bo‘lishi nazarda tutiladi. Maqol oilada barcha a‘zolarining mas‘uliyati va o‘zaro hurmat barqarorlik hamda birdamlikning muhim omili ekanini eslatadi.

Als ich Schwiegertochter war, hatte ich nie eine gute Schwiegermutter; und als ich Schwiegermutter war, nie eine gute Schwiegertochter (Kelin bo‘lganimda hech qachon yaxshi qaynonam bo‘lmagan va men qaynona bo‘lganimda, hech qachon yaxshi kelin bo‘lmadi). Ushbu maqolda avlodlar o‘rtasidagi murakkab munosabatlarni va har bir ijtimoiy rolning o‘ziga xos qiyinchiliklarini samimiy va tanqidiy tarzda aks ettiradi. Bu yerda *Schwiegertochter* (kelin) va *Schwiegermutter* (qaynona) obrazlari avlodlar o‘rtasidagi tushunmovchilik va kelishmovchiliklarni ramziy ma‘noda ifodalaydi.

O‘zbek oilaviy madaniyatida to‘y va nikoh bilan bog‘liq maqollar juda keng tarqalgan bo‘lib, ular xalqning an‘anaviy qarashlarini ifodalaydi. “*To‘ydan oldin nog‘ora qoqma*”; “*Maslahatli to‘y tarqamas*” kabi maqollar to‘y marosimlarining

o'ziga xos qoidalariga ishora qiladi. Nemis tilida esa *“Die Ehe ist ein Hafen im Sturm, öfters aber ein Sturm im Hafen”* (Nikoh – bu bo‘rondagi port, lekin ko‘pincha portdagi bo‘rondir) kabi maqollar nikohning mashaqqatli, ammo muhim ahamiyatga ega ekanligini ta’kidlaydi.

Nikoh mavzusida o‘zbek maqollari ko‘proq oilaviy birdamlik va urf-odatlarini saqlashga qaratilgan bo‘lsa, nemis maqollari nikohning mantiqiy va realistik jihatlariga urg‘u beradi. Misol uchun, nemis tilida *Heirate in Eile und bereue in Ruhe* (Shoshilib uylangan tinchlikda afsuslanadi) maqoli nikohga jiddiy yondashish zarurligini ta’kidlaydi.

Mazkur bobning uchinchi faslida *o‘zbek va nemis oilalarida tabu hamda evfemizmlarning sotsiolingvokulturologik funksiyalari* haqida fikr yuritiladi.

Tabu va evfemizmlar barcha madaniyatlarda uchraydigan lingvistik hodisalardir. Ular jamiyatdagi axloqiy me’yorlar va ijtimoiy cheklovlar bilan chambarchas bog‘liq bo‘lib, turli xalqlarda turlicha namoyon bo‘ladi.

Evfemizim – bu tabu ma’noli so‘z o‘rniga ishlatiladigan yumshoqroq yoki “odobliroq” ifoda. Masalan, o‘zbek tilida “o‘ldi” deyish o‘rniga “vafot etdi” yoki “olamdan o‘tdi” tarzida aytilsa, nemis tilida esa *sterben* (o‘lmoq) o‘rniga *versterben* (vafot etmoq), *entschlafen* (manguga ko‘z yummoq) yoki *von uns gehen* (bizni tark etmoq) kabi leksik birliklar qo‘llaniladi.

4.3-jadval. Oilaviy nutqda tabu va evfemizmlarning ifodalanishi

Mavzu	O‘zbek oilasi nutqida	Nemis oilasi nutqida
O‘lim	<i>vafot etdi, olamdan o‘tdi</i> (hurmat uslubida); <i>marhum</i> so‘zi ishlatilib, diniy duo bilan eslanadi. To‘g‘ridan-to‘g‘ri <i>o‘ldi</i> deyish odobsizlik sanaladi.	<i>ist verstorben</i> (vafot etdi), <i>von uns gegangen</i> (bizdan ketdi) kabi so‘zlar ishlatiladi. Bola bilan gaplashganda <i>“im Schlaf gegangen”</i> (uyquda ketdi) kabi yumshoq ifoda qo‘llaniladi.
Kasallik	<i>Og‘ir kasal, betob bo‘lib yotibdi. Jinni so‘zini ishlatmaslik, ruhiy xasta deyish.</i>	<i>schwere Krankheit</i> (og‘ir kasallik) yoki tibbiy atamalar bevosita qo‘llaniladi. Lekin <i>Cancer</i> o‘rniga <i>Krebs</i> (qisqichbaqa) aslida nemis tilida bu so‘z allaqachon evfemizim bo‘lib ulgurgan. Ruhiy kasalliklarni <i>psychische Probleme</i> (ruhiy muammolar) deb aytish.
Pul va boylik	Ochiq aytish odobsizlik: daromad so‘ralganda <i>yaxshi yetib turibdi</i> yoki <i>bir amallayapmiz</i> kabi xalqona iboralar. Kambag‘al o‘rniga <i>kamxarj bo‘lib qolgan</i> deyiladi.	Maosh yoki boylik haqida so‘rash – tabu hisoblanadi. Nemislar daromadni tabu mavzu deb bilishadi. <i>Genug zum Leben</i> (yashashga yetadi) yoki <i>läuft schon</i> (hammasi joyida) kabi umumiy javob bilan cheklanishadi.
Din va e‘tiqod	Diniy atamalar hurmat bilan ishlatiladi: <i>“astag‘firullo”</i> (so‘kinish yoki yomon gap eshitilganda) kabi ifoda ishlatiladi.	Ko‘p nemis oilalari uchun <i>din mavzusi shaxsiy ish</i> hisoblanadi. Kimning qaysi dinda ekanini so‘rash odobsizlik. O‘z oilasida ham, agarda hamma bitta e‘tiqodda bo‘lsa ham, dinga doir

		masalalarda ehtiyotkorlik bilan so‘z yuritiladi.
--	--	--

Yuqoridagi jadvaldan ko‘rinadiki, har ikki madaniyatda o‘xshash tabu mavzular mavjud, aslida inson hayotining eng muhim va “nozik” tomonlari (o‘lim, jins, tana, kasallik, pul, ijtimoiy munosabatlar va e‘tiqod) universal ravishda ehtiyotkor munosabatda bo‘linadigan sohalardir.

XULOSA

1. Nutqiy etiket ijtimoiy-madaniy me‘yorlarning muhim qismi bo‘lib, u oilaviy muloqotda hurmat, ijtimoiy iyerarxiya va an‘anaviy qadriyatlar bilan uzviy bog‘liqdir. O‘zbek va nemis oilalarida nutqiy etiket birliklari jamiyatning madaniy kodlari, ijtimoiy rollari va tarixiy an‘analari bilan bog‘liq ekanligi lingvomadaniy tahlil asosida aniqlandi.

2. O‘zbek va nemis oilaviy qadriyatlari asosida turlicha kommunikativ odatlarni shakllantirgan. O‘zbek oilalarida jamoaviylik, oilaviy birdamlik va hurmat tamoyillari ustuvor bo‘lsa, nemis oilalarida individualizm, shaxsiy mustaqillik va erkin qaror qabul qilish tamoyillari yetakchi o‘rinda turadi. Bu farqlar oilaviy diskursda ishlatiladigan nutqiy etiket birliklari va kommunikativ strategiyalarda aks etishi ma‘lum bo‘ldi.

3. Nikoh va motam marosimlari har ikkala jamiyatda muhim ijtimoiy hodisa bo‘lib, ularning lingvistik va pragmatik jihatlari farqlanadi. O‘zbeklarda nikoh ijtimoiy birdamlik ramzi sifatida keng ko‘lamli nutqiy marosim bilan kechadi, nasihatlar va milliy qadriyatlar ulug‘lanadi. Motam esa diniy-falsafiy qarashlar asosida o‘tib, marhumga hurmat va yaqinlariga hamdardlik ifoda etiladi; nutqlarda duo, marhumning fazilatlarini va oiladagi o‘rni aks etadi.

4. Nemis madaniyatida nikoh shaxsiy tanlov va mustaqillik timsoli bo‘lib, to‘y nutqlari Standesamt yoki cherkov marosimlarida rasmiy hamda norasmiy ohangda aytiladi. Eheversprechen – kelin-kuyovning shaxsiy qasamyodlari alohida ahamiyatga ega. Motam marosimlarida ruhoniy nutqi, marhum xotirasi va yaqinlarga tasalli berish ustuvor bo‘lib, “versterben”, “entschlafen” kabi evfemistik ifodalar keng qo‘llaniladi.

5. Ota-onaning oilaviy diskursdagi nutqiy roli lingvopragmatik va sotsiolingvistik nuqtayi nazardan tahlil qilinib, o‘zbek oilalarida ota-ona nutqining axloqiy-me‘yoriy yo‘nalishga ega ekanligi, nemis oilalarida esa farzand bilan muloqotda tenglik va mustaqillik tamoyillari ustuvor ekanligi isbotlandi.

6. O‘zbek va nemis oilalarida ota va ona nutqining o‘ziga xos xususiyatlari tahlil qilinib, ota nutqi o‘zbek madaniyatida maslahat, pand-nasihat va qattiqqo‘llik bilan bog‘liq ekani, nemis madaniyatida esa motivatsiya va maslahat berish xarakteriga egaligi aniqlandi. Ona nutqi esa har ikkala madaniyatda ham mehribonlik, himoya va tarbiya jarayonlarini tashkil etuvchi vosita sifatida namoyon bo‘ldi, biroq nemis oilalarida onaning nutqiy erkinligi nisbatan yuqori darajada ekanligi kuzatildi.

7. O‘zbek va nemis oilalarida ishlatiladigan maqollar va matallar lingvomadaniy tahlil asosida tadqiq etilib, ularning jamiyatdagi oilaviy qadriyatlar

bilan bog'liqligi aniqlandi. O'zbek tilidagi maqollarning oilaviy birdamlik va hurmat tamoyillarini ifodalashi, nemis tilidagi maqollarning esa ko'proq shaxsiy erkinlik va individual qaror qabul qilish tamoyillarini aks ettirishi dalillandi.

8. Farzand tarbiyasiga oid paremiyalar tahlili asosida o'zbek madaniyatida ularning jamoaviy axloqiy qadriyatlarni targ'ib qilishga, nemis madaniyatida bolalarni mustaqil fikrlashga va individual qaror qabul qilishga o'rgatishga qaratilgani aniqlandi.

9. Qaynona va kelin munosabatlari bilan bog'liq lingvistik birliklar qiyosiy tahlil qilinib, o'zbek madaniyatida kelinning itoatkorligi va hurmati muhim ekani, nemis madaniyatida esa bunday munosabatlar gender tengligi tamoyillariga asoslanishi aniq dalillar bilan isbotlandi.

10. Nikohga oid maqollar tahlil qilinib, o'zbek tilida nikohning ijtimoiy maqomi va barqarorligiga urg'u berilishi, nemis tilidagi maqollarda esa nikoh shaxsiy mas'uliyat va erkin tanlov tamoyillari asosida tushunilishi asoslandi.

11. O'zbek va nemis oilalaridagi tabu va evfemizmlar sotsiolingvistik va madaniy nuqtayi nazardan tahlil qilinib, ularning o'zbeklarda axloqiy-diniy me'yorlarga, nemislarda esa suhbatdoshni noqulaylikdan himoya qilishga qaratilganligi aniqlandi. Har ikkala madaniyatda ular ijtimoiy me'yorlarni tartibga soluvchi lingvistik vosita sifatida namoyon bo'ladi.

12. Salomlashish va xayrlashish vaziyatlari qiyosiy jihatdan lingvopragmatik tahlil qilinib, o'zbek madaniyatida bu nutqiy aktlarning marosimiy xarakter kasb etishi, nemis jamiyatida esa suhbat konteksti va kommunikativ maqsadga qarab tanlanishi kuzatildi.

13. Oilaviy diskursda hissiy ifoda, ehtirom, kinoya va yumorning qanday namoyon bo'lishi ochib berildi. O'zbek madaniyatida bunday ifodalar hurmat va nasihat berish uchun ishlatilsa, nemis madaniyatida ko'proq yumor va hissiy ta'sirni oshirish vositasi sifatida qo'llanishi dalillandi.

14. O'zbek va nemis oilalarida nutqiy etiket birliklarining pragmatik va lingvomadaniy xususiyatlari tahlil qilinib, ularning ijtimoiy munosabatlarni tartibga soluvchi kommunikativ strategiya sifatida namoyon bo'lishi ma'lum bo'ldi. O'zbek oilalarida nutqiy etiket an'anaviy qadriyatlarni saqlashga xizmat qilsa, nemis oilalarida u pragmatik moslashuvchanlik bilan bog'liq ekani aniqlandi.

15. O'zbek va nemis oilaviy nutqiy etiketi asosida ideografik lug'at yaratish imkoniyati ko'rib chiqilib, ularning semantik va pragmatik xususiyatlari tasniflandi. Ushbu lug'atning madaniyatlararo kommunikatsiya, tarjima jarayonlari va tilshunoslik tadqiqotlari uchun muhim manba bo'lib xizmat qilishi asoslandi.

**SCIENTIFIC COUNCIL AWARDING SCIENTIFIC DEGREES
DSc.03/30.12.2019.Fil.05.02 AT FERGANA STATE UNIVERSITY**

FERGANA STATE UNIVERSITY

KAKHAROV KOBIL SHUHRAT UGLI

**A LINGUOCULTUROLOGICAL INVESTIGATION OF SPEECH
ETIQUETTE IN UZBEK AND GERMAN FAMILIES**

10.00.06 – Comparative literary criticism, contrastive linguistics and translation studies

**DOCTOR OF PHILOLOGICAL SCIENCES (DSc)
DISSERTATION ABSTRACT**

Fergana – 2025

The theme of DSc dissertation is registered by Supreme Attestation Commission at the Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan under No: B2022.2.DSc/Fil425

This dissertation was completed at Fergana state university.

The abstract of the DSc dissertation is posted in three (Uzbek, English and Russian (Resume)) languages on the website of the Scientific Council (www.fdu.uz) and on the website «ZiyoNet» Information-educational portal (www.ziynet.uz).

Scientific consultant: Muminov Sidikjon Mirsobirovich
Doctor of Philological sciences, professor

Official opponents: Vositov Valijon Abduvakhobovich
Doctor of Philological sciences (DSc), professor

Sobirov Abdulkhay Shukurovich
Doctor of Philological sciences, professor

Daliyeva Madina Xabibullayevna
Doctor of Philological sciences (DSc), professor

Leading organisation: Bukhara state university

Defence of the Dissertation will take place on " 2 " 10 2025, at 9:00 at the meeting of Scientific Council DSc.03/30.12.2019.Fil.05.02 under Fergana State University (Address: 105, B.Marginoni Street, Fergana, 150100, Tel: (99873) 244-44-02; e-mail: fardu_info@umail.uz).

Dissertation could be reviewed at information-resource center of Fergana State University (registration number 541). Address: 19, Murabbiylar Street, Fergana, 150151, Tel: (99873) 244-44-02; e-mail: fardu_info@umail.uz.

Dissertation abstract sent out on "20" 09 2025.
(Mailing report number 46 on "20" 09 2025.).



G.Z. Rozikova

G.Z. Rozikova
Chairman of the Doctor's
Degree awarding Scientific Council,
Doctor of Philology, Professor

M.T. Abdupattoyev

M.T. Abdupattoyev
Scientific secretary of the
Scientific Council awarding scientific
degrees, Doctor of Philological
Sciences, Professor

A.G. Sabirdinov

A.G. Sabirdinov
Chairman of the Scientific
Seminar at the Scientific Council on
awarding scientific degrees, Doctor of
Philological Sciences, Professor

INTRODUCTION (Doctor of Science (DSc) Dissertation Annotation)

Relevance and necessity of the dissertation topic. In global linguistics, the issue of speech etiquette is regarded as one of the pressing areas within intercultural communication, pragmalinguistics, and sociolinguistics. Under the influence of globalization, intercultural dialogue is expanding, leading to an increasing need to linguistically study cultural codes, national mentalities, and communicative strategies. The family, being a fundamental social unit in every society, plays a vital role in shaping intercultural communication and national identity through its norms of speech behavior. Therefore, a comparative and linguocultural investigation of speech etiquette in Uzbek and German families constitutes a significant scholarly endeavor. The findings of this research bear practical significance, as they contribute to the development of intercultural communication, the incorporation of national characteristics in language teaching, and the cultivation of communicative culture within the family.

In world linguistics, communicative issues particularly those related to family speech etiquette are being studied in close connection with various scientific disciplines. Within the framework of modern linguistics, the exploration of speech politeness, cultural context, and pragmatic principles contributes to a deeper understanding of communicative processes in society. Although family communication, as well as speech etiquette in wedding and funeral ceremonies, has been extensively researched in Europe and the United States, the linguocultural features of speech etiquette specific to Uzbek and German families have not yet been sufficiently investigated. Therefore, a comparative analysis of these aspects serves to identify both national and universal features of speech etiquette. The results of this study enrich the fields of linguoculturology and sociolinguistics and provide a theoretical foundation for systematizing the norms of speech politeness used in family communication in Uzbek and German languages.

During the years of independence, research in Uzbek linguistics has significantly expanded to include the study of the national-cultural and ethnic characteristics of various nations. Today, there is a growing need to analyze Uzbek national values in the context of Eastern culture. Reforms aimed at improving language policy and enhancing the status of the Uzbek language on the international stage are creating new opportunities for linguistic research. In this regard, widely cited ideas such as “The family is a fortress of love and happiness. Where there is family, there is the priceless blessing of children, there is human dignity and spirituality. Family happiness is the greatest joy. As a famous song puts it, Those who are happy at home are happy everywhere”⁵¹ emphasize the relevance of the chosen topic. Furthermore, the idea that “It is time to establish a new system that will serve as a solid foundation for the future of foreign language education in our

⁵¹ O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoevning Xalqaro xotin-qizlar kuniga bag‘ishlangan tantanali marosimdagi nutqi. // “Xalq so‘zi” gazetasi, 2021 yil 7 mart, №48 (7828).

country”⁵² serves as both a theoretical and practical impetus for research in this field. Based on this approach, the linguocultural study of speech etiquette units in Uzbek and German families and the comparative analysis of lexical units related to marriage and family ceremonies hold both scholarly and practical significance. This research contributes to the systematization of speech etiquette norms formed in Uzbek and German families from linguocultural, sociolinguistic, and pragmatic perspectives.

The Decree of the President of the Republic of Uzbekistan No. PD-6097 dated October 29, 2020, “On the Approval of the Concept for the Development of Science until 2030,” the Decree No. PD-60 dated January 28, 2022, “On the Development Strategies of New Uzbekistan for 2022-2026,” as well as the Resolution No. PR-200 dated July 3, 2023, “On Measures to Effectively Organize State Administration in the Sphere of Higher Education, Science, and Innovation within the Framework of Administrative Reforms,” the Resolution No. PR-401 dated December 21, 2023, “On Additional Measures to Strengthen Families and Increase the Activity of Women,” and the Resolution No. PR-103 dated March 14, 2025, “On Further Improvement of the System of Supporting Families and Women,” together with the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 128 dated March 13, 2024, “On Measures for the Implementation of the Strategy for Innovative Development of the Republic of Uzbekistan in 2024-2025,” are key documents aimed at elevating the country’s scientific research to a new level. Within the framework of these regulatory documents, the conducted research is directed toward enhancing the international prestige of the Uzbek language, studying national cultural codes on a scientific basis, and expanding their linguocultural interpretation. This dissertation directly responds to these urgent tasks.

The appropriateness of the research to the prior directions of the development of science and technologies. The dissertation has been carried out in accordance with the national priority research direction I. “Formation and Implementation of a System of Innovative Ideas in the Social, Legal, Economic, Cultural, and Spiritual-Educational Development of an Information-Oriented Society and a Democratic State”, which is part of the strategic framework for the advancement of science and technology in the Republic.

Review of foreign scientific research on the topic of the dissertation⁵³. In contemporary world linguistics, the issues of speech etiquette, cultural codes, and intercultural communication are being investigated at numerous leading research centers and higher education institutions. In particular, research is conducted at the University of Chicago, Harvard University, and Indiana University (USA); the University of Oxford (United Kingdom); KU Leuven (Belgium); the University of Toronto (Canada); the Academy of Sciences and Literature, Mainz; Johannes

⁵² Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2021 йил 6 майдаги чет тилларини ўқитиш тизимини такомиллаштириш чора-тадбирлари юзасидан ўтказилган видеоселектор йиғилишидаги нутқи // Янги Ўзбекистон. – Тошкент, 2021. – 7 май. – № 92 (348).

⁵³ Dissertatsiya mavzusi bo'yicha xorijiy ilmiy tadqiqotlar sharhi <http://en.wikipedia.org/>; <http://ru.wikipedia.org/>; <http://az.wikipedia.org/>; <http://www.jstor.org/>; <http://www.cyberleninka.ru/>; <http://www.dissercat.com/>; <http://books.google.co.uz/https://tr.wikipedia.org/>; <https://www.turuz.com/>; <https://www.tdk.gov.tr/divanu-lugatit-turk/kasgarli-mahmud-ve-divanu-lugatit-turk/> va boshqa manbalar asosida amalga oshirildi.

Gutenberg University Mainz; Humboldt University of Berlin; the Leibniz Institute for the German Language (IDS), Mannheim (Germany); Lomonosov Moscow State University (Russia); Saint Petersburg State University (Russia); the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi; Samarkand State University named after Sh. Rashidov; the National University of Uzbekistan; Karshi State University; and Bukhara State University (Uzbekistan).

Studies addressing the linguoculturological aspects of speech etiquette, national communication culture, interaction strategies, and culture-specific realizations of illocutionary acts have yielded the following results: on the basis of linguopragmatics and speech act theory, culture-specific forms of communicative strategies and the principles of politeness have been analyzed (University of Chicago, Harvard University, Indiana University, USA); in intercultural communication, the universal and national components of speech etiquette, forms of address in high- and low-context cultures, and the modes of expressing illocutionary acts have been examined (University of Oxford, United Kingdom); cultural scripts, linguoculturological scenarios, conceptual metaphor, and the expression of national modes of thinking through language have been theoretically substantiated (KU Leuven, Belgium; University of Toronto, Canada); within the domain of German, culture-related models of communication, forms of speech etiquette, and the linguistic encoding of social speech behavior have been identified (Johannes Gutenberg University Mainz, Humboldt University of Berlin, Leibniz Institute for the German Language, Germany); in Russian linguistics, the sociolinguistic foundations of speech etiquette, cultural connotations, and issues of communication culture have been explored in depth (Lomonosov Moscow State University; Saint Petersburg State University, Russia); in Uzbekistan, the national-cultural characteristics of speech-etiquette units in Uzbek, the socio-moral foundations of communicative strategies, and the linguopragmatic expression of illocutionary acts have been analyzed (Tashkent State University of Uzbek Language and Literature named after Alisher Navoi; Samarkand State University; National University of Uzbekistan; Karshi State University; Bukhara State University; Fergana State University). In addition, cultural differences, barriers to communication, stereotypes, and mechanisms of cultural adaptation have been extensively analyzed within the frameworks of intercultural communication theory; leading models in this field were developed by G. Hofstede (the theory of cultural dimensions) and F. Trompenaars (the model of cultural differentiation). These theories have been enriched through applied research within American and European academic schools, notably at Harvard, INSEAD, and the Amsterdam Business School.

In modern global linguistics, research on speech etiquette within intercultural communication proceeds along the following priority directions: identifying speech strategies and mechanisms for mitigating communicative conflict; analyzing the cultural functions of taboos and euphemisms from a linguopragmatic perspective; investigating the social and sociocultural role of ceremonial (ritual) discourse and its features related to language structure; examining gendered communicative behavior in family discourse, intergenerational language culture, and the linguistic

expression of social roles; conducting contrastive linguoculturological studies of speech-etiquette units, including comparative analyses of the cultural interpretations of illocutionary acts-such as congratulating, expressing condolences, forms of address, and apologizing-across different languages; and determining, in the context of multimodal communication, the linguocultural semantics of cultural codes and their expressive means.

The scope of study of the problem. Within the scope of the dissertation topic, scholars such as J.Austin, J.Searle, H.Grice, G.Leech, G.Lakoff, R.Watts, W.Bublitz, S.Levinson, E.Sapir, B.Whorf, W. von Humboldt, A.Wierzbicka, N.Arutyunova, E.Vereshchagin, V.Kostomarov, Y.Desheriyev, N.Formanovskaya, A.Akishina, R.Dirven, G.Radden, B.Bierwisch, C.Ehrhardt, E.Neuland, H.Ehlich, B.Spillner, H.Lüger, F.Coulmas, H.Kratz, B.Janetzky, W.Dosick, R.Roth, W.Stange, T.Leisi, J.Schildt, A.Knigge, V.Alpatov, L.Stupin, K.Ignatyev, N.Firsova, B.Kim, V.Bredow, I.Renate, Sh.Fridmann, J.Shild, M.Bennett, G.Hofstede, and R.Kachler have made significant contributions to global linguistics by studying speech etiquette units across various languages from linguopragmatic, sociocultural, and linguoculturological perspectives⁵⁴. Their research has provided

⁵⁴ Austin J.L. How to Do Things with Words. – Oxford: At the Clarendon press, 1962; Searle J.R. Speech acts: an essay in the philosophy of language. – Cambridge: Cambridge University Press, 1969; Lakoff R. The logic of politeness; or minding your p's and q's. In: Papers from the Ninth Regional Meeting of the Chicago Linguistic Society, 1973; Grice H.P. Logic and Conversation. In: Cole, P./Morgan, J. L. (Eds.): Syntax and Semantics. Volume 3: Speech Acts. – New York u. a., 1975; Lakoff R. What you can do with words: Politeness, pragmatics & performatives. – Berkeley, 1975; Bierwisch M. Psychologische Aspekte der Sprache. Zentralinstitut für Sprachwissenschaft. – Berlin, 1975; Coulmas F. Über schrift. Suhrkamp Taschenbuch Wissenschaft. – Frankfurt am Main: Suhrkamp Verlag. 2. Auflage, 1981; Schildt J. Kleine Enzyklopädie. Deutsche Sprache. – Leipzig, 1983; Schildt J. Kleine Enzyklopädie. Deutsche Sprache. – Leipzig, 1983; Brown P., Levinson S.C. Politeness. Some universals in language usage. – Cambridge u. a., 1987; Leech G. Principles of Pragmatics. – London u. a.: Taylor & Francis, 1990; Bode, Kim u.A.: Es gibt viele Sarrazins. // In: Der Spiegel, 36/2010; Bredow W. Medien und Gesellschaft. – Stuttgart, 1990; Leisi I., Leisi E. Sprach-Knigge oder wie und was soll ich reden? – Tübingen: Narr, 1993; Dosick W.D. Golden Rules: The Ten Ethical Values Parents Need to Teach Their Children. – California: Harper One, 1996; Lüger H. Höflichkeitsstile. – Frankfurt am Main u.a.: Lang, 2002; Watts R.J. Politeness. – Cambridge, 2003; Whorf B.L. Sprache-Denken-Wirklichkeit. Beiträge zur Metalinguistik und Sprachphilosophie. Herausgegeben und übersetzt von Peter Krausser. – Reinbek bei Hamburg, 2003; Goddard C., Wierzbicka A. Sprache, Kultur und Bedeutung: Kulturvergleichende Semantik. In: Pörings, R./Schmitz, U. (Hg.) (2003): Sprache und Sprachwissenschaft. Eine kognitiv orientierte Einführung. – Tübingen, 2003; Hofstede G. Culture's Consequences. Comparing Values, Behaviors, Institutions and Organizations Across Nations. – Thousand Oaks u. a.: SAGE Publications, 2003; Ibelgauf R. Körpersprache. Wahrnehmen, deuten und anwenden. – Augsburg: Weltbild Verlag GmbH Argyle, 2005; Kachler R. Meine Trauer wird dich finden! Ein neuer Ansatz in der Trauerarbeit. – 9. Auflage. – Freiburg: Kreuz Verlag, 2005; Kratz H.J. Wirkungsvoll reden lernen. Rhetoriktraining in 10 Schritten. – Regensburg: Walhalla und Praetoria, 2006; Ehlich K. Sprache und sprachliches Handeln. Band 1: Pragmatik und Sprachtheorie. – Berlin u. a.: De Gruyter, 2007; Watts R.J., Ide S., Ehlich K. Politeness in Language. Studies in its History, Theory and Practice. – Berlin u. a.: De Gruyter, 2008; Bublitz W. Englische Pragmatik. – Berlin: E.Schmidt, 2009; Ehrhardt C., Neuland E. Sprachliche Höflichkeit in interkultureller Kommunikation und im DaF-Unterricht. – Frankfurt am Main u. a.: Peter Lang Group AG, 2009; Leech G. The Pragmatics of Politeness. – Oxford u. a.: Oxford University Press, 2014; Spillner B. Anrede und Grußformen im Deutschen. In: Zeitschrift des Verbandes polnischer Germanisten / Czasopismo Stowarzyszenia Germanistów Polskich, 3, 2, 2014; Knigge A. Über den Umgang mit Menschen. – Hannover, 2018; Janetzky B.A. Trauer Reden. Leitfaden für Traueransprachen. – Düsseldorf: Fachverlag des deutschen Bestattungsgewerbes, 2020; Roth R., Stange W. Starke Kinder- und Jugendparlamente. Kommunale Erfahrungen und Qualitätsmerkmale. – Berlin: Deutsches Kinderhilfswerk e.V, 2020; Акишина А.А., Формановская Н.И. Русский речевого этикет (пособие для студентов-иностранцев). – М.: Русский язык, 1975; Дешериев Ю.Д. Социальная лингвистика. К основам общей теории. – М.: Наука, 1977; Ступин Л.П., Игнатъев К.С. Современный английский речевого этикет. – Л.: ЛГУ, 1980; Арутюнова Н.Д. Фактор адресата // Известия АН СССР / Сер. Литературы и языка. Т.40. – М., 1981; Формановская Н.И. Русский речевого этикет: лингвистический и методологический аспекты. – М.: Русский язык, 1982; Алпатов В.М. Япония. Язык и общество. – М.: Муравей, 1988; Фирсова Н.М. Испанский

in-depth analyses of politeness strategies, illocutionary acts, intercultural differences, ceremonial speech, paralinguistic means, cultural codes, and speech conventions.

In Uzbek linguistics, issues related to speech etiquette, norms of communication, family discourse, forms of address, and communicative culture were initially explored by scholars such as B.Urinboev, N.Mahmudov, S.Muminov, S.Iskandarova, Z.Akbarova, K.Rasulov, T.Kudratov, K.Muydinov, D.Teshaboyeva, M.Gazieva, K.Kongurov, M.Saidkhonov, M.Nurmatova, R.Bobokalonov and B.Rahmatullayev⁵⁵. In their works, significant research has been conducted on speech politeness in the Uzbek language, social roles, communicative principles, as well as paralinguistic and pragmatic means.

Linguocultural studies related to the expression of taboos, euphemisms, ceremonial speech, and family values in discourse have been analyzed on national and cultural grounds by scholars such as G.Monger, B.Victoria, H.Wolf, C.Leach, J.Umarov, H.Kratz, and A.Fitrat⁵⁶. In particular, the intercultural communication models developed by researchers such as G.Hofstede, F.Trompenaars, V.Gudykunst, and S.Ting-Toomey⁵⁷, G.Leech's pragmatics of politeness, and A.Wierzbicka's theory of cultural scripts have enriched the theoretical foundation of the topic.

речевой этикет. – М.: Высшая школа, 1991; Гумбольдт В. Избранные труды по языкознанию. – М.: Прогресс, 2000; Верецагин Е.М., Костомаров В.Г. Язык и культура. Три лингвострановедческие концепции: лексического фона, рече-поведенческих тактик и сапиентемы. – М.: Directmedia, 2005.

⁵⁵ Ўринбоев Б. Ҳозирги ўзбек тилида вокатив категория. – Тошент: Фан, 1972; Ўринбоев Б. Ўзбек тили сўзлашув нутқи синтаксиси масалалари. – Тошкент, 1974; Ўринбоев Б., Ўринбоева Д. Ҳозирги ўзбек тилининг сўзлашув услуби. – Тошкент, 1991; Қўнғуров Р., Бегматов Э., Тожиев Ё. Нутқ маданияти ва услубияти асослари. – Тошкент: Ўқитувчи, 1992; Искандарова Ш.М. Ўзбек нутқ одатининг мулоқот шакллари: Филол.фан. номз. ... дисс.автореф. – Самарқанд, 1993; Саидхонов М.С. Новербал воситалар ва уларнинг ўзбек тилида қўлланилиши: Филол.фан. номз. ... дисс.автореф. – Тошкент, 1993; Қудратов Т. Нутқ маданияти асослари. – Тошкент: Ўқитувчи, 1993; Махмудов Н. Ўзимиз ва сўзимиз. – Тошкент: Адабиёт ва санъат, 1997; Махмудов Н. Тил. – Тошкент: Ёзувчи, 1998; Мўминов С.М. Ўзбек мулоқот ҳулқининг ижтимоий-лисоний хусусиятлари: Филол. фан. док. ... дисс. автореф. – Тошкент, 2000; Rahmatullayev H. Otalik farzi / Otamning givoatlari. – Namangan, 2003; Акбарова З.А. Ўзбек тилида мурожаат шакллари ва унинг лисоний тадқиқи: Филол.фан. номз. ... дисс.автореф. – Тошкент, 2007; Расулов Қ.А. Ўзбек мулоқот ҳулқининг функционал хосланиши: Филол.фан. номз. ... дисс.автореф. – Тошкент, 2008; Тешабоева Д.М. Оммавий ахборот воситалари тилининг нутқ маданияти аспектида тадқиқи (Ўзбекистон Республикаси ОАВ мисолида): Филол. фан. док. ... дисс. автореф. – Тошкент, 2012; Газиева М.Х. Мулоқот жараёнида просодик воситаларнинг лингвопрагматик хусусиятлари: Филол. фан. бўйича фалсафа докт.. дисс.автореф. – Тошкент, 2018; Мўйдинов Қ.А. Ўзбек тили суд нутқи лексикаси: Филол. фан. бўйича фалсафа док. ... дисс.автореф. – Тошкент, 2019; Мамажонов М.Ҳ. Muloqotning psixolingvistik tadqiqi: Filol. fan. d-ri (DSc)...diss. avtoref. – Farg'ona, 2025; Махмудов Н. Тил сиёсати ва сиёсат тили // Тил тилсими тадқиқи. – Тошкент: Mumtoz so'z, 2017; Махмудов Н. Тилининг мукамал тадқиқи йўллари излаб... // Тил тилсими тадқиқи – Тошкент: Mumtoz so'z, 2017; Bobokalonov R.R., Nurmatova M.F. O'zbek adabiyotida ayollar nutqining kommunikativ jihatlarini // Oriental renaissance: Innovative, educational, natural and social sciences, 2024. – 4 (5). – В. 21-25.

⁵⁶ Leach Ch. Abschied nehmen. Ein Vater trauert um seinen Sohn. – München: Kösel-Verlag, 1990; Fitrat A. Tanlangan asarlar. 1-jild. – Toshkent: Ma'naviyat, 2000; Victoria B.C. Marriage customs and ceremonies in world religions. – Trafford, 2005; Kratz H.J. Wirkungsvoll reden lernen. Rhetoriktraining in 10 Schritten. – Regensburg: Walhalla und Praetoria, 2006; Fitrat A. Oila yoki oila boshqarish tartiblari. – Toshkent: Cho'lpon, 2013; George M. Marriage customs of the world: an encyclopedia of dating customs and wedding traditions. Santa Barbara, Calif.: ABC-CLIO, 2013; Wolf H.M. Die schönsten Bräuche, Rituale und Traditionen. – Berlin: Insel Verlag, 2018; Umarov J. Asl otalar kitobi. – Toshkent: Akademnashr, 2022.

⁵⁷ Gudykunst W.B., Ting-Toomey S. Culture and Interpersonal Communication. – New York: Sage Publications, 1988; Trompenaars F. Handbuch globales Managen. Wie man kulturelle Unterschiede im Geschäftsleben versteht. Dt. von Werner Grau. – Düsseldorf u. a., 1993; Hofstede G, Pedersen P.B. Exploring Culture. Exercises, Stories and Synthetic Cultures. – Yarmouth: Nicholas Brealey, 2002.

The dissertation topic, “A Linguoculturological Study of Speech Etiquette in Uzbek and German Families,” builds upon existing theoretical and practical research and is aimed at the comparative investigation of the linguistic, cultural, and sociopragmatic similarities and differences in family communication between the two nations. Therefore, this study is of high relevance, as it introduces a new scientific perspective for exploring the relationship between language and culture within linguopragmatic and linguocultural contexts.

The connection of the dissertation topic with the research plans of the higher educational institution where the dissertation was completed. The dissertation research has been carried out within the framework of the research agenda of Fergana State University, under the theme “Topical Issues of Comparative Linguistics.”

The aim of the research consists in the comparative analysis of the linguocultural features of speech etiquette in Uzbek and German families, with the aim of identifying their linguistic, sociolinguistic, and pragmatic characteristics.

Tasks of the research:

to theoretically study the linguistic, sociolinguistic, and cultural foundations of speech etiquette in Uzbek and German families and to identify their national and universal features;

to analyze and generalize existing research findings on speech etiquette and to determine the communicative characteristics of family discourse in the Uzbek and German languages;

to conduct a linguocultural analysis of traditional values in Uzbek and German families and to describe their influence on communicative processes;

to explore the linguopragmatic features of speech acts related to wedding and funeral ceremonies, and to analyze their national and universal aspects;

to investigate the speech role of parents in Uzbek and German family discourse from linguopragmatic and sociolinguistic perspectives;

to identify the sociolinguistic and cultural functions of taboos and euphemisms in Uzbek and German families and to explain their characteristics from a pragmatic viewpoint;

to analyze paremiological units related to family speech etiquette from a linguocultural perspective and to substantiate their national and universal features;

to classify speech etiquette units used in Uzbek and German families thematically and to describe their communicative strategies.

The object of the study is speech-etiquette units, ritual (ceremonial) speech acts, paremias (proverbs and sayings), as well as taboos and euphemisms attested in Uzbek and German family discourse, and makes effective use of scholarly sources, contemporary linguistic research, works of fiction, and empirical materials of live spoken language in both languages.

The subject of the research comprises the linguocultural features of speech etiquette in Uzbek and German families, particularly the functional-semantic, stylistic, and linguocultural aspects of speech etiquette units used in family

communication, as well as the national and universal characteristics of ritual speech acts, paremiological units, and taboo and euphemistic expressions.

Research methods. In the course of the research, various methods were employed, including descriptive, componential analysis, comparative, linguocultural, sociolinguistic, pragmalinguistic, and discourse analysis approaches. In addition, lexical-semantic and paremiological analysis methods were also applied to examine the speech etiquette units used in family communication.

The scientific novelty of the study:

speech etiquette units in Uzbek and German families were comparatively analyzed based on linguistic, sociolinguistic, and cultural criteria, and their correlation with social status, age, gender, kinship, and traditional values was identified. Communicative strategies used in formal and informal interactions were substantiated from a linguocultural perspective;

speech etiquette units employed in wedding and funeral ceremonies were analyzed from both linguopragmatic and linguocultural perspectives, with particular attention to their structure, semantic features, cultural connotations, and both universal and culture-specific distinctions;

the speech etiquette patterns used by parents in communication with their children were examined from linguopragmatic and sociolinguistic perspectives, with a focus on their functional roles, educational significance, and gender-based differences in speech. Specific features such as authority in paternal speech and emotionality in maternal speech were comparatively studied and scientifically substantiated in the context of both cultures;

the sociolinguistic and cultural functions of taboos and euphemisms used within the family domain were analyzed comparatively. The study demonstrated how these linguistic means integrate moral norms into language, express sensitive topics, and reflect the association of euphemisms with traditionalism in Uzbek culture and pragmatism in German culture;

speech etiquette units expressed in proverbs and sayings were examined from a linguocultural standpoint. Their national and universal features were substantiated through values related to respect for parents, child-rearing, and wedding and mourning traditions.

The practical results of the dissertation are as follows:

the system of speech etiquette in Uzbek and German families has been analyzed from linguocultural, pragmatic, and sociolinguistic perspectives, and the findings have been substantiated as applicable in the fields of intercultural communication, translation studies, and language teaching;

the relationship between speech etiquette and socio-cultural values, along with its national and universal features, has been identified, providing a practical foundation for further sociolinguistic and pragmalinguistic research;

based on the research findings, linguocultural analysis-based instructional materials have been proposed for language learners, translators, and participants in intercultural communication;

the sociolinguistic and cultural functions of taboos and euphemisms have been examined, and their applicability in psycholinguistics, sociology, and ethnolinguistics has been demonstrated;

ideographic dictionaries compiled on the basis of speech etiquette units used in Uzbek and German families have been evaluated as valuable resources for students, researchers, and professionals in the field of linguistics.

The reliability of the research results. The reliability of the research is substantiated by its foundation in linguocultural, pragmatic, and sociolinguistic approaches within a scientifically grounded methodological framework. The analysis of speech etiquette units is based on authentic language data and their confirmation through usage in real communicative situations. The proposed conclusions have been verified through comparative-theoretical and empirical methods, implemented in practice, and approved by relevant authorized institutions. The obtained results are in harmony with contemporary linguoculturological research, and their applicability in linguistics, translation studies, and educational processes further reinforces their credibility.

Scientific and practical significance of research results. The scientific significance of the research lies in its analysis of speech etiquette in Uzbek and German families from linguocultural, pragmatic, and sociolinguistic perspectives, through which both national and universal features formed within family communication have been identified. This approach contributes theoretical value to ongoing research in the fields of linguoculturology, sociolinguistics, and pragmalinguistics.

The practical significance of the research is reflected in its potential application in educational institutions for the development of lectures, seminars, and specialized courses on linguoculturology, communicative pragmatics, and sociolinguistics, as well as in the preparation of dissertations, monographs, textbooks, and teaching manuals. Furthermore, it serves as an important resource for the creation of explanatory, etymological, translation, and thesaurus dictionaries.

Implementation of research results. The theoretical propositions, practical recommendations, and conclusions of the research have been applied in the following areas:

the conclusions regarding the linguistic, sociolinguistic, and cultural criteria of speech etiquette units in Uzbek and German families, their correlation with social status, age, gender, kinship, and traditional values, as well as the communicative strategies employed in formal and informal interactions from a linguocultural perspective, were utilized in the fundamental research project “Creation of a website and multimedia products (electronic dictionaries) dedicated to the promotion of Uzbek national dance art” (IZ-2019081663), conducted at the Uzbek State Academy of Choreography under the Ministry of Culture of the Republic of Uzbekistan in 2020–2021 (Reference No. 1/04-210 dated April 7, 2025, from the Uzbek State Academy of Choreography). As a result, these conclusions served as a theoretical foundation for identifying the connotative features of Uzbek culture-specific

etiquette units, describing them in the context of dance art, and systematizing them into an electronic dictionary format based on multimodal linguistic materials;

the conclusions regarding the linguopragmatic, linguocultural, and semantic characteristics of speech etiquette units used in wedding and mourning ceremonies their structure, cultural connotations, and both universal and culture-specific differences were employed in the fundamental research project “Development of interactive educational-methodological manuals for the subject ‘Children’s Dances’ for music and art educational institutions” (F3-2019081773), conducted at the Uzbek State Academy of Choreography under the Ministry of Culture of the Republic of Uzbekistan in 2021-2023 (Reference No. 1/04-211 dated April 7, 2025, from the Uzbek State Academy of Choreography). Consequently, the research findings provided both theoretical and practical foundations for presenting cultural contexts associated with children's dance art, understanding the linguocultural basis of national ceremonies, and enriching educational materials with cultural and spiritual content;

the scientific conclusions regarding the linguopragmatic and sociolinguistic features of speech etiquette in parent child communication, their functional roles, educational significance, as well as gender-related differences in speech such as the authoritarian tendencies in paternal speech and emotionality in maternal speech were applied at Friedrich Schiller University Jena, Federal Republic of Germany (Reference dated August 5, 2024). As a result, they directly contributed to key topics in the disciplines “German as a Foreign Language” (Deutsch als Fremdsprache – DaF) and “German as a Second Language” (Deutsch als Zweitsprache – DaZ), particularly in the domains of intercultural communication, family speech etiquette strategies, culture-specific speech acts, sociolinguistic gender aspects, and educational language styles, offering theoretical and practical bases for deepening the teaching of German as a foreign or second language;

the conclusions concerning the sociolinguistic and cultural functions of taboos and euphemisms used within the family domain, their role in integrating moral norms into language, the ways sensitive topics are expressed, and the contrast between traditionality in Uzbek culture and pragmatism in German culture regarding euphemisms, were utilized at the Institute of Linguistics and Literary Studies of the Technical University of Darmstadt, Federal Republic of Germany (Reference dated November 21, 2024, from the Institute of Linguistics and Literary Studies, TU Darmstadt). The results were practically applied in enhancing cultural sensitivity in intercultural communication, analyzing speech etiquette in linguistics, and identifying euphemistic units through automated methods in computational linguistics;

speech etiquette units used in Uzbek and German families were comparatively analyzed based on linguistic, sociolinguistic, and cultural criteria, revealing their close connection to social status, age, gender, kinship relations, and traditional values. The communicative strategies employed in formal and informal interactions were substantiated from a linguocultural perspective. The findings and conclusions of the study were utilized within the framework of the international project titled

“European Perspectives in Dialogue: Central Asia and Western Research” (Project ID: 57663348), funded by the German Academic Exchange Service (DAAD), as confirmed by Bukhara State University (reference No. 06/4183 dated July 1, 2025). As a result, the research outcomes have served as a significant theoretical and practical foundation for analyzing cultural and linguistic differences within the context of Central Asia–Europe dialogue, highlighting the intercultural and comparative features of speech etiquette and contributing to the development of effective communication strategies;

the conclusions about the linguistic, sociolinguistic, and cultural foundations of speech etiquette in Uzbek and German families as well as communicative norms of conduct in family discourse, ceremonial speech, paremiological units, taboos, euphemisms, and the socio-spiritual values they convey were used in the preparation of scenarios for the broadcasts “Bedorlik” (Wakefulness), “Ijod zavqi” (The Joy of Creativity), “Ta’lim va taraqqiyot” (Education and Progress), and “Millat va ma’naviyat” (Nation and Spirituality) on the “Uzbekistan” TV channel of the National Television and Radio Company of Uzbekistan during 2023-2024 (Reference No. 26-36-971 dated April 7, 2025, from the National Television and Radio Company of Uzbekistan). As a result, these programs highlighted the interrelation of language and culture, the linguopragmatic features of family communication, and the role of historical paremiological material in discourse, thereby contributing to the enhancement of cultural and linguistic literacy among the younger generation.

Approbation of research results. The research findings have been presented and approved at a total of 13 academic events, including 9 international and 4 national scientific-practical conferences, as well as during scientific seminars held by the department.

Publication of research results. A total of 25 scientific works have been published on the topic of the dissertation, including 1 monograph and 11 articles in academic journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publishing the main scientific results of doctoral dissertations, 3 of which have been published in international journals.

The structure and scope of the dissertation. The dissertation consists of an introduction, four main chapters, a conclusion, and a list of references, with a total length of 245 pages.

THE MAIN CONTENT OF THE DISSERTATION

The introduction of the dissertation substantiates the relevance and necessity of the research topic, demonstrates its alignment with the priority directions of the development of science and technology in the Republic of Uzbekistan, and outlines the aim and objectives of the study, as well as its object and subject. The scientific novelty and practical outcomes of the dissertation are presented, along with the theoretical and practical significance of the findings. Furthermore, information is provided regarding the practical implementation of the research results, published works, and the structure of the dissertation.

The first chapter of the dissertation, entitled “The Study of Speech Etiquette,” discusses the emergence of the concept of speech etiquette, relevant theoretical approaches, and the sociolinguocultural analysis of speech etiquette, engaging with both theoretical and applied debates.

The first section of Chapter One examines the formation of the concept of speech etiquette and the principal theoretical approaches to it. The scholarly investigation of German speech etiquette has, at various periods, become a broad object of inquiry and has underpinned major research across such fields as linguistics, sociology, and cultural studies.

The earliest scholarly investigations of speech etiquette date back to the 18th century. Of particular note is the work “Über den Umgang mit Menschen” by German cultural scholar Adolf Freiherr von Knigge, which is recognized as one of the first studies in this field. Subsequently, German linguists and cultural scholars viewed speech etiquette as a significant factor influencing social structure, interpersonal relations, and linguistic culture. For instance, German linguist M. Bierwisch’s research on the parallels between clothing and linguistic variation highlights the role of language in signaling social roles⁵⁸.

At present, the study of speech etiquette is based not only on historical and theoretical aspects, but also on practical research, with particular attention given to the application of etiquette rules in interpersonal and intercultural communication⁵⁹.

⁵⁸ Bierwisch M. *Psychologische Aspekte der Sprache*. Zentralinstitut für Sprachwissenschaft. – Berlin, 1975. – S.67.

⁵⁹ Bruck P.A. *Interkulturelle Entwicklung und Konfliktlösung*. In: Luger, K./Renger (Hg.): *Dialog der Kulturen*. – Wien, 1994; Held G. *Verbale Höflichkeit. Studien zur linguistischen Theoriebildung und empirische Untersuchung zum Sprachverhalten französischer und italienischer Jugendlicher in Bitt- und Danksituationen*. – Tübingen, 1995; Haferland H., Ingwer P. *Eine Theorie der Höflichkeit*. In: Haferland, H./Ingwer, P. (Hg.): *Höflichkeit. Beiträge zur Osnabrückner Sprachtheorie 52*. – Osnabrück, 1996; Rathmayr R. *Sprachliche Höflichkeit. Am Beispiel expliziter und impliziter Höflichkeit im Russischen*. In: Girke, Wolfgang (Hg.): *Slavistische Linguistik 1995*. – München, 1996; Rathmayr R. *Höflichkeit als kulturspezifisches Konzept: Russisch im Vergleich*. In: Ohnheiser, I. (Hg.): *Wechselbeziehungen zwischen slawischen Sprachen, Literaturen und Kulturen in Vergangenheit und Gegenwart*. – Innsbruck, 1996; Rathmayr R. *Pragmatik der Entschuldigungen. Vergleichende Untersuchungen am Beispiel der russischen Sprache und Kultur*. – Köln u. a.: Böhlau Verlag, 1996; Brück F. *Österreichische Kulturstandards im Vergleich zu Deutschland – Auswirkungen auf interkulturelles Managementtraining in Österreich*. In: *Der Donaauraum*, 2000. – Vol. 40(3); Brück F. *Interkulturelles Management. Kulturvergleich Österreich-Deutschland-Schweiz*. – Frankfurt am Main u. a.: Verlag für Interkulturelle Kommunikation, 2002; Lüger H. *Höflichkeitsstile*. – Frankfurt am Main u.a.: Lang, 2002; Held G. *Partikeln und Höflichkeit*. – Frankfurt am Main u. a.: Peter Lang GmbH, 2003; Haumann S., Koch U., Sornig K. *Politeness in Austria: Politeness and Impoliteness*. In: Hickey, L./Stewart, M. (Hg.): *Politeness in Europe*. – Clevedon, 2005; Hemelryk S. *Wie höflich ist die Welt? Der große Reader’s Digest Test*. In: *Reader’s Digest Juli 2006*; Berger T. *Sprachliche Konzepte von „Höflichkeit“ in den slavischen Sprachen*. In: Kimmich, D./Matzat, W. (Hg.): *Der gepflegte Umgang. Interkulturelle Aspekte der Höflichkeit in Literatur und Sprache*. – Bielefeld, 2008; Brehmer B. *Höflichkeit zwischen Konvention und Kreativität. Eine pragmalinguistische Analyse von Dankesformeln im Russischen*. Dissertation. – München u. a.: Sagner, 2009; Ehrhardt C., Neuland E. *Sprachliche Höflichkeit in interkultureller Kommunikation und im DaF-Unterricht: Zur Einführung*. In: Ehrhardt, C./Neuland, E. (Hg.): *Sprachliche Höflichkeit in interkultureller Kommunikation und im DaF-Unterricht*. – Frankfurt am Main u. a., 2009; Held G. *Stachelschweine in der Sprachwissenschaft. Möglichkeiten und Grenzen des aktuellen pragmatischen Höflichkeitsdiskurses und seiner Anwendung in der interkulturellen Kommunikation*. In: Ehrhardt, C./Neuland, E. (Hg.) (2009): *Sprachliche Höflichkeit in interkultureller Kommunikation und im DaF-Unterricht*. – Frankfurt am Main u. a., 2009; Afonin S. *Die Distanzanrede im modernen Deutschen und Russischen. Eine kontrastiv-pragmatische Analyse empirischer Daten*. – Frankfurt am Main u. a.: Peter Lang Group AG, 2011; Ehrhardt C., Neuland E., Yamashita H. *Sprachliche Höflichkeit zwischen Etikette und kommunikativer Kompetenz: Zur Einführung*. In: Ehrhardt, C./Neuland, E./Yamashita, H. (Hg.): *Sprachliche Höflichkeit zwischen Etikette und kommunikativer Kompetenz*. – Frankfurt am Main u.a., 2011; Ehrhardt C., Neuland E., Yamashita H. *Sprachliche Höflichkeit zwischen Etikette und kommunikativer Kompetenz*. – Frankfurt am Main u. a.: Peter Lang Group AG,

Speech etiquette provides deeper insight into the interrelation between language and culture and contributes to fostering mutual understanding among different nations.

As in many other nations, the German people have their own distinctive forms of communication, and the tradition of studying these forms scientifically in relation to language has existed since ancient times.

The comparative study of German speech habits has made it possible to analyze cross-linguistic influences, and among the notable studies in this area is the work of Russian linguist V.V.Kolesov entitled “Язык города” (The Language of the City). In this book, the speech patterns of the people of St. Petersburg are examined in the context of influences from French, Finnish, and German. The main focus of the work is on the interaction between languages, with an emphasis placed more on cross-linguistic influence than on comparative analysis⁶⁰.

A person’s moral character is often judged by the way they communicate with others. Through speech, one’s thoughts and reasoning are understood; through communicative culture, a person’s manners, origin, lineage, and the upbringing provided by their parents and teachers are revealed. An individual’s inner world their personality, intellect, and emotions is reflected in their external appearance: their eyes, facial expression, posture, and behavior. The more refined a person’s inner world is, the more cultured and respectful their behavior will be⁶¹.

In the book entitled “Muloqot mezoni” (“The Criterion of Communication”), particular attention is devoted to the comprehensive study of the socio-linguistic aspects of etiquette in communicative behavior for the first time⁶². The work provides detailed information on the influence of etiquette on communicative conduct and its role within the social environment. The social and linguistic manifestations of etiquette are examined in interrelation, highlighting its significance in fostering mutual understanding within society.

2011; Ehrhardt C. Höflichkeitsbegriffe – am Beispiel von Höflichkeit und Höflichkeitsbewusstsein in Internetforen. In: Ehrhardt, C./Neuland, E./Yamashita, H. (Hg.): Sprachliche Höflichkeit zwischen Etikette und kommunikativer Kompetenz. – Frankfurt am Main u. a., 2011; Kuße H. Kulturwissenschaftliche Linguistik. Eine Einführung. – Göttingen u. a.: UTB, 2012; Schulze-Neufeld H. Grüßen im Deutschen und Russischen. Eine kontrastive inferenzstatistisch-empirische Analyse. – Frankfurt am Main u. a.: Lang, 2012; Bonacchi S. (Un)Höflichkeit: Eine kulturologische Analyse Deutsch-Italienisch- Polnisch. – Frankfurt am Main u. a.: Peter Lang Group AG, 2013; Fidancheva I. Die verletzende Macht der Höflichkeit. – Paderborn u. a.: Verlag Ferdinand Schöningh GmbH, 2013; Zarend A. Höflichkeit in der interkulturellen Kommunikation Russisch-Deutsch. Sprechwissenschaftliche Untersuchungen zum Höflichkeitsgrad in telefonischen Servicegesprächen. – Berlin: Frank & Timme, 2015; Lüsebrink H. Interkulturelle Kommunikation. Interaktion, Fremdwahrnehmung, Kulturtransfer. – Stuttgart u. a.: J.B. Metzler, 2016; Broszinsky-Schwabe E. Interkulturelle Kommunikation. Missverständnisse – Verständigung. – Wiesbaden: Springer, 2017; Knigge A. Über den Umgang mit Menschen. – Hannover, 2018. – S.395; Раҳматуллаев Б.С. Этикетные формы обращения и привлечения внимания в современном русском языке (в сопоставлении с узбекским): Автореф. дисс. ... канд. филол. наук. – Ташкент, 1992; Беляева А.Ю. Особенности речевого поведения мужчин и женщин: Автореф. дисс. ... канд. филол. наук. – Саратов, 2002; Аҳмедова Н.Ш. Ўзбек тилида мурожаат бирликларининг семантик-коннотатив тадқиқи: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2008; Голубовский Д.А. Невербальная коммуникация в древнерусских письменных источниках: опыт семантического анализа: Автореф. дисс. ... канд. филол. наук. – М., 2009; Маматкулов А.Л. Француз тилида “Нуткий хушёрлик” – социолингвистик ҳодиса сифатида: Филол. фан. номз. ... дисс. автореф. – Самарқанд, 2012; Тешабоева Д.М. Оммавий ахборот воситалари тилининг нутқ маданияти аспектида тадқиқи (Ўзбекистон Республикаси ОАВ мисолида): Филол. фан. д-ри (DSc) ... дисс. автореф. – Тошкент, 2012;

⁶⁰ Колесов В.В. Язык города. – М.: Высшая школа, 1991. – С.50-67.

⁶¹ Muhammadjonova L, Obidjanova F. Etiket. – Toshkent. O‘zbekiston milliy universiteti, 2017. – B. 10.

⁶² Mo‘minov S. Muloqot mezoni. – Toshkent: Yangi asr avlodi, 2004. – B. 96.

Today, the term “multiculturalism” is actively used across European countries. In a multicultural society, representatives of different nations and cultures live together while maintaining their cultural identity and showing respect for the shared norms and values of the broader society. The formation of a multicultural society takes into account the unique ways of life and values of different cultures. On the one hand, this supports cultural diversity in society; on the other hand, it creates opportunities for mutual understanding through intercultural communication.

In order to know how to behave properly abroad, it is essential to pay attention to learning the rules of etiquette of the respective country. This skill not only helps one feel comfortable in a foreign environment, but also fosters appreciation and respectful engagement with the culture of the host country.

In the second section of Chapter One, the sociolinguocultural analysis of speech etiquette is examined comprehensively. As is known, etiquette is a highly complex phenomenon involving multiple factors, and therefore, there are diverse perspectives on its essential nature. According to German linguist J. House, etiquette is an inseparable component of moral conduct and of all forms of human interaction. For speakers, it serves as a guideline and behavioral norm, always perceived as neutral. This neutrality, however, can stand out either through rudeness or excessive politeness⁶³.

The German linguist R. Rathmayr emphasizes that either an excessive abundance or a complete absence of etiquette-related behavior in the communicative process can be perceived by the participants in the interaction. This is always accompanied by a certain value judgment, as politeness is associated with a positive meaning, whereas impoliteness carries a negative connotation. However, what is considered polite or impolite depends not only on the communicative context, but also, and more importantly, on cultural norms⁶⁴.

When it comes to forms of etiquette, language offers various levels of expression; however, the choice or use of a particular form always depends on the speaker more specifically, on their upbringing, age, level of education, and certain personality traits. In some situations, even an overly polite expression may be inappropriate for instance, when someone is pressed for time and the speaker unnecessarily prolongs the conversation by expressing excessive gratitude or using similarly elaborate forms. Speech etiquette refers to the use of various levels of linguistic elements and paralinguistic means such as facial expressions, eye contact, gestures, voice tone, and the speaker’s body posture as crucial indicators for determining whether a person’s behavior in communication is polite or

⁶³ House J. Politeness in Germany: Politeness in GERMANY? In: Hickey, L./Stewart, M. (Hg.): Politeness in Europe. – Clevedon, 2005. – P. 13-28.

⁶⁴ Rathmayr R. Höflichkeit als kulturspezifisches Konzept: Russisch im Vergleich. In: Ohnheiser, I. (Hg): Wechselbeziehungen zwischen slawischen Sprachen, Literaturen und Kulturen in Vergangenheit und Gegenwart. – Innsbruck, 1996. – S. 174-178.

inappropriate.⁶⁵ J.House summarizes these explanations by stating that “etiquette is the norm that determines contextually appropriate behavior”⁶⁶.

Russian linguist Y.A.Formanovskaya, drawing on the tradition of P.Brown and S.Levinson, interprets etiquette as a strategy aimed at avoiding damage to the interlocutor’s image⁶⁷. In her view, etiquette is closely linked to respect and benevolence toward others and is primarily manifested through speech etiquette.

“Etiquette constitutes behavior that expresses respect toward another person and, within a framework of benevolence, is conveyed through verbal and nonverbal means of communication-primarily through speech etiquette. Its core principle is to display a positive attitude toward interlocutors and to refrain from causing them harm. According to N. Formanovskaya, tolerance and etiquette are interrelated phenomena in interpersonal communication; she emphasizes the maxim “do not harm others in communication; do good” as a foundation of intercultural and social interaction⁶⁸.”

Y.A.Zemskaya proposes distinguishing the category of etiquette from that of speech etiquette, noting that etiquette pertains not only to traditional and ritual expressions such as greetings and expressions of gratitude, but also to broader linguistic phenomena⁶⁹. According to her, etiquette is primarily linked to the relationship between the addresser and the addressee and serves as a regulator of a specific type of communicative behavior.

A similar perspective on the concept of etiquette, as presented by J.House, is supported by T.Larina and B.Brehmer. Russian linguist T.Larina describes etiquette as a central category of communication, emphasizing its role as a factor that regulates communicative behavior.

“The central communicative category is that of etiquette. It serves as the fundamental principle that regulates the behavior of representatives of different linguocultures and allows for the observation of its logical consistency⁷⁰”.

German linguist B.Brehmer defines etiquette as “a fundamental principle of human communication” and regards it as being “in accordance with moral and ethical norms⁷¹”. These norms form a code of conduct and an evaluative framework for members of society. Brehmer also emphasizes that etiquette serves as a basis for explaining the emergence of certain linguistic phenomena:

⁶⁵ Земская Е.А. Категория вежливости: общие вопросы – национально-культурная специфика русского языка. *Zeitschrift für slavische Philologie*, 1997. – Band LVI. – №2. – S. 271-301.

⁶⁶ House J. Politeness in Germany: Politeness in GERMANY? In: Hickey, L./Stewart, M. (Hg.): *Politeness in Europe*. – Clevedon, 2005. – P. 16.

⁶⁷ Формановская Н.И. Русский речевой этикет: лингвистические и методологические аспекты. – М.: Ленанд, 1982. – С. 156.

⁶⁸ Формановская Н.И. Вежливость и толерантность как коммуникативные механизмы снижения речевой агрессии. *Агрессия в языке и речи: Сборник научных статей/Под ред. ИА Шаронова*. – М.: РГТУ, 2004. – С. 214.

⁶⁹ Земская Е.А. Категория вежливости: общие вопросы – национально-культурная специфика русского языка. *Zeitschrift für slavische Philologie*, 1997. – Band LVI. – №2. – S. 271-301.

⁷⁰ Ларина Т. Категория вежливости и стиль коммуникации: сопоставление английских и русских лингвокультурных традиций. – М.: Языки славянских культур, 2009. – С. 129.

⁷¹ Brehmer B. Höflichkeit. In: Kempgen, S. et al. (Hg.): *Die slavischen Sprachen. Ein internationales Handbuch zu ihrer Struktur, ihrer Geschichte und ihrer Erforschung*. – Berlin u.a., 2009. – S. 1048.

“Norms of etiquette are based on both universal and ethnic values. Although traits such as cowardice, disrespect toward elders, or lack of modesty are condemned in every society, the preferred virtues and vices are expressed in culturally specific moral norms⁷²”. It is well known that as societies began to form, rules of behavior and principles of communication emerged to ensure peaceful and harmonious coexistence. These norms apply to all areas of life, and adherence to them allows members of society to feel comfortable and facilitates social interaction.

Linguistic etiquette serves as the foundation of communicative culture in society and functions to ensure mutual understanding and respect through both obligatory norms and voluntary traditions.

In German culture, verb forms particularly past tense constructions play an important role in softening tone and expressing politeness in communication. For instance, the phrase “*Ich wollte Sie fragen*” (“I wanted to ask you”) is used to convey politeness and caution. This form has a gentler tone than the present tense equivalent “*Ich will Sie fragen*” (“I want to ask you”).

According to our observations, politeness and expressions of respect in Uzbek communication are also conveyed through the use of specific verb forms and polite expressions. However, unlike in German, these features are less associated with past tense verb forms and more with the use of mitigating styles and additional polite phrases. In Uzbek culture, adherence to moral norms and respectful behavior is typically expressed through a gentle and courteous tone. Phrases such as “*Iltilimos*” (Please), “*Marhamat*” (You are welcome), “*Uzr so‘rayman*” (I apologize), and “*Meni kechiring*” (Forgive me) are widely used to express attentiveness and respect. For instance, the phrase “*Iltilimos, yordam bera olasizmi?*” (Please, could you help me?) demonstrates politeness and caution in speech.

Although past tense constructions are less common in Uzbek, phrases such as “*Sizdan bir iltimosim bor edi*” (I had a request for you) are frequently used to convey politeness. An example would be: “*Sizdan bir narsani so‘ramoqchi edim, siz Zumradxon emasizmi?*”⁷³ (I wanted to ask you something; are not you Zumradkhon?).

Plural forms are often used when speaking to elders or individuals who deserve respect, as in “*Eshon ota, uzr, sizga bir savolim bor edi, aytsam maylimi?*”⁷⁴ (Eshon ota, excuse me, I had a question for you – may I ask it, if that’s okay?) or “*O‘zingiz qanday fikrdasiz?*” (What is your opinion?).

Politeness can also be conveyed through mitigated statements, such as “*Menimcha, sizning fikringizga to‘g‘ri keladi*” (I think this aligns with your view), or expressions of gratitude like “*Sizga katta rahmat aytmogchiman, yordam berdingiz*” (I want to thank you sincerely; you helped me).

As can be seen, in Uzbek culture, maintaining politeness commonly involves the use of verbs and expressions delivered in a softened tone. Demonstrating respect and sincerity is an integral part of communication, typically achieved through

⁷² Карасик В. Язык социального статуса. – М.: Ин-т языкознания РАН, 1992. – С. 110.

⁷³ <https://www.ziyouz.com/portal-haqida/xarita/uzbek-nasri/said-ahmad-1920-2007/said-ahmad-zumrad-hikoya>

⁷⁴ <https://www.ziyouz.com/portal-haqida/xarita/uzbek-nasri/ozod-mo-min-xo-ja-1952/ozod-mo-min-xo-ja-otaning-duosi-o-q-hikoya>

courteous phrases, plural forms, and softening linguistic devices. Although this approach is comparable to German communicative norms, the forms used in Uzbek are shaped by specific cultural values and take somewhat different forms.

Ensuring proper address in communication enhances mutual understanding and helps prevent misunderstandings in conversation. The form of address usually marks the beginning of the interaction and creates an initial impression of the speaker. It plays a crucial role not only in initiating dialogue but also in determining the social status of the participants.

The second chapter of the dissertation is entitled “A Linguocultural Study of Uzbek and German Family Values”. It explores the reflection of traditional values in families, the linguocultural analysis of wedding ceremonies, and the linguistic interpretation of the speaker’s discourse in German funeral rituals.

The first section of Chapter Two investigates the manifestation of traditional values in Uzbek and German families. As the fundamental social institution of society, the family serves to reinforce social, moral, and legal ties among individuals.

“The family is a historically formed, unique, and cohesive social group whose members are connected by marriage, blood relations, shared household, and mutual legal, ethical, and other obligations. The family originates from marriage. Marriage, in turn, is considered the socially recognized and sanctioned expression of the relationship between a man and a woman⁷⁵”.

The foundation of family relations is marriage, which encompasses legal, moral, and social aspects. Marriage is considered an important factor for the stability and development of the family. Recognized by society, this institution ensures the strength and continuity of the family, while playing a key role in fostering social ties, moral values, and the upbringing of the new generation.

In Uzbek culture, family values represent a vital component of the socio-cultural system of society. As a social institution, these values establish the main ethical and normative principles that guide communication, relationships, and behavior among family members. According to linguist R. Matibaeva, such values are based on socio-psychological components such as mutual respect, compassion, loyalty, trust, and care. In the course of children’s socialization, these values delineate the conceptual-semantic field and shape speech etiquette commensurate with social status.⁷⁶

Furthermore, values formed within the family such as honesty, justice, diligence, modesty, patriotism, and forgiveness constitute the semantic core of the cultural norm system that ensures intergenerational continuity. These criteria function as linguocultural codes transmitted through family discourse from one generation to the next. During the process of children's socialization, such values define the conceptual-semantic field and shape socially appropriate speech behavior in accordance with social status.

In German families as well, certain values play a significant role, particularly in child upbringing and personal development. Among them are honesty

⁷⁵ Muhammadjonova L., Obidjanova F. *Etiket*. – Toshkent. O‘zbekiston milliy universiteti, 2017. – B. 105.

⁷⁶ Matibayeva R. *Oilaviy qadriyatlar – mustahkam oila poydevori*. IIAU.UZ. 2024

(*Ehrlichkeit*), life experience (*Lebenserfahrung*), willingness to help (*Hilfsbereitschaft*), friendliness (*Freundlichkeit*), consistency (*Konsequenz*), and joy of life (*Lebensfreude*).

Expressions like “not telling lies” and “honesty” within the family highlight the special emphasis placed on these values in German culture. Moreover, such expressions also point to regional distinctions within German society, indicating the presence of culturally specific regional features that serve as a basis for linguocultural investigation⁷⁷.

In German culture, life experience is regarded as a key factor in ensuring social and family stability. The experience of parents and elders serves as a guide in shaping the life path of children. This phenomenon is linked to the principle of ‘aus dem Leben lernen’ (‘learning from life’), where lessons gained through experience are valued as a means of maintaining stability.

In German families, the value of helpfulness (*Hilfsbereitschaft*) holds a distinct place. This value is expressed through mutual care, solidarity, and a sense of responsibility among family members. Phrases such as “Kann ich dir helfen?” (“Can I help you?”) or “Ich bin für dich da.” (“I am here for you.”) serve as verbal expressions of readiness to help. This value is also recognized in German society as a factor that strengthens social trust and cooperation. In this regard, helpfulness is considered an important component of German speech etiquette⁷⁸.

In German culture, friendliness is considered a core value not only in personal but also in social relationships. Within the family, expressions such as “kind words,” “smiling,” and “hugging” are commonly used to convey friendliness. These simple acts, which express sincerity and affection, hold significant importance. This highlights the emphasis placed on the strength and quality of social ties in German culture.

In German culture, the value of consistency (*Konsequenz*) is regarded as an important principle for ensuring family stability. This value is reflected in family speech etiquette through linguistic means that convey constancy, clarity, and coherence. Consistency plays a key role in preserving the continuity of values and reinforcing the established order within society.

The ability to enjoy life (*Lebensfreude*) and to fully experience it is expressed as an important value in German family communication through language. This quality is often conveyed using inspirational speech expressions and is linked to pragmatic communicative strategies that encourage appreciation of every moment in life.

In German family communication, the value of respect is expressed through speech etiquette units that acknowledge hierarchical structures and personal boundaries, while sincerity and justice are reflected in expressions rooted in honesty and trust such as **Ehrlichkeit**, **Gerechtigkeit**, and **Respekt zeigen** (“showing respect”). The value of responsibility is verbalized in formulations like *Ich*

⁷⁷ Paus L. Familienleben und Familienpolitik in Ost- und Westdeutschland. – Rostock: MKL Druck GmbH & Co. KG, 2022. – S. 39.

⁷⁸ <https://www.malteser.de/newsdetails/news/aktuelle-yougov-umfrage-so-hilfsbereit-ist-deutschland.html> (murojaat sanasi: 25.12.2024)

übernehme die Verantwortung (“I take responsibility”), serving as a linguistic manifestation of social stability. Gratitude and friendship are embodied in expressions that strengthen interpersonal relationships, such as *Danke für alles* (“Thank you for everything”) and *Freunde fürs Leben* (“Friends for life”). The value of peace, shaped by historical experience, is reflected in speech that promotes conflict avoidance and compromise, as in the expression *Frieden ist das höchste Gut* (“Peace is the highest good”).

In the second section of Chapter Two, speech etiquette units related to the wedding ceremony are analyzed from a linguocultural perspective. It is evident that in contemporary European societies, including Germany, the significance of marriage is, to some extent, gradually diminishing within everyday life. In contrast, within Uzbek culture and lifestyle, marriage is regarded as sacred, and expressions such as “*a family without marriage*” or “*a child born out of wedlock*” are considered incompatible with traditional values and norms.

In German wedding ceremonies, the focus is primarily on the personal happiness of the bride and groom. It has become customary to hold modest, intimate celebrations with only close friends and family members in attendance.

Table 2.2. Linguocultural Comparison of Wedding Ceremonies

Distinguishing Features	In Uzbek Linguoculture	In German Linguoculture
Role of Parents	Parents take a leading role in planning the wedding and covering expenses. “ <i>We took responsibility for your wedding.</i> ”	Supportive and advisory role. “ <i>You decide, we help.</i> ”
Financial Responsibility	Fully covered by the parents.	Covered by the bride and groom; parents provide limited support.
Influential Figures in the Marriage Decision	Parents play a significant role in choosing a partner. “ <i>If the parents agree, God agrees.</i> ”	Based on the couple’s personal decision. “ <i>It is our decision.</i> ”
Duration of Wedding Preparation	Planned over years depending on social status.	Planned modestly according to financial means.

In German wedding ceremonies, the **Eheversprechen** (wedding vow or promise) is typically recited during the church wedding ceremony (*kirchliche Trauung*), and in some cases, also during the civil ceremony (*Standesamtliche Trauung*). This moment constitutes a central part of the wedding, serving as a declaration of the couple’s mutual love and commitment to one another⁷⁹.

The marriage vow (Eheversprechen) constitutes the core component of the religious wedding ceremony held in a church (*kirchliche Trauung*), typically officiated by a clergyman or priest. Before the couple exchange their vows, the officiant formally asks for their consent to enter into marriage. A frequently used

⁷⁹ <https://www.malte-reiter.de/blog/eheversprechen-freie-trauung/#:~:text=eurer%20Ehe%20spielen-,Braucht%20man%20ein%20Eheversprechen%20f%C3%BCr%20eine%20freie%20Trauung%3F,der%20Zeremonie%20selbst%20bestimmen%20kann> (murojaat sanasi: 17.10.2024)

question is: “*Willst du diesen Mann / diese Frau lieben und ehren, bis der Tod euch scheidet?*” (Do you want to love and honor this man/woman, and remain faithful until death parts you?) To this, the bride and groom typically respond: “*Ja, ich will.*” (Yes, I do). The content of the *Eheversprechen* generally reflects the following fundamental themes:

1. A promise of mutual love and loyalty (Liebe und Treue). 2. A commitment to share both joyful and difficult times (gute und schlechte Zeiten gemeinsam tragen). 3. An affirmation to preserve the marriage and respect one another until the end of life (den Bund der Ehe bis ans Lebensende zu ehren und zu bewahren).

These vows are often spoken in personalized or traditional form and serve both a legal-religious and emotional-symbolic function in German wedding culture.

For example, a traditional marriage vow may take the following form:

“*Ich nehme dich zu meinem Mann/meiner Frau. Ich verspreche, dich zu lieben, zu ehren und dir treu zu bleiben, in guten wie in schlechten Tagen, bis der Tod uns scheidet*”⁸⁰. (I take you as my husband/wife. I promise to love you, to honor you, and to remain faithful to you, in good times and in bad, until death separates us.)

The above example constitutes a clear case of an illocutionary act from a linguistic perspective⁸¹. In this instance, the verb “*versprechen*” (to promise) expresses mutual commitment between the bride and groom. The infinitives *lieben* (to love), *ehren* (to honor), and *treu bleiben* (to remain faithful), which follow in sequence, semantically reflect the core values of marriage such as eternity, respect, and loyalty. The phrase “*in guten wie in schlechten Tagen*” (in good times and in bad) reinforces the strength of the vow through stylistic antithesis, while “*bis der Tod uns scheidet*” (until death separates us) represents a temporal metaphor indicating the lifelong nature of the marriage.

The central idea of wedding vows lies in the bride and groom pledging eternal loyalty to one another before God, in the presence of the wedding guests, in both health and sickness, until death separates them⁸².

In terms of structure or form, wedding vows are classified into two types: short and extended vows. Below, we present an example of a short wedding vow and analyze its lexical and semantic features.

For instance: “*Mein Schatz, heute ist der schönste Tag in meinem ganzen Leben und ich dachte eigentlich, dass nichts mehr den Tag toppen könnte, an dem ich Dich kennengelernt habe. Du bist mein Ein und Alles und die Liebe meines Lebens. Ich verspreche Dir, Dich für immer bedingungslos zu lieben und zu unterstützen. Immer ehrlich zu Dir zu sein, Dir zu vertrauen und Dich zu achten. Ich freue mich, Dich dann endlich meinen Ehemann / meine Ehefrau zu nennen und so viele schöne Momente noch mit Dir teilen zu dürfen.*” (My darling, today is the most beautiful day of my entire life, and I actually thought that nothing could top the day I met you.

⁸⁰ <https://www.malte-reiter.de/blog/eheversprechen-freie-trauung/#:~:text=eurer%20Ehe%20spielen-,Braucht%20man%20ein%20Eheversprechen%20f%C3%BCr%20eine%20freie%20Trauung%3F,der%20Zeremonie%20selbst%20bestimmen%20kann> (murojaat sanasi: 17.10.2024)

⁸¹ Searle J.R. *Speech acts: an essay in the philosophy of language*. – Cambridge: Cambridge University Press, 1969. – P. 203.

⁸² Victoria B.C. *Marriage customs and ceremonies in world religions*. – Trafford, 2005. – P. 279-282.

You are my everything and the love of my life. I promise to love and support you unconditionally forever. To always be honest with you, to trust you, and to respect you. I look forward to finally being able to call you my husband / my wife and to sharing many beautiful moments with you)⁸³.

The third section of Chapter Two is entitled “A Linguistic Interpretation of Speech Etiquette in Uzbek and German Mourning Rituals.” In all historical periods and across all cultures, birth and death are regarded as the most crucial stages of human life. Even today, these events remain central to cultural traditions and are treated with utmost respect. Rituals and customs surrounding birth and death have historically held a special place in human societies, shaped by both spiritual beliefs and practical necessities. Funerary practices, in particular, have evolved over millennia and encapsulate a combination of universal human values, religious norms, and socio-cultural demands.

In German culture, the linguistic characteristics of the eulogist’s speech at funerals differ significantly from those of Uzbek mourning rituals. Typically, the funeral speech is prepared in consultation with the deceased’s family members. In addition to the structure of the speech, its stylistic register and rhetorical devices play an essential role.

The speech usually begins with an engaging introduction aimed at focusing the audience’s attention. This is followed by the main part, which recounts important life events of the deceased. Striking a balance between themes of life and death, as well as between general reflections and personal details, is key to crafting an impactful and respectful eulogy⁸⁴.

The structure of a funeral speech may follow the order outlined below:

greeting each family member and close relative by name; expressing the emotions and grief of the bereaved; giving high regard to the deceased’s personal life; connecting the concept of life with death and the attitude towards it in a broader sense; summarizing the key ideas; reflecting on the future; including a prayer or words of blessing upon the family's request; and integrating quotations from interviews with relatives, as well as poetic or prose texts submitted by the family members⁸⁵.

In Uzbek culture as well, during mourning ceremonies it is customary for the family of the deceased to briefly inform visitors about the cause of death or prior illness. In such situations, mourners are often comforted with expressions such as “It was God’s will,” “May God grant you patience,” or “We are all guests in this world.”

The use of stylistic devices in funeral orations plays a crucial role in capturing the audience's attention. Among the most frequently employed rhetorical tools are:

⁸³ Fischer A. Feste und Bräuche in Deutschland. – Berlin: Sammüller Kreativ GmbH, 2004. – S. 132.

⁸⁴ Janetzky B.A. Trauer Reden. Leitfaden für Traueransprachen. – Düsseldorf: Fachverlag des deutschen Bestattungsgewerbes, 2020. – S. 15.

⁸⁵ Janetzky B.A. Trauer Reden. Leitfaden für Traueransprachen. – Düsseldorf: Fachverlag des deutschen Bestattungsgewerbes, 2020. – S. 44.

Antithesis (Antithese): “*Was vor wenigen Wochen **unglaublich wichtig** erschien, hat heute kaum noch eine Bedeutung*” (What seemed incredibly important just a few weeks ago holds little meaning today).

Alliteration: “*Mit **Kind und Kegel** ist die Familie 1920 nach Hamburg umgezogen*” (The family moved to Hamburg in 1920 with children and all belongings).

Allusion (Anspielung): “*Die große Kiste mit den vielen Fotos, die er hinterlassen hat, ist **ein stummer Zeuge bewegter Jahre***” (The large box filled with photos he left behind is a silent witness to eventful years).

Climax (Steigerung – Klimax): “*Sie arbeitet **zehn, zwölf, manchmal vierzehn Stunden täglich***” (She works ten, twelve, sometimes fourteen hours a day).

Anticlimax (Abfallende Steigerung – Antiklimax): “***Großmutter, Mutter und Kind** wohnten gemeinsam in einem Haus*” (Grandmother, mother, and child lived together in one house).

Anaphora: “***Ich** liebte die Sonnenuntergänge am Meer. Er liebte die Sonnenuntergänge in den Bergen*” (I loved the sunsets by the sea. He loved the sunsets in the mountains).

Chiasmus (Xiasmus): “*Sie **liebte** Laubbäume, Nadelbäume **mochte sie nicht***” (She loved deciduous trees; she did not like coniferous ones).

Emphatic stress (Emphase): “*Wir sind eingebunden in eine **Ewigkeit. Eine Ewigkeit, die keine Dauer kennt***” (We are bound to an eternity. An eternity that knows no duration).

Inversion for emphasis (Inversion): “*Ein Lebenskünstler war er!*” instead of “*Er war ein Lebenskünstler!*” (He was a master of life!).

Metaphor (Metapher): “*Sie war die **Vorsitzende ihres Jahrgangs***” (She was the president of her generation).

The following table presents a summarized overview of these differences according to key criteria:

Table 2.3. Linguistic Devices Used in Uzbek and German Funeral Discourse

No	Linguistic criterion	Uzbek mourning discourse	German mourning discourse
1	Forms of address to the deceased	The deceased is not addressed directly; indirect lexical items such as <i>marhum</i> “the deceased,” <i>mayit</i> “the dead,” <i>rahmatli</i> “the late” are used.	Direct address is common, e.g. “ <i>Lieber Vater ...</i> ” (“Dear Father ...”), “ <i>Du warst ...</i> ” (“You were ...”).
2	Forms of address to the participants	Collective and inclusive formulas such as “ <i>Aziz birodarlar</i> ” (“Dear brothers”) or “ <i>yaqinlar</i> ” (“relatives”) predominate.	Formal collective addresses such as “ <i>Liebe Angehörige</i> ” (“Dear family members”) or “ <i>Trauergemeinde</i> ” (“mourning congregation”).

3	Means of emotional expression	Exclamations (<i>voy-voy</i> , <i>dod</i>), overt weeping, and other highly emotional lamentations.	Emotionality is conveyed through metaphorical imagery, composure, and smooth rhetorical flow.
4	Euphemisms and metaphors	Euphemistic phrases: “ <i>bu dunyoni tark etdi</i> ” (“left this world”), “ <i>omonatini topshirdi</i> ” (“returned his trust”).	Metaphorical expressions: “ <i>Sein Leben ist erloschen</i> ” (“his life has gone out”), “ <i>Letzte Reise</i> ” (“last journey”).
5	Speech structure and stylistic devices	Poetry, proverbs, folklore elements, and emotionally charged syntax.	Antithesis, anaphora, inversion, and dialogic constructions.
6	Modes of describing death	Soft formulations such as “ <i>Hayotdan ko ‘z yumdi</i> ” (“closed his eyes to life”), “ <i>vafot etdi</i> ” (“passed away”).	Equally soft formulations such as “ <i>Er verliess uns</i> ” (“he left us”), “ <i>Er schlief friedlich ein</i> ” (“he fell asleep peacefully”).
7	Linguistic means of evaluating the deceased’s life	Exclusively positive evaluations, e.g. “ <i>yaxshi inson edi</i> ” (“he was a good person”).	Nuanced appraisal: “ <i>Er war aufrichtig</i> ” (“he was sincere”), “ <i>nicht fehlerfrei, aber menschlich</i> ” (“not flawless, but humane”).
8	Religious discourse units	Islamic terms such as <i>qabr</i> “grave,” <i>duo</i> “supplication,” <i>savob</i> “merit.”	Christian terms such as “ <i>Erlösung</i> ” (“redemption”), “ <i>Himmel</i> ” (“heaven”), “ <i>Auferstehung</i> ” (“resurrection”).
9	Modes of communication	Highly affective, consolatory, and encouraging speech.	Formal, balanced, yet sincerely phrased farewell formulas.

Chapter III: “Linguopragmatic Features of Family-Speech Etiquette”

This chapter investigates the linguopragmatic specificities of greeting and leave-taking situations in Uzbek and German speech etiquette, the linguopragmatic and sociolinguistic characteristics of father-speech in family discourse, and a linguopragmatic analysis of mother-speech.

Section 1. Linguopragmatic Specificities of Greetings and Leave-Takings in Uzbek and German Speech Etiquette

At the end of the 1930s the German linguist Wilhelm Brückner examined the general characteristics of German greeting situations in different historical periods. In his study he determined that “older greetings” containing explicit references to God had been “partly replaced by other forms.”

Speakers and writers of the nineteenth and twentieth centuries decidedly turned away from religious forms of greeting and leave-taking such as *Behüt dich Gott* (“May God protect you”), *Gott befohlen* (“Entrusted to God”), *Geh mit Gott* (“Go with God”), or *Grüß Gott* (“God greet you”). Unlike the informal *tschüs*, foreign religious formulas such as *adieu*, *ade*, and *addio* remained in use until the late twentieth century, although even these eventually declined. Conversely, greeting formulas that avoid explicit reference to God – or at least do not foreground it – became increasingly common during the same period.

Some of these expressions originally functioned as complimentary farewells – for example *Schlaf gut* (“sleep well”), *Schönes Wochenende* (“have a pleasant weekend”), or *Mach’s gut* (“take care”). Greetings are often closely intertwined with good wishes: historically they derive from benevolent wishes whose literal meanings have become conventionalized over time:

Guten Tag! (“Good day!”)

Guten Abend! (“Good evening!”)

Grüß Gott! (“God’s greeting be with you!”) – typical of southern Germany and Austria.

The essential difference between greetings and wishes lies in their expected responses. Greetings generally elicit an identical reply:

“Guten Morgen!” – “Guten Morgen!”

Wishes, by contrast, call for thanks and are frequently reciprocated by a wish in return:

“*Einen schönen Tag noch!*” (“Have a nice day!”) – “*Danke, Ihnen auch!*” (“Thank you, the same to you!”).

In recent years German greetings have increasingly been combined with positive wishes, e.g.:

Schönes Wochenende! (“Have a nice weekend!”)

Schönen Tag noch! (“Have a nice day!”)

In Uzbek, greeting and inquiry about one’s state of health are usually inseparable, as in:

“Assalomu alaykum! Qalaysiz?” – “Valaykum assalom! Yaxshi, o‘zingiz-chi?”

(“Peace be upon you! How are you?” – “And peace be upon you! Fine, and you?”)

Such forms convey warmth and respect toward the interlocutor. A greeting in both languages is closed by a greeting response only:

“Guten Morgen!” – “Guten Morgen!”

“Assalomu alaykum!” – “Valaykum assalom!”

Inquiries about one’s condition, however, demand an answer and may recur during the conversation:

“Wie geht’s dir?” – “Gut, danke, und dir?”

(“How are you?” – “Fine, thanks, and you?”)

In German, sentences such as “*Es war schön, Sie zu sehen*” (“It was nice to see you”) or “*Es hat mich gefreut, Sie zu treffen*” (“I was pleased to meet you”) serve

as polite openings to the closing phase of a conversation. Appropriate replies include “*Vielen Dank, das freut mich auch*” (“Thank you, I am pleased as well”) or simply “*Ich ebenso*” (“Likewise”).

Uzbek employs analogous expressions – e.g. “*Sizni ko‘rib xursand bo‘ldim*” (“I was glad to see you”), “*Uchrashganimiz yaxshi bo‘ldi*” (“It was good that we met”), or “*Gaplashib maza qildim*” (“I enjoyed our talk”) as markers of courteous closure. In both cultures such formulas align with communicative principles of respect and cordiality.

For leave-taking German offers neutral, widely used phrases such as *Auf Wiedersehen* (“until we meet again”) or *Tschüss* (“bye”). In friendly yet polite interactions speakers add expressions like *Passen Sie auf sich auf* (“Take care of yourself”) or *Bis bald* (“See you soon”). When accompanying a departing guest, one commonly says *Gute Reise* or *Eine schöne Reise* (“Have a good trip”), especially if the interlocutor is about to travel. German leave-taking formulas remain neutral and free of unintended connotations, thereby preserving sincerity in communication.

Uzbek culture likewise distinguishes several levels of parting. In formal or deferential settings religiously colored formulas such as “*Allohga omonat bo‘ling*” (“May God keep you safe”) or “*Alloh panohida asrasin*” (“May God protect you”) are frequent. While such phrases are readily understood within a shared faith, interlocutors of other religious backgrounds might perceive them as implicitly coercive. Consequently, neutral expressions – e.g. “*Yaxshi qoling*” (“Stay well”), “*Ko‘rishguncha*” (“See you”), or “*Omad tilayman*” (“I wish you success”) are equally suitable for formal and informal contexts.

The second section of the third chapter discusses the linguopragmatic and sociolinguistic features of paternal speech in family discourse. The family is the foundation of every society, and within it, the role and status of the father hold significant importance. In both Uzbek and German families, the father is not only the central pillar and responsible figure of the household, but also a person of moral and social authority who plays a leading role in the upbringing process. In both cultures, the father occupies a decisive position in preserving family values, ensuring the moral development of children, and guiding them toward maturity. However, the expression and realization of these roles differ according to each nation’s cultural characteristics.

In Uzbek families, the father appears as the head of the household with determination and authority, assuming responsibility and participating in the upbringing of children with his experience. In German families, however, the father’s role is based on democracy, and he takes part in upbringing through communication oriented toward openness, constructive criticism, and cooperation. Among Muslim nations, including Uzbek families, due to the elevated status of the father, it has become customary for children to convey their opinions to their fathers primarily through their mothers.

The father’s strictness in the upbringing of children, his relatively greater responsibility compared to the mother, and the fact that he is primarily responsible for the material support of the family are also reflected in paternal speech. This can

be observed in the following verses by the prominent linguist and poet Siddiq Mo‘min:

Aylanayin bo‘yingdan, ko‘zlaringga ko‘z tumor,
O‘tir, o‘g‘lim, sen uchun aytadigan gapim bor.
Pahlavonim, shunqorim, qil so‘zinga e‘tibor:
Osmonda bir Xudoy-u yerda yolg‘iz otang bor.

In the poem “Otalar zikrida” (“In the Remembrance of Fathers”), S. Mo‘min expresses the father’s traditional Eastern style of moral guidance toward his son in poetic form. The father’s speech conveys affection through expressions such as “aylanayin bo‘yingdan” (“I cherish your stature”), “ko‘zlaringga ko‘z tumor” (“a protective charm for your eyes”), “pahlavonim” (“my hero”), and “shunqorim” (“my falcon”), while simultaneously reminding his son of the difficulties of life due to his youth and inexperience. He emphasizes the importance of listening to paternal advice, underscores the hardships faced by those without fathers, and even notes that ancestors regarded the father as second only to God “Osmonda bir Xudoy-u yerda esa otang bor” (“In the sky there is one God, and on Earth, only your father”).

In Uzbek culture, for generations, it has been customary to seek the father's approval even when arranging a marriage for a son. A marriage is believed to lack blessings and long-term happiness if the father has not given his consent or bestowed his symbolic approval (oq fotiha). Proverbs such as “Ota rozi – Xudo rozi” (“If the father is pleased, God is pleased”) and “Ota yer yuzining ikkinchi Allohi” (“The father is the second God on earth”) reflect this deeply rooted tradition. Families that lack a strong paternal authority are believed to fall into decline or lose social respectability. Consequently, in marriage arrangements, it is customary for potential in-laws to inquire, “Is the father the head of the household?” or “Is the father the one who makes decisions in the family?”

*Aqlimni hali to‘la tanib-tanimagan yoshimda dadam bir kuni meni yoniga olib, hovli etagiga, bobom kenja o‘g‘limga deb qurgan amakimning uyiga olib bordi. Amakim va yangamni oldiga chaqirdi-da, menga “Endi, o‘g‘lim, siz bu uyning farzandisiz, bularni ota-ona deb chaqiring”, dedi sizlagancha. Dadam bolalarni “siz”ladimi, bo‘ldi, onam ham, boshqalar ham, hammamiz buning nima ekanini bilardik. “Sizlash” dadamning “Bu masala hal bo‘lgan, muhokama qilmanglar”, degani edi*⁸⁶. (I recall an event from my youth, a time when I had yet to fully understand my own mind. One day, my father took me to the edge of our courtyard to the house my grandfather had built for his youngest son my uncle. My uncle and aunt were summoned, and my father, using the formal second-person pronoun (siz), told me, “From now on, my son, you are the child of this household. Address them as your parents.” In our family, we all knew what it meant when my father addressed someone with siz. It was his way of saying: “This matter is settled. Do not question it.”)

This excerpt clearly demonstrates how speech acts in Uzbek family discourse reflect social power and authority. The phrase “sizlagancha dedi” (said while using

⁸⁶ Nazar Eshonqul. Bepoyon osmon. (Hikoya) <https://n.ziyouz.com/portal-haqida/xarita/uzbek-nasri/nazar-eshonqul-1962/nazar-eshonqul-bepoyon-osmon-hikoya>

the formal You) functions as an illocutionary act. Here, *sizlash* (the use of formal address) is not simply a marker of politeness but acts as a normative pragmatic signal. Through it, the father conveys sacredness and immunity to discussion in relation to his decision.

Moreover, the metapragmatic commentary “*Bu masala hal bo‘lgan, muhokama qilmanglar*” (This matter is settled. Do not discuss it.) implies that family members (especially children) must accept the father's decision without objection. This reflects a pragmatic presupposition that there exists a socially accepted truth in which the father's word holds sacred and non-negotiable normative force in the given context.

In German families, this issue is approached in a completely different way: children may marry whenever and whomever they wish. At the same time, parents pay special attention to their children's talents and abilities in the process of upbringing, striving to help them secure a worthy place in society. In everyday life, both father and mother ask their children returning from school questions such as: “*Wie war dein Tag?, Wie hast du an dem Unterricht teilgenommen? Wie reagiert dein Lehrer auf deine Antworten?*” (How was your day?; How did you participate in the lesson?; How did your teacher react to your answers?).

In German families, fathers definitely allocate time to talk with their children. In almost all German households, it is common practice for parents to read fairy tales or stories by children's authors to their children before bedtime until about the age of 10 to 12. During this reading, they ask questions such as: “*Hat dir das Märchen/Geschichte gefallen?, Warum? Kannst du den Inhalt des Märchens/der Geschichte wiedergeben? Was könntest du an seiner/ihrer Stelle machen?*” (Did you like the fairy tale/story? Why?; Can you retell the content of the story?; What would you have done in his/her place?). In doing so, they broaden their children's worldview, nurture a love for literature, enrich their vocabulary, and develop their critical thinking. Fathers, on the other hand, are often observed to use praise and encouraging expressions in the process of upbringing. For instance: “*Ich bin stolz auf dich!, Niemand könnte das wie du machen! Du wirst der beste Maler, Sänger, Gelehrte, Lehrer, Arzt, Programmierer! Das ist super, prima, toll, sehr gut!*” (I am proud of you! No one could do this like you! You will be the best painter, singer, scholar, teacher, doctor, programmer! That is superb, excellent, great, very good!). They might highly value a simple drawing made by the child, even displaying it on the wall for a week. On certain days of the week, fathers talk to their children's teachers, thereby keeping track of their academic performance.

The third section of the third chapter is devoted to the linguopragmatic analysis of maternal speech. The family is the cornerstone of human life, and it is evident that every member of the family holds a unique place. In Uzbek families, the mother's role is particularly significant. The mother is not only the primary person responsible for the upbringing of the children, but also a symbol of compassion, patience, and tolerance within the family. Her speech serves as a key medium of familial communication, through which she provides not only education and upbringing but also emotional support to her children.

In Uzbek families, maternal speech is distinguished by its gentleness, sincerity, and emotional warmth. Every word of a mother, even the simplest expression, reflects boundless care and affection for her child. At the same time, a mother's speech functions as an integral part of cultural and traditional values, instilling moral and ethical norms in the family members. Through colloquial expressions, blessings, and affectionate address toward her children, she reinforces familial warmth and closeness.

Odatdagidek tik turgancha nonushta qilayotgan edim. (The affairs of the world are always urgent. As usual, I was having breakfast standing.) Onam odatdagidek qistardi: (As always, my mother insisted:)

– *O'tirsang-chi, bolam. Birpas o'tirgin. (Sit down, my child. Just for a moment.)*

– *Bo'ldi, ketdim. (Alright, I'm going.)*

– *Shoshma, bolam. – Onam ko'zimga odatdagidan boshqacha, qandaydir mung bilan termildi. (Don't rush, my child. – My mother looked at me differently than usual, with a certain sorrow.)*

– *Gap bor. (There is something I want to say.)*

Tipirchilab soatga qaradim: hali yoqilg'i olish kerak, ishga borish kerak, keyin nashriyotga o'tish... (I nervously glanced at my watch: I still needed to get fuel, go to work, then stop by the publishing house...)

– *Nima edi? (What is it?)*

Onam ko'zimga hamon ma'yus termilib o'tirardi. (My mother kept gazing at me sadly.)

– *Suratga tushaylik, – dedi to'satdan. (Let's take a photo together, – she said suddenly.)*

Ajablandim. (I was surprised.)

– *Nega? (Why?)*

– *Yaqinda men o'laman. (I will die soon)*

Onam bu gapni xuddi: «Qo'shninikiga chiqib kelaman», degandek ohangda aytdi. Kulib yubordim. (My mother said this just as if she were saying: "I'm going to the neighbor's." I laughed.)

– *Qo'ysangiz-chi, oyi. (Don't say that, Mom.)*

Shunday dedim-da, chiqdim ketdim. (I said so and left.)

Oradan ikki hafta o'tdi-yu... Kechalari uyg'onib ketaman, o'ylayman. O'ylayman: sen nomard, sen ahmoq nimaga, nimaga o'shanda kulding? Suratga tushishga vaqting yo'qmidi? Kerak bo'lsa topasan-ku! Kitob uchun, jurnal uchun, ish ustida, bog'da, ko'chada... Nima, sen kinoyulduzmisan? Jahonshumul shaxsmisan? Ana, bir dasta surating yotibdi. Har xil. Har yerda... Faqat... Onang bilan tushgan surating yo'q⁸⁷! (Two weeks passed... I wake up at night, and I think. I think: you scoundrel, you fool, why, why did you laugh then? You didn't have time to take a picture? You would've found time if you needed it! For a book, for a magazine, during work, in the garden, on the street... What, are you a movie star? A global figure? Look, a bunch of your photos are lying around. Various ones. From everywhere... But not a single one with your mother!)

⁸⁷ Hoshimov O'. Dunyoning ishlari: Qissa va hikoyalar. – Toshkent: Yangi asr avlodi, 2015. – B. 34-35.

This passage deeply reflects the emotional bond between mother and child, the transience of time, and the human tendency to overlook simple life values. The image of the mother in the text is that of a kind, strong person who deeply feels her maternal duty. Her simple request, “Let’s take a photo,” conceals profound emotions, an acceptance of death, and the desire for a final moment of connection with her child. The child’s indifference, followed by later regret and longing, is poignantly portrayed.

In the following, we shall consider examples of maternal speech commonly encountered in German households or expressions accepted as part of domestic speech etiquette.

Wilhelm’s mother:

“*Wilhelm, verliere nie den Glauben an das Gute. Die Welt mag dich oft enttäuschen, aber ein reines Herz bleibt immer stark*”⁸⁸. (Wilhelm, never lose faith in goodness. The world may often disappoint you, but a pure heart always remains strong.)

These words from Wilhelm’s mother linguoculturally represent advice aimed at preserving positive values. Through the phrase “*Wilhelm, verliere nie den Glauben an das Gute*” (Wilhelm, never lose faith in goodness), the mother teaches her child to always live with hope and trust in what is good. This utterance underlines the significance of faith and moral values in German culture, especially the need to maintain humanity even in the face of life’s trials.

The second sentence, “*Die Welt mag dich oft enttäuschen, aber ein reines Herz bleibt immer stark*” (The world may often disappoint you, but a pure heart always remains strong), expresses an acceptance of life’s real hardships while emphasizing the belief in the triumph of spiritual strength and purity. From a cultural perspective, this speech reflects traditional German ethical values and illustrates the vital role of inner virtues and faith in enduring life’s adversities. These words encourage the child not only to adapt to the external world but also to preserve moral integrity, thus embodying the ethical ideals of society.

The fourth chapter of the dissertation is entitled “Family Communication and the Linguocultural Aspects of Paremiology” and considers the national-cultural characteristics of communicative etiquette in Uzbek and German families, the paremiological study of family speech etiquette, and the sociolinguocultural functions of taboos and euphemisms in Uzbek and German households.

The first section of the chapter is devoted to the national-cultural features of communicative etiquette in Uzbek and German families. In German family culture, great importance is attached to unreserved openness in communication, respect for personal space, the value of time and punctuality, family debate, a certain formality in address, and the preservation of family traditions.

1. Truthfulness and openness are highly prized in German family speech etiquette. Family members often express their thoughts and feelings openly and without hesitation. A son might say to his father, “Vater, ich verstehe dich, aber ich glaube, dass du in deinem Urteil irrst” (“Father, I understand you, but I think you

⁸⁸ Goethe J.W. Wilhelm Meisters Lehrjahre. – Die digitale Bibliothek. – S. 246.

are mistaken in your judgment”). This utterance reflects the direct communicative style typical of German culture. In Uzbek families it is considered contrary to family etiquette for a son or daughter to tell a father that his decision is wrong, even when the father is clearly in error. In German families, open expression of views helps build mutual understanding and sincerity. Critical thinking is encouraged in decision-making: “Das kann ich so nicht akzeptieren, Vater. Wir sollten darüber noch einmal nachdenken” (“I cannot accept it as it stands, Father. We should think it over once more”).

2. Respect for personal space is another hallmark of German family life. Each member’s individuality is carefully respected, and parents often encourage independence from an early age: “Du bist jetzt alt genug, Wilhelm. Entscheide selbst, was dir wichtig ist” (“You are old enough now, Wilhelm. Decide for yourself what is important to you”). Trust in and respect for personal decisions are essential cultural values. In Uzbek families respect for personal space is subordinated to family solidarity. Parents retain responsibility for their children for a long time and frequently intervene in major life choices, especially education, career, and marriage. Expressions like “Entscheide selbst, was dir wichtig ist” are rarely heard. Uzbek parents provide material and moral support far into their children’s adulthood, helping with a new home or wedding expenses and thus reinforcing family cohesion.

Debate and discussion are an important part of communication in German families. Older family members involve children in conversation to foster critical thinking: “Kinder, sagt, was ihr denkt. Eure Meinungen zählen genauso wie die der Erwachsenen” (“Children, say what you think. Your opinions count just as much as those of the adults”). Another common phrase is “Bevor wir uns festlegen, sollten wir die positiven und negativen Aspekte abwägen” (“Before we make a firm decision we should weigh the positive and negative aspects”), underscoring the value of considering multiple viewpoints. In Uzbek families, discussions tend to be guided by the opinions of parents and elders. Children participate actively, but parental experience and authority take precedence, reflecting the elders’ greater responsibility and control in upbringing. Important decisions are generally made on parental advice; children’s views may be heard, yet the final decision rests on the parents’ life experience.

The second section of the fourth chapter is entitled “The Paremiological Study of Familial Speech Etiquette.” Paremiological units are an integral part of folk oral creativity, consisting of proverbs, sayings, and wise expressions that have been formed over centuries. These units convey the spiritual heritage, valuable advice, and moral lessons of our ancestors to future generations, while also reflecting the wisdom, worldview, beliefs, and traditions of the people.

The use of proverbs and sayings in family communication serves not only as a means of interaction but also plays a significant role in ensuring internal family cohesion, strengthening intergenerational connections, conveying ethical and moral values within the household, and enhancing the persuasive power of speech. Most importantly, they are widely used by parents in the upbringing of children.

In Uzbek, proverbs such as “*Bola – loy, ona – kulol*” (“A child is clay, and the mother is the potter”) illustrate the invaluable role of the mother in the educational process. In German, however, expressions like “*Wie der Vater, so der Sohn*” (“Like father, like son”) and “*Der Apfel fällt nicht weit vom Stamm*” (“The apple doesn’t fall far from the tree”) emphasize how the virtues and behaviors of parents directly influence the character and worldview of their children. Moreover, Uzbek proverbs such as “*Otasi tentakning – biri tentak, onasi tentakning – bari tentak*” (“A fool’s father begets one fool; a fool’s mother begets them all”) and “*Otasi buzuqning biri – buzuq, onasi buzuqning bari – buzuq*” (“If the father is corrupted, one will be; if the mother is corrupted, all will be”) highlight the significant role of the mother in childrearing.

Proverbs expressing children’s respect and duties toward their parents are widely used in both languages. For example, the Uzbek proverb “*Otasini og‘ritgan el ichida xor bo‘lar, onasini og‘ritgan parcha nonga zor bo‘lar*” (“One who hurts his father becomes disgraced in society; one who hurts his mother becomes needy for a morsel of bread”) reflects the importance and value of respecting one’s parents in Uzbek culture. In German, proverbs such as “*Das Kind, das seine Mutter verachtet, hat einen stinkenden Atem*” (“The child who scorns his mother has foul breath”) emphasize the respectful relationship between children and their parents.

It is well known that, in Uzbek families, especially the veneration of the father and the relatively higher degree of respect toward him have become cultural norms, which are also reflected in proverbs and sayings. For example, the proverb “*Urug‘ingga so‘z aytsang, orasini buzib ayt, Otang ishga buyursa, namozingni buzib ayt*” (“If you speak to your kin, distort the message; if your father sends you to work, interrupt even your prayer”) demonstrates the high prestige of the father’s word in Uzbek culture and the principle that obeying him is a fundamental duty. It reminds us that even an important religious act such as prayer should be temporarily halted to fulfill the father’s command. This reflects how, in Uzbek traditions, respect toward parents, particularly the father, is regarded as a value even above religious and moral norms.

The German proverb “*Das gute Leben lässt Vater und Mutter vergessen*” (“A good life makes one forget father and mother”) indicates that a prosperous and comfortable life may sometimes distract a person from their responsibilities and respect toward their parents. “*Das gute Leben*” (a good life) represents affluence, wealth, or success, while “*Vater und Mutter vergessen*” (to forget father and mother) signifies a departure from essential values due to such privileges. In German culture, respect and gratitude toward parents are important values, and this proverb reminds us that this responsibility must be upheld under all circumstances.

There are also several proverbs in both Uzbek and German languages regarding the relationship between mothers-in-law and daughters-in-law. For instance, the Uzbek proverb “*Qaynona qaynaydi, kelini aynaydi*” (“The mother-in-law boils, the daughter-in-law rots”) and the German proverb “*Die Schwiegermutter spricht Honig, aber sie meint Galle*” (“The mother-in-law speaks honey, but she means

gall”) reflect the complexity of these familial relationships. These proverbs portray intergenerational misunderstandings through humor and irony.

In Uzbek culture, relationships between mothers-in-law and daughters-in-law are often emphasized as being based on mutual respect and affection. At the same time, conflicts that sometimes arise in these relationships are also reflected from a cultural perspective. In German culture, on the other hand, the relationship between mother-in-law and daughter-in-law is typically evaluated from the perspective of individual responsibility and territorial independence.

The proverb “*Kelining yomon bo‘lsa, o‘g‘lingdan ko‘r, Kuyoving yomon bo‘lsa, qizingdan ko‘r*” (“If your daughter-in-law is bad, blame your son; if your son-in-law is bad, blame your daughter”) reflects the interconnected roles of family members in Uzbek culture. It emphasizes the husband’s responsibility, the daughter-in-law’s role in managing the household, and the daughter’s patience in building harmony. The saying highlights mutual responsibility as key to family stability, unity, and respect.

The German proverb “*Als ich Schwiegertochter war, hatte ich nie eine gute Schwiegermutter; und als ich Schwiegermutter war, nie eine gute Schwiegertochter*” (“When I was a daughter-in-law, I never had a good mother-in-law; and when I was a mother-in-law, I never had a good daughter-in-law”) reflects the complex intergenerational relationships and the inherent difficulties of each social role in a sincere and critical tone. Here, the figures of Schwiegertochter (daughter-in-law) and Schwiegermutter (mother-in-law) symbolize misunderstandings and conflicts between generations.

In Uzbek familial culture, proverbs related to weddings and marriage are widespread, expressing traditional views of the people. Proverbs such as “*To‘ydan oldin nog‘ora qoqma*” (“Do not beat the drum before the wedding”) and “*Maslahatli to‘y tarqamas*” (“A wedding based on consultation does not disperse”) point to the unique customs of wedding ceremonies.

In contrast, German proverbs such as “*Die Ehe ist ein Hafen im Sturm, öfters aber ein Sturm im Hafen*” (“Marriage is a harbor in the storm, but more often a storm in the harbor”) emphasize that marriage is difficult but of vital importance. While Uzbek proverbs about marriage focus more on familial unity and the preservation of traditions, German proverbs tend to stress the logical and realistic aspects of marital relationships. For instance, the proverb “*Heirate in Eile und bereue in Ruhe*” (“Marry in haste and repent at leisure”) underscores the necessity of approaching marriage with serious consideration.

The third section of this chapter addresses the sociolinguistic and cultural functions of taboos and euphemisms in Uzbek and German families.

Taboos and euphemisms are linguistic phenomena found in all cultures. They are closely connected to the moral norms and social constraints of a society and manifest differently across various nations.

A euphemism is a milder or more “polite” expression used in place of a word with taboo meaning. For example, in Uzbek, instead of saying “o‘ldi” (died), one says “vafot etdi” or “olamdan o‘tdi” (passed away). In German, instead of *sterben*

(to die), lexical units such as *versterben* (to pass away), *entschlafen* (to fall into eternal sleep), or *von uns gehen* (to leave us) are used.

Table 4.3. Representation of Taboos and Euphemisms in Family Speech

Topic (Taboo domain)	In Uzbek family discourse	In German family discourse
Death	<i>vafot etdi, olamdan o'tdi</i> (in respectful tone); the word <i>marhum</i> (the deceased) is used and accompanied by religious supplication. It is considered impolite to say <i>o'ldi</i> (died) directly.	<i>ist verstorben</i> (passed away), <i>von uns gegangen</i> (left us) are used. In casual conversation, " <i>im Schlaf gegangen</i> " (went in their sleep) is a common euphemism.
Illness	Phrases like <i>Og'ir kasal, betob bo'lib yotibdi</i> (is seriously ill, bedridden) are used. The word <i>jinni</i> (mad) is avoided in reference to mental illness.	<i>schwere Krankheit</i> (serious illness) is used for somatic conditions. Instead of <i>Cancer</i> , the euphemism <i>Krebs</i> (crab) is used. Mental illnesses are often referred to as <i>psychische Probleme</i> (psychological issues).
Wealth and Money	Open discussion of wealth is impolite; euphemisms like <i>yaxshi yetib turibdi</i> (we're doing fine) or <i>bir amallayapmiz</i> (we manage somehow) are common. Poverty is downplayed with <i>kamgap o'riga kamzori bo'lib qolgan</i> (fell into hardship instead of calling someone poor).	Discussing salary or wealth is a taboo in German discourse. Germans tend to avoid this topic. Euphemisms like <i>Genug zum Leben</i> (enough to live on) or <i>läuft schon</i> (it's going okay) are used; financial matters are considered private.
Religion and Belief	Religious expressions are used with respect: " <i>astag'firullo</i> " (God forgive me – used when hearing something bad) is common.	For many Germans, religion is considered a personal matter. Asking someone about their faith is viewed as impolite. Even in families sharing the same religion, religious topics are discussed with caution and discretion.

From the above table, it becomes evident that both cultures share similar taboo topics indeed, the most crucial and "sensitive" aspects of human life (death, sexuality, the body, illness, money, social relationships, and belief) are universally treated with caution.

CONCLUSION

1. Speech etiquette represents an essential component of socio-cultural norms and is closely connected with respect, social hierarchy, and traditional values within family communication. A linguistic-cultural analysis has revealed that speech

etiquette units in Uzbek and German families are linked to the cultural codes, social roles, and historical traditions of each society.

2. Family values in Uzbek and German cultures have shaped different communicative norms. While Uzbek families prioritize collectivism, familial solidarity, and respect, German families emphasize individualism, personal autonomy, and independent decision-making. These differences are reflected in the speech etiquette units and communicative strategies employed in family discourse.

3. Marriage and mourning rituals constitute significant social events in both cultures, yet differ linguistically and pragmatically. In Uzbek culture, marriage symbolizes social unity and involves elaborate speech performances that glorify traditional values. Mourning rituals are guided by religious-philosophical perspectives, with speech acts expressing reverence for the deceased and condolences to the bereaved, often including prayers and references to the deceased's virtues and familial role.

4. In German culture, marriage represents personal choice and autonomy. Wedding speeches are delivered in official or unofficial tones during civil (Standesamt) or church ceremonies, and personal vows (Eheversprechen) by the couple hold special significance. Mourning speeches are typically given by clergy, focusing on remembrance and consolation, and euphemistic expressions such as *versterben*, *entschlafen* are commonly used.

5. The speech roles of parents in family discourse have been analyzed from a linguistic-pragmatic and sociolinguistic perspective, revealing that in Uzbek families, parental speech is oriented toward ethical and normative guidance, while in German families, communication is based on principles of equality and independence.

6. The specific characteristics of paternal and maternal speech in Uzbek and German families have been examined. In Uzbek culture, paternal speech is associated with advice, moral instruction, and strictness; in German culture, it tends toward motivational and consultative functions. Maternal speech in both cultures functions as a tool for expressing affection, protection, and education, though in German families it is often characterized by greater verbal autonomy.

7. Proverbs and sayings used in family contexts have been studied from a linguistic-cultural perspective, revealing their connection to societal family values. Uzbek proverbs typically emphasize familial unity and respect, while German proverbs more frequently reflect values of personal freedom and individual responsibility.

8. The analysis of proverbs related to child-rearing shows that in Uzbek culture, such expressions promote collective ethical values, whereas in German culture, they encourage independent thinking and decision-making.

9. Proverbs relating to mother-in-law and daughter-in-law relationships were comparatively analyzed. In Uzbek culture, emphasis is placed on the daughter-in-law's obedience and respect, whereas in German culture, such relationships are often evaluated through the lens of gender equality.

10. Proverbs related to marriage were analyzed, demonstrating that Uzbek expressions emphasize the social status and stability of marriage, while German proverbs focus on personal responsibility and free choice.

11. Taboos and euphemisms in Uzbek and German families were examined from sociolinguistic and cultural perspectives. In Uzbek culture, such expressions are tied to moral-religious norms; in German culture, they function to protect the interlocutor from discomfort. In both cultures, they serve as linguistic tools for regulating social norms.

12. Greeting and parting scenarios were comparatively analyzed from a linguistic-pragmatic perspective. In Uzbek culture, these speech acts often take on ceremonial characteristics, whereas in German society, they are adapted to context and communicative intent.

13. The expression of emotion, respect, irony, and humor in family discourse was explored. In Uzbek culture, such features serve to convey respect and advice, while in German culture, they are primarily used to enhance humor and emotional expression.

14. The pragmatic and linguistic-cultural features of speech etiquette units in Uzbek and German family discourse were analyzed, revealing their function as communicative strategies for regulating social interaction. In Uzbek families, speech etiquette upholds traditional values, while in German families, it reflects pragmatic flexibility.

15. The potential for developing an ideographic dictionary based on Uzbek and German family speech etiquette was considered. The semantic and pragmatic characteristics of these expressions were classified, and the dictionary was shown to be a valuable resource for intercultural communication, translation practices, and linguistic research.

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

ФЕРГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

КАХАРОВ КОБИЛ ШУХРАТ УГЛИ

**ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ РЕЧЕВОГО
ЭТИКЕТА УЗБЕКСКИХ И НЕМЕЦКИХ СЕМЕЙ**

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

**АВТОРЕФЕРАТ
диссертации доктора ФИЛОЛОГИЧЕСКИХ наук (DSc)**

Фергана – 2025

Тема диссертации доктора наук (DSc) зарегистрирована при Министерстве высшего образования, науки и инноваций Республики Узбекистан за B2022.2.DSc/FH425.

Диссертация (DSc) выполнена в Ферганском государственном университете.

Автореферат диссертации на трех языках (узбекский, английский, русский (резюме)) размещен на веб-странице Научного совета (www.fdu.uz) и Информационно образовательном портале «ZiyoNet» (www.ziynet.uz).

Научный руководитель:

Муминов Сидикжон Мирсобирович
доктор филологических наук, профессор

Официальные оппоненты:

Воситов Валижон Абдувахобович
доктор филологических наук (DSc),
профессор

Собиров Абдулхай Шукурович
доктор филологических наук,
профессор

Далиева Мадина Хабибуллаевна
доктор филологических наук (DSc),
доцент

Ведущая организация:


Бухарский государственный
университет


Защита диссертации состоится "2" 10 2025 года в 9:00 часов на заседании Научного совета DSc.03/30.12.2019.Fil.05.02 по присуждению ученых степеней при Ферганском государственном университете. (Адрес: 150151, город Фергана, ул. Маргинони дом 105) Тел: (99873) 244-44-02; электронная почта: fardu_info@umail.uz.


С диссертацией можно ознакомиться в Информационно-ресурсном центре Ферганского государственного университета (зарегистрирована за № 541). Адрес: 150151, город Фергана, ул. Мураббийлар дом 19. Тел: (99873) 244-44-02; электронная почта: fardu_info@umail.uz.

Автореферат диссертации разослан "20" 09 2025 года.
(реестр протокола рассылки № 46 от "20" 09 2025 года.




Г.З.Розикова
Председатель Научного совета по
присуждению ученых степеней, доктор
филол. наук, профессор


М.Т.Абдунатоев
Ученый секретарь научного совета
по присуждению ученых степеней,
доктор филол. наук, профессор


А.Г.Сабирдинов
Председатель научного семинара при
Научном совете по присуждению ученых степеней,
доктор филол. наук, профессор

ВВЕДЕНИЕ (аннотация диссертации доктора наук (DSc))

Целью исследования является сравнительный анализ лингвокультурных особенностей речевого этикета в узбекских и немецких семьях, а также выявление его лингвистических, социолингвистических и прагматических характеристик.

В качестве объекта исследования выбраны единицы речевого этикета, ритуальные речевые акты, паремии, а также языковые единицы, связанные с табу и эвфемизмами, встречающиеся в семейном дискурсе узбекского и немецкого языков. В работе эффективно использованы научные источники, современные лингвистические концепции, художественные произведения и практический материал на двух языках.

Предметом исследования являются лингвокультурные особенности речевого этикета в узбекских и немецких семьях, в частности, функционально-семантические, стилистические и лингвокультурные аспекты речевых единиц, используемых в семейном общении, ритуальные речевые акты, паремиологические единицы, а также национальные и универсальные характеристики табу и эвфемизмов.

Научная новизна исследования заключается в следующем:

единицы речевого этикета в узбекских и немецких семьях были сопоставительно проанализированы на основе лингвистических, социолингвистических и культурных критериев; выявлена их взаимосвязь с социальным статусом, возрастом, гендером, родственными отношениями и традиционными ценностями, а также обоснованы коммуникативные стратегии в официальном и неофициальном общении с лингвокультурной точки зрения;

единицы речевого этикета, используемые в свадебных и траурных церемониях проанализированы в лингвопрагматическом и лингвокультурном аспектах; определены их структура, семантические особенности, культурные коннотации, а также универсальные и национальные различия;

речевой этикет в общении родителей с детьми исследован с лингвопрагматической и социолингвистической точек зрения; проанализированы его функциональные задачи, воспитательное значение и гендерные различия в речи. Такие особенности, как авторитарность в отцовской речи и эмоциональность в материнской, изучены сравнительно в контексте обеих культур и научно обоснованы;

социолингвистические и культурные функции табу и эвфемизмов, используемых в семейной сфере, рассмотрены в сопоставительном аспекте. Обосновано, что с их помощью в язык интегрируются нравственные нормы, выражаются деликатные темы, а также установлена связь эвфемизмов с традиционностью в узбекской культуре и прагматичностью в немецкой;

единицы речевого этикета, представленные в паремиях, проанализированы с лингвокультурной точки зрения, научно доказаны их национальные и универсальные особенности, проявляющиеся через ценности,

связанные с уважением к родителям, воспитанием детей, свадебными и траурными обрядами.

Внедрение результатов исследования. Теоретические положения, практические рекомендации и выводы исследования были внедрены в следующих направлениях:

выводы, касающиеся лингвистических, социолингвистических и культурных критериев речевого этикета в узбекских и немецких семьях, их взаимосвязь с социальным статусом, возрастом, гендером, родственными отношениями и традиционными ценностями, а также коммуникативных стратегий в официальном и неофициальном общении с лингвокультурологической точки зрения, были использованы при выполнении фундаментального исследования по теме “Создание веб-сайта и мультимедийных продуктов (электронных словарей), посвящённых пропаганде узбекского национального танцевального искусства” (IZ-2019081663), реализованного в 2020-2021 годах в Узбекской государственной хореографической академии Министерства культуры Республики Узбекистан (справка Узбекской государственной хореографической академии от 7 апреля 2025 года № 1/04-210). В результате данные выводы послужили теоретической основой для выявления коннотативных характеристик культурно-этикетных единиц узбекского языка, их описания в контексте танцевального искусства и систематизации в формате электронного словаря на основе мультимодальных лингвистических материалов;

выводы, касающиеся лингвопрагматических, лингвокультурологических и семантических особенностей речевого этикета, используемого в свадебных и траурных церемониях, их состава, культурной коннотации, общих и национальных различий, были использованы при выполнении фундаментального исследования по теме “Создание интерактивных учебно-методических пособий по предмету ‘Детские танцы’ для музыкальных и художественных учебных заведений” (F3-2019081773), проведенного в 2021–2023 годах в Узбекской государственной хореографической академии Министерства культуры Республики Узбекистан (справка Узбекской государственной хореографической академии от 7 апреля 2025 года № 1/04-211). В результате исследования стали теоретической и практической основой для раскрытия культурных контекстов, связанных с детским танцевальным искусством, осмысления лингвокультурологических основ национальных обрядов и обогащения учебно-методических материалов культурно-духовным содержанием;

научные выводы, относительно лингвопрагматических и социолингвистических особенностей речевого этикета в общении родителей с детьми, их функциональных задач, воспитательного значения, а также гендерных различий в речи, таких как авторитарность, характерная для отцовской речи, и эмоциональность, присущая материнской речи, – были использованы в ФРГ, в Йенском университете имени Фридриха Шиллера (справка от 5 августа 2024 года). В результате эти выводы нашли

непосредственное применение в таких направлениях, как “Немецкий язык как иностранный” (Deutsch als Fremdsprache – DaF) и “Немецкий язык как второй” (Deutsch als Zweitsprache – DaZ), в частности, в вопросах межкультурной коммуникации, стратегий семейного речевого этикета, культурно-специфических речевых актов, социолингвистических гендерных аспектов и воспитательных языковых стилей. Результаты обеспечили теоретическую и практическую базу для углубленного преподавания немецкого языка как иностранного и второго;

выводы, касающиеся социолингвистических и культурных функций табу и эвфемизмов, употребляемых в семейной сфере, способов интеграции моральных норм в язык с их помощью, способов выражения деликатных тем, а также связи эвфемизмов с традиционностью в узбекской культуре и прагматичностью в немецкой культуре, были использованы в Институте лингвистики и литературоведения Технического университета Дармштадта (справка от 21 ноября 2024 года). Полученные результаты были практически применены для повышения культурной чувствительности в межкультурной коммуникации, анализа речевого этикета в лингвистике, а также автоматического выявления эвфемистических единиц в компьютерной лингвистике;

единицы речевого этикета, используемые в узбекских и немецких семьях, были в сопоставительном плане проанализированы на основе лингвистических, социолингвистических и культурных критериев, при этом была установлена их тесная связь с социальным статусом, возрастом, гендером, родственными отношениями и традиционными ценностями. Коммуникативные стратегии, применяемые в официальном и неофициальном общении, были обоснованы с лингвокультурной точки зрения. Полученные результаты и выводы были использованы в рамках международного проекта под названием “European Perspectives in Dialogue: Central Asia and Western Research – Европейские перспективы в диалоге: Центральная Азия и западные исследования” (ID-57663348), финансируемого Немецкой службой академических обменов (DAAD), (справка Бухарского государственного университета № 06/4183 от 1 июля 2025 года). В результате, выводы исследования послужили важной теоретической и практической основой для: анализа культурных и лингвистических различий в контексте диалога между Центральной Азией и Европой; освещения межкультурных сопоставительных особенностей речевого этикета; разработки эффективных стратегий общения в многоязычном и мультикультурном пространстве.

выводы о лингвистических, социолингвистических и культурных основах речевого этикета в узбекских и немецких семьях, а также о нормах речевого поведения в семейном дискурсе, обрядовой речи, паремиологических единицах, табу и эвфемизмах и выраженных через них социокультурных и духовных ценностях, были использованы при подготовке сценариев радиопередач “Бедорлик” (Бодрствование), “Ижод завқи” (Радость творчества), “Таълим ва тараққиёт” (Образование и развитие), “Миллат ва

маънавият” (Нация и духовность), вышедших в эфир в 2023–2024 годах на телеканале “Ўзбекистон” Национальной телерадиокомпании Узбекистана (справка от 7 апреля 2025 года № 26-36-971). В результате с помощью этих программ были освещены взаимосвязь языка и культуры, лингвопрагматические особенности семейного общения, роль исторического паремиологического материала в речи, что способствовало повышению культурно-лингвистической грамотности молодого поколения.

Структура и объём диссертации. Диссертация состоит из введения, четырёх основных глав, заключения и списка использованной литературы, общий объём составляет 245 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
LIST OF PUBLISHED WORKS
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ

I bo'lim (I part; I часть)

1. Kaxarov Q.Sh. O'zbek va nemis oilalari nutqiy etiketi. Monografiya. – Farg'ona: Classic, 2025. – 145 bet.
2. Kaxarov Q.Sh. Nemis va o'zbek oilalarida farzandlarni ovqatlanish odobi asosida tarbiyalashning o'ziga xos xususiyatlari // FarDU. Ilmiy xabarlar, 2022. – №6 (Maxsus son). – B. 935-936. [10.00.00 №20]
3. Kaxarov Q.Sh. Etiketning ijtimoiy-psixologik va madaniy asoslari // Xorazm Ma'mun akademiyasi axborotnomasi, 2025. – №1/4. – B.78-82. [10.00.00 №21]
4. Kaxarov Q.Sh. O'zbek va nemis nikoh marosimlarining lingvokulturologik tafovutlar tahlili // Xorazm Ma'mun akademiyasi axborotnomasi, 2025. – №1/4. – B.82-85. [10.00.00 №21]
5. Kaxarov Q.Sh. Nemis va o'zbek tillarida nutqiy etiketning lingvopragmatik tahlili // FarDU. Ilmiy xabarlar, 2025. – №1. – B.62-65. [10.00.00 №20]
6. Kaxarov Q.Sh. Nemis va o'zbek oilalaridagi nutqiy etiketning o'ziga xos xususiyatlari // FarDU. Ilmiy xabarlar, 2025. – №1. – B.34-37. [10.00.00 №20]
7. Kaxarov Q.Sh. Ota-ona nutqiy etiketining paremiologik birliklarda voqelanishi // Xorazm Ma'mun akademiyasi axborotnomasi, 2025. – №3/4. – B.123-126. [10.00.00 №21]
8. Kaxarov Q.Sh. Paremiologik birliklarda qaynona-kelin munosabatlarining aks etishi // Xorazm Ma'mun akademiyasi axborotnomasi, 2025. – №3/4. – B.126-128. [10.00.00 №21]
9. Kaxarov Q.Sh. O'zbek va nemis oilaviy nutqida tabu va evfemizmlarning sotsiolingvistik hamda madaniy funksiyalari // Qo'qon DPI. Ilmiy xabarlar, 2025. – №3. – B.2103-2112. [OAK rayosatining 2021-yil 31-martdagi 295/6-son qarori]
10. Kakharov K. Use of “you” and “You” (polite form) parable in communication behavior between uzbek and german families // *Academicia An international multidisciplinary research journal*. Vol. 11, Issue 9, 2021. – P.199-203. IF: SJIF 2021 = 7.492. [№23].
11. Kakharov K. Characteristics of Father's Speech in Uzbek and German Families // *International Journal of Culture and Modernity*. Vol. 14. – P.43-47. ResearchBib IF: 9.765 [№14].
12. Kakharov K. National and international characteristics of nonverbal means // *Gospadarka i innowacje*. 2022: Special Issue “Social Sustainability and Innovative Learning Tendencies. – P.53-58. ResearchBib IF: 9.765 [№14].
13. Kaxarov Q. Nemis xalqida mehmonga borish va mehmon kutish odobi // “Filologiyaning dolzarb masalalari” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Farg'ona, 2022. – B.175-177.
14. Kaxarov Q. O'zbek va nemis oilalarida nikohning tutgan o'rni // “Filologiya ta'lim masalalari: muammo va uning yechimlari” mavzusidagi xalqaro amaliy anjuman materiallari to'plami. II qism. – Farg'ona, 2022. – B.212-215.

15. Kaxarov Q. Oilada ota nutqining o‘ziga xos xususiyatlari // “Til va tarjima muammolari” mavzusidagi filologiya fanlari doktori, dotsent Sadiqov Zohid Yaqubjanovich tavalludining 60 yilligiga bag‘ishlangan respublika oliy o‘quv yurtlari professor-o‘qituvchilarining ilmiy-uslubiy maqolalar to‘plami. 14-son. – Namangan, 2021. – B.155-158.

16. Kaxarov Q. Nutqiy etiketning asosiy vazifalari va funksiyalari // “Zamonaviy tilshunoslik yo‘nalishlari va neyropsixolingvistika muammolari” mavzusidagi respublika ilmiy-amaliy anjuman materiallari. – Farg‘ona, 2024. – B.276-278.

II bo‘lim (II part; II часть)

17. Kaxarov Q. Nutq jarayonida idiomalarning tutgan o‘rni // “O‘zbekistonda zamonaviy lug‘atshunoslik va tarjimashunoslikning dolzarb masalalari. Bir tilli, ko‘p tilli, terminologik, frazeologik hamda electron lug‘atlar tuzish masalalari” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. II qism. – Andijon, 2023. – B.146-149.

18. Kaxarov Q. Linguistic analysis of bride and groom vows in German weddings // “Language and identity in the digital age: social media, online communication and language use” international scientific-practical conference. – Fergana, 2024. – P.393-398.

19. Kaxarov Q. Nemis dafn marosimidagi erkin ma‘ruzachining nutqiy etiketiga doir // “Raqamli texnologiyalar davrida xorijiy tillarni o‘qitishning dolzarb muammolari” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari to‘plami. II qism. – Farg‘ona, 2023. – B.167-172.

20. Kaxarov Q. Nemis nikoh to‘ylaridagi kelin va kuyov va‘dalarining lingvistik tahlili // “Qiyosiy filologiyaning dolzarb masalalari” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Toshkent, 2024. – B.404-409.

21. Kaxarov Q. Nemis motam nutqlarining o‘ziga xos xususiyatlari // “Ko‘p madaniyatli makonda til ta‘limi” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Toshkent, 2024. – B.214-217.

22. Kaxarov Q. Nemis motam ma‘rosimidagi ma‘ruzachi nutqining stilistik tahlili // “Zamonaviy filologik tadqiqotlar: nazariy, amaliyot va innovatsion metodlar” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Qarshi, 2024. – B.28-34.

23. Kaxarov Q. O‘zbek oilalari muloqot xulqining lingvokulturologik tadqiqi // “Qiyosiy adabiyoshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslikning dolzarb masalalari” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Urganch, 2024. – B.281-286.

24. Kaxarov Q. Oilada ota nutqining o‘ziga xos xususiyatlari // “Til va tarjima muammolari” mavzusidagi filologiya fanlari doktori, dotsent Sadiqov Zohid Yaqubjanovich tavalludining 60 yilligiga bag‘ishlangan respublika oliy o‘quv yurtlari professor-o‘qituvchilarining ilmiy-uslubiy maqolalar to‘plami. 14-son. – Namangan, 2021. – B.155-158.

25. Kaxarov Q. O‘zbek va nemis oilalarida ota nutqining o‘ziga xos xususiyatlari // “Ilm-zakovatimiz – senga, ona-Vatan!” mavzusidagi respublika onlayn ilmiy-amaliy anjumani materiallari. III qism. Ijtimoiy-gumanitar fanlar. – Farg‘ona, 2022. – B.320-322.

26. Kaxarov Q. O‘zbek va nemis tillarida “xushmuomalalik” konseptining nutqiy voqelanishi // O‘zbekiston xalq shoiri Enaxon Siddiqova tavalludining 70 yilligiga bag‘ishlangan “Vatanga baxshida umr” mavzusidagi respublika ilmiy-amaliy anjumani materiallari. – Farg‘ona, 2024. – B.350-353.

Avtoreferat Farg‘ona davlat universiteti
“Lingvistik tahrir va tarjimashunoslik” markazida tahrirdan o‘tkazildi

Bosishga ruxsat etildi: 2025 y. Nashriyot bosma tabog‘i – 5.
Shartli bosma tabog‘i – 2,5. Bichimi 84x108 1/16. Adadi 100.
«Poligraf Super Servis» MCHJ
150114, Farg‘ona viloyati, Farg‘ona shahar, Aviasozlar ko‘chasi 2-uy.