

**QORAQALPOQ DAVLAT UNIVERSITETI**  
**HUZURIDAGI ILMIY DARAJALAR BERUVCHI PhD.03/2025.27.12.Fil.04.07.**  
**RAQAMLI ILMIY KENGASH**

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**QORAQALPOQ DAVLAT UNIVERSITETI**

**SHERIMBETOVA NARGIZA NIYETBAY QIZI**

**INGLIZ, O'ZBEK VA QORAQALPOQ TILLARIDA NUTQ AKTINING  
LINGVOPRAGMATIK VA LINGVOKULTUROLOGIK TADQIQI**

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

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

**NUKUS – 2026**

**Falsafa doktori (PhD) dissertatsiyasi avtoreferati mundarijasi**

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**NUKUS – 2026**

**Falsafa doktori (PhD) dissertatsiyasi mavzusi O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2024.1.PhD/Fil4500 raqam bilan ro'yxatga olingan.**

Dissertatsiya Qoraqalpoq davlat universitetida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz va rus (rezyume)) Ilmiy kengashning veb-sahifasida ([www.karsu.uz](http://www.karsu.uz)) va «ZiyoNet» Axborot ta'lim portalida ([www.ziynet.uz](http://www.ziynet.uz)) joylashtirilgan.

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Dissertatsiya himoyasi Qoraqalpoq davlat universiteti huzuridagi ilmiy daraja beruvchi PhD.03/2025.27.12.Fil.04.07. raqamli ilmiy kengashning 2026-yil «\_\_\_» \_\_\_\_\_ soat \_\_\_\_\_dagi majlisida bo'lib o'tadi (Manzil: 230112, Nukus shahri, Ch. Abdirov ko'chasi, 1-uy. Tel: (99861) 223-59-25; faks: (99861) 223-59-25; e-mail: [karsu\\_info@edu.uz](mailto:karsu_info@edu.uz))

Dissertatsiya bilan Qoraqalpoq davlat universitetining Axborot-resurs markazida tanishish mumkin (\_\_\_\_raqami bilan ro'yxatga olingan). Manzil: 230112, Nukus shahri, Ch.Abdirov ko'chasi, 1-uy. Tel: (99861) 223-59-25.

Dissertatsiya avtoreferati 2026 -yil «\_\_\_»\_\_\_\_\_ kuni tarqatildi.  
2026 -yil «\_\_\_» \_\_\_\_\_dagi №\_\_ raqamli reestr bayonnomasi.

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

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon miqyosida zamonaviy tilshunoslikda pragmatika, diskurs tahlili hamda madaniyatlararo kommunikatsiya yo'nalishlarining rivojlanishi nutq aktlarini real kommunikativ jarayon bilan bog'liq holda o'rganishga bo'lgan ehtiyojni kuchaytirmoqda. Bugungi globallashtirish sharoitida turli millat va madaniyat vakillari o'rtasidagi muloqot jarayonining kengayishi nutq birliklarining funksional qo'llanish xususiyatlarini chuqur tahlil qilishni talab etmoqda. Xususan, turli tizimli tillarda iltimos, taklif va kechirim so'rash kabi nutq aktlarining til vositalari orqali ifodalanish usullarini aniqlash samarali muloqotni ta'minlashda muhim ahamiyat kasb etadi. Shu jihatdan nutq aktlarining lingvopragmatik xususiyatlarini qiyosiy o'rganish kommunikativ strategiyalarni aniqlash, nutq odobi me'yorlarini tavsiflash hamda zamonaviy kommunikativ jarayonlarning qonuniyatlarini belgilash imkonini beradi. Natijada nutq aktlarini lingvopragmatik jihatdan tadqiq etish zamonaviy tilshunoslikning dolzarb yo'nalishlaridan biri sifatida e'tirof etilmoqda.

Dunyo miqyosida lingvokulturologiya, etnolingvistika hamda madaniyatlararo kommunikatsiya yo'nalishlarining rivojlanishi nutq aktlarini milliy-madaniy tafakkur bilan uzviy bog'liq holda o'rganish zaruratini kuchaytirmoqda. Turli tillarda nutq aktlarining madaniy o'ziga xosligi, kommunikativ strategiyalari hamda ijtimoiy qadriyatlar bilan bog'liqligini aniqlash global kommunikativ jarayonlarning mazmunini chuqurroq anglash imkonini beradi. Shu nuqtai nazardan ingliz, o'zbek va qoraqalpoq tillarida nutq aktlarining lingvokulturologik jihatdan qiyosiy o'rganilishi milliy tafakkur, nutq madaniyati va kommunikativ xulq-atvor xususiyatlarini aniqlashga xizmat qiladi. Bu kabi tadqiqotlar ko'p madaniyatli kommunikativ muhitda o'zaro tushunishni ta'minlash hamda madaniyatlararo muloqot samaradorligini oshirishda muhim nazariy va amaliy ahamiyat kasb etadi.

Mamlakatimizda xorijiy tillarni o'qitishni rivojlantirish, xalqaro hamkorlikni kengaytirish hamda zamonaviy ta'lim tizimini takomillashtirish<sup>1</sup> jarayonlari nutq jarayonining pragmatik va madaniy jihatlarni chuqur o'rganish zaruratini oshirmoqda. Xususan, turli tillarda nutq aktlarining kommunikativ va madaniy xususiyatlarini aniqlash, ularni qiyosiy tahlil qilish hamda amaliy nutqiy ko'nikmalarni shakllantirish zamonaviy ta'lim tizimining muhim vazifalaridan biri hisoblanadi. Shu jihatdan nutq aktlarini lingvopragmatik va lingvokulturologik jihatdan tadqiq etish til o'qitish metodikasini takomillashtirish, nutq madaniyatini rivojlantirish hamda xalqaro kommunikativ kompetensiyani shakllantirishga xizmat qiladi. Mazkur yo'nalishdagi tadqiqot natijalari tilshunoslik nazariyasini boyitish bilan birga amaliy kommunikatsiya samaradorligini oshirishga yordam beradi. Ushbu siyosiy va ijtimoiy kontekstda ingliz, o'zbek va qoraqalpoq tillaridagi

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<sup>1</sup>O'zbekiston Respublikasi Prezidentining 2021-yil 19-maydagi PQ-5117-son "O'zbekiston Respublikasida xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida" gi qarori.

nutq aktlarini lingvopragmatik va lingvokulturologik jihatdan tahlil qilish dolzarb ilmiy ahamiyatga ega. O'zbekiston Respublikasi Prezidentining 2020 yil 6 noyabrdagi "O'zbekistonning yangi taraqqiyot davrida ta'lim-tarbiya va ilm-fan sohalarini rivojlantirish chora-tadbirlari to'g'risida"gi PF-6108-son farmoni; O'zbekiston Respublikasi Prezidentining 2025 yil 5 maydagi "Ta'lim sifatini ta'minlash va ta'lim xizmatlari ko'rsatish tizimini takomillashtirish bo'yicha qo'shimcha chora-tadbirlar to'g'risida"gi PF-76-son farmoni; O'zbekiston Respublikasi Prezidentining 2025 yil 20 oktyabrdagi "2020-2030 yillarda o'zbek tilini rivojlantirish va til siyosatini takomillashtirish konsepsiyasini 2025-2026 yillarda amalga oshirish bo'yicha qo'shimcha chora-tadbirlar to'g'risida"gi PQ-308-sonli qarori va boshqa sohalarga oid normativ-huquqiy hujjatlarda belgilab berilgan vazifalarni amalga oshirishda mazkur tadqiqot ishi muayyan ehtiyojlarni qondirishga xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi.** Mazkur ilmiy tadqiqot respublika fan va texnologiyalar rivojlanishining I. "Axborot jamiyati va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy hamda ma'naviy-ma'rifiy jihatdan rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishiga muvofiq bajarilgan.

**Muammoning o'rganilganlik darajasi.** Jahon tilshunosligida nutq akti sotsiolingvistik yondashuvning rivojlanishi bilan bog'liq holda shakllanib, uning ijtimoiy va madaniy jihatlari keng qamrovda o'rganilmoqda. J.L. Austin nutq aktini lokutiv, illokutiv va perlokutiv aktlarga ajratib, uni nutqiy faoliyat sifatida asoslab bergan bo'lsa, J.R. Searle ushbu nazariyani yanada rivojlantirdi, P. Grice esa nutq aktlarini pragmatik jihatdan o'rganish mexanizmini ishlab chiqdi, lingvistik voqealanishi A. Trosborg va A. Martinez-Flor modellari empirik asos bo'lib xizmat qildi. E. Sapir, B.L. Whorf, E. Goffman, S. Levinson, P. Brown kabi olimlar nutq aktining ijtimoiy funksiyalari, madaniy ahamiyati va kommunikativ roli haqida yangi g'oyalarni ilgari surdilar va G. Hofstede va H. Triandis madaniy o'lchovlari harbir madaniyat kodini muloqot uslublarini ochib berishda asos bo'ldi<sup>2</sup>.

Shuningdek, rus tilshunosligida ham nutq omillari, janrlari, me'yorlari va pragmatik yondashuvlar ustida ishlagan N.D. Arutyunova, T.V. Shmeleva, V.I. Karasik, G.G. Matveeva kabi tadqiqotchilar o'z hissalarini qo'shdilar<sup>3</sup>.

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<sup>2</sup> Austin, J.L. How to do things with words. - Oxford: Oxford University Press, 1962. -16 p.; Searle, J. R. Speech Acts. 1969; Expression and Meaning. 1976 1-16 p. Grice, H. P. Logic and Conversation. In: Cole, P., Morgan, J. (eds.) Syntax and Semantics, Vol. 3: Speech Acts. New York: Academic Press, 1975. -45 p.; Trosborg, A. Interlanguage pragmatics. - Mouton de Gruyter Berlin: New York. 1995, -378-384 p.; Martínez-Flor, A. A theoretical review of the speech act of suggesting: Towards a taxonomy for its use in FLT. Revista alicantina de estudios ingleses, No. 18 (Nov. 2005); p. 174; Whorf, B. L. Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf. MIT Press. 1956. – pp. 212-214.; Goffman, E. Interaction Ritual: Essays on Face-to-Face Behavior. – New York: Pantheon Books, 1967. – P. 5.; Brown, P., Levinson, S. C. Politeness: Some Universals in Language Usage. Cambridge University Press. 1987, - 70-71 p.; Hofstede, G., Hofstede, G. J., & Minkov, M. Cultures and Organizations. - Software of the Mind. McGraw-Hill, 2010. -61-281 p.; Triandis, H. C. Individualism & Collectivism. - Westview Press, 1995. - 43-46 p.

<sup>3</sup> Арутюнова Н.Д. Язык и мир человека. М.: Языки русской культуры, 1999, с.42; Шмелева Е.Н. Речевой этикет и нормы вежливости. М., 2000, с. 17; Карасик В.И. Языковой круг: личность, концепты, дискурс. – Волгоград: Перемена, 2002, с. 106; Матвеева С.А. Речевые жанры в контексте

O'zbek tilshunosligida Sh. Safarov nutq aktlarini pragmatik jihatdan nazariy ilmiy asosda tadqiq qilgan bo'lsa, uning shogirdlari A. Nurmonov, N. Mahmudov, M. Hakimov va S. Mo'minovlarning ishlari ushbu yo'nalishda olib borilgan tadqiqotlar orqali o'zbek tilshunosligida nutq aktlari nazariyasining ilmiy asoslari shakllanib bormoqda<sup>4</sup>. Mazkur nazariyani qiyosiy o'rganish bugungi kunda dolzarb ahamiyat kasb etmoqda.

Qoraqalpoq tilshunosligida ushbu mavzu doirasida A. Nawrızova qoraqalpoq nutq etiketi birliklarini tasniflab ko'rsatgan bo'lsa, Z. Uteshova nutq etiketi metodikasini ilgari surgan, R. Turdieva esa tilak va iltifot nutq taktikalariga oid izlanishlar olib borgan<sup>5</sup>.

**Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasi ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi.** Dissertatsiya Qoraqalpoq davlat universiteti ilmiy-tadqiqot ishlari rejasiga muvofiq "Qiyosiy tilshunoslik, tarjimashunoslik va adabiyotshunoslik masalalari" bilan bog'liq ingliz, o'zbek va qoraqalpoq tillarida nutq aktining lingvopragmatik va lingvokulturologik tadqiqi mavzusidagi ilmiy yo'nalish doirasida bajarilgan.

**Tadqiqotning maqsadi** ingliz, o'zbek va qoraqalpoq tillarida iltimos, taklif va kechirim so'rash nutq aktlarining lingvistik realizatsiya modellari va madaniy o'lchovlar asosida lingvopragmatik va lingvokulturologik xususiyatlarini tahlil qilishdan iborat.

**Tadqiqotning vazifalari** quyidagilardan iborat:

nutq aktlari nazariyasini lingvopragmatika va lingvokulturologiya nuqtayi nazaridan qayta ko'rib chiqish, mazkur yo'nalishlar kesishuvida yuzaga keladigan ilmiy qarashlarni tizimlashtirish;

J. Austin va J. Searle tomonidan ishlab chiqilgan nutq aktlari nazariyasini lingvopragmatik jihatdan boyitish maqsadida yangi terminlarni hamda sintaktik tahlil tamoyillarini ishlab chiqish va ularning metodologik zaruratini asoslash;

badiiy asarlar dialoglari misolida A. Trosborg va A. Martinez-Flor modellariga tayangan holda, ingliz, o'zbek va qoraqalpoq tillarida iltimos, taklif hamda uzr so'rash nutq aktlarining pragmatik realizatsiya usullari va strategiyalarini qiyosiy jihatdan aniqlash;

G. Hofstede va H. Triandisning madaniy o'lchovlari asosida qiyoslanayotgan xalqlarning ijtimoiy psixologiyasi va muloqot madaniyatining tilda aks etishini o'rganish hamda uch tildagi nutq aktlarining

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культуры. – Казань, 2008, с. 88;

<sup>4</sup> Сафаров, Ш. Прагмалингвистика. Монография. - Тошкент, 2008, - 6–12 с. Нурмонов А., Ҳақимов М. Лингвистик прагматиканинг назарий шаклланиши // Ўзбек тили ва адабиёти, 2001, 4-сон. 54-58 б.; Маҳмудов Н. Нутқнинг жўялиги // Ўзбек тили ва адабиёт, 2007. 3-сон. -13-17 б.; Ҳақимов М. Ўзбек тилида матнинг прагматик талқини. ДДА. Тошкент, 2001. -39 б.

<sup>5</sup> Turdiyeva, R. (2022). O'zbek, ingliz va qoraqalpoq tillarida milliylikga yo'naltirilgan nutq taktikasi sifatida tilak va iltifot. *Innovative Development in Educational Activities*, 1(6), 356–358. Retrieved from <https://openidea.uz/index.php/idea/article/view/634>; Navrozova A.K. Qoraqalpoq tilidagi etiket so'zlar: Filol. fan. bo'yicha falsafa doktori (PhD) dissertatsiyasi. – Nukus: Qoraqalpoq Gumanitar Fanlar IITI, 2019. – 134 b.; Uteshova Z.Kh. The system of activities for learning English speech etiquette for 8–9 grade Karakalpak students. *Asian Journal of Multidimensional Research*, 2021, 10(3), 3885–3896.

lingvokulturologik xususiyatlarini dalillash.

**Tadqiqot obyekti** ingliz, o'zbek va qoraqalpoq tillaridagi badiiy asarlar dialoglarida uchraydigan nutq aktlari (iltimos, taklif va uzr so'rash) tanlangan.

**Tadqiqot predmeti** ingliz, o'zbek va qoraqalpoq tillaridagi nutq aktlarining lingvopragmatik xususiyatlari A. Trosborg va A. Martinez-Flor modellariga tayangan holda, lingvokulturologik xususiyatlari esa G. Hofstede va H. Triandis modellariga asoslangan holda madaniy kontekstdagi o'lchovlari hamda kommunikativ funksiyalaridir.

**Tadqiqot usullari:** qiyosiy tahlil; deskriptiv (tasviriy) tahlil; lingvopragmatik tahlil usuli; lingvokulturologik tahlil usuli; kontekstual tahlil; kontent tahlil; diskursiv tahlil; statistik tahlil usuli.

**Tadqiqotning ilmiy yangiligi:**

nutq aktlari nazariyasi lingvopragmatik va lingvokulturologik yondashuvlar uyg'unligida tadqiq etilib, muloqot odobini tartibga soluvchi lisoniy iboralarning ijtimoiy-madaniy o'lchovlari aniqlangan;

Austin va Searle nutq aktlari nazariyasini lingvopragmatik tahlil qilishni boyitish maqsadida yangi terminlarni sintaktik jihatdan tahlil qilish zaruriyati asoslangan va ularning ilmiy muomalaga kiritilishi isbotlangan;

ingliz, o'zbek va qoraqalpoq tillarida iltimos, taklif va uzr so'rash nutq aktlarining lingvopragmatik xususiyatlari Trosborg hamda Martinez-Flor modellari asosida badiiy asarlar materiallari orqali tizimli ravishda dalillangan;

ingliz, o'zbek va qoraqalpoq tillaridagi iltimos, taklif va uzr so'rash nutq aktlarining lingvokulturologik xususiyatlari Hofstede va Triandisning madaniy o'lchovlari asosida badiiy asarlar misolida tahlil qilinib, ularning milliy-madaniy farqlari va o'xshashliklari ilmiy jihatdan asoslangan.

**Tadqiqotning amaliy natijalari** ingliz, o'zbek va qoraqalpoq tillarida iltimos, taklif va kechirim so'rash nutq aktlarining lingvopragmatik hamda lingvokulturologik xususiyatlarini aniqlashga xizmat qildi. Trosborg va Martínez-Flor modellari asosida nutq aktlarining strukturaviy va funksional turlari tizimlashtirildi, Hofstede va Triandis nazariyalari asosida esa madaniy omillarning ushbu aktlar realizatsiyasiga ta'siri ochib berildi. Badiiy asarlardan tanlab olingan dialoglar asosida o'tkazilgan kontent, diskursiv va statistik tahlillar natijasida uch tilda nutq aktlarining ifodalanish shakllari, bevosita va bilvosita strategiyalari hamda yumshatish vositalaridagi farqlar aniqlandi. Olingan natijalar xorijiy tillarni o'qitish, madaniyatlararo kommunikatsiya, tarjima amaliyoti hamda pragmatika va lingvokulturologiya fanlari doirasida amaliy qo'llanishi mumkin.

**Tadqiqot natijalarining ishonchliligi.** Tadqiqot natijalarining ishonchliligi material tanlashda belgilangan ilmiy mezonlarga qat'iy amal qilingani hamda uch til (ingliz, o'zbek va qoraqalpoq) bo'yicha badiiy asarlardan tanlab olingan dialoglar asosida jami 180 ta misol 3 nutq akti turlarining (lingvopragmatik jihat uchun 90 ta va lingvokulturologik jihat uchun 90 ta) tahlil qilingani bilan ta'minlandi. Bunga qo'shimcha har bir

maqolada 15 ta misoldan jami 150 ta misol tahlil qilindi. Nutq aktlari Trosborg va Martínez-Flor modellari asosida tizimli tasniflanib, kontent, diskursiv va statistik tahlil metodlari orqali tekshirildi. Lingvokulturologik talqinlar Hofstede va Triandis nazariyalari doirasida asoslab berildi, bu esa natijalarning nazariy va empirik jihatdan mosligini ko'rsatadi. Turli tahlil bosqichlarida bir xil tendensiyalarning qayd etilishi hamda statistik ko'rsatkichlar orqali xulosalarning barqarorligi tasdiqlanishi tadqiqot natijalarining ishonchli ekanini ilmiy asosda tasdiqlaydi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalari ilmiy ahamiyati J. Austin va J. Searle nutq akti teoriyasi asosida o'rganilishi iltimos, taklif va kechirim so'rash nutq aktlarini lingvopragmatik jihatdan lingvistik realizatsiya qoliplari asosida va lingvokulturologik jihatdan madaniy o'lchovlar asosida analiz qilishga ilmiy baza bo'lib xizmat qiladi.

Tadqiqotning amaliy ahamiyati shuni ko'rsatadi, J. Austin va J. Searle nutq aktlar teoriyasini asosida yangi terminlar: imlokutiv akt (imlocutive act), emotolokutiv akt (emotolocutive act), medialokutiv akt (medialocutive act), irrolokutiv akt (irrolocutive act), konformativ akt (confirmative act), reverslokutiv akt (reverselocutive act), affektolokutiv akt (affectolocutive act), digital-lokutiv akt (digital-locutive act) turlari stilistik analizi qilish ahamiyatini asoslash raqamli diskursni yangi yo'nalishga olib chiqadi.

**Tadqiqot natijalarining joriy qilinishi.** Ingliz, o'zbek va qoraqalpoq tillarida nutq aktining lingvopragmatik va lingvokulturologik xususiyatlarini ochib berish bo'yicha olingan ilmiy natijalar quyidagi yo'nalishlarda joriy etilgan:

nutq aktlari nazariyasi lingvopragmatik va lingvokulturologik yondashuvlar uyg'unligida tadqiq etilib, muloqot odobini tartibga soluvchi lisoniy iboralarning ijtimoiy-madaniy o'lchovlari bilan bog'liq ilmiy yangiliklardan O'zbekiston milliy teleradiokompaniyasi "Qoraqalpog'iston" teleradiokanalining davlat muassasasining "Kush bilimde" va "Ruwxiylik bostani" nomli ko'rsatuv va eshittirishlarini tayyorlashda foydalanilgan ("Qoraqalpog'iston" teleradiokanalining davlat muassasasining "Kush bilimde" va "Ruwxiylik bostani" ko'rsatuv va eshittirishlari 2025-yil 16-maydagi 05-22/289-son ma'lumotnomasi). Natijada, shaxslararo munosabatlarni boshqarishda lingvomadaniy va lingvopragmatik omillarning ahamiyatini, nutq odobining o'zaro bog'langan lisoniy o'lchovlarini keng jamoatchilikka ilmiy-ommabop shaklda tushuntirib berishda samarali bo'lgan;

Austin va Searle nutq aktlari nazariyasini lingvopragmatik tahlil qilishni boyitish maqsadida yangi terminlarni sintaktik jihatdan tahlil qilish zaruriyati asoslangan va ularning ilmiy muomalaga kiritilishiga doir xulosalardan 2017–2020-yillarda bajarilgan FA-FI-005 raqamli "Qoraqalpoq folklorshunosligi va adabiyotshunosligi tarixini ilmiy o'rganish" mavzusidagi fundamental loyihada foydalanilgan (O'zbekiston Respublikasi Fanlar Akademiyasi Qoraqalpog'iston bo'limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutining 2025-yil 17-iyundagi 333/1-son ma'lumotnomasi). Natijada, mazkur loyiha doirasida nutq aktlarining pragmatik va sintaktik

xususiyatlarini tizimlashtirish, sohani yangi ilmiy terminlar bilan boyitish hamda badiiy matnlardagi muloqot tizimining lingvistik tabiatini aniqlash imkonini bergan;

ingliz, o'zbek va qoraqalpoq tillarida iltimos, taklif va uzr so'rash nutq aktlarining lingvopragmatik xususiyatlari Trosborg hamda Martinez-Flor modellari asosida badiiy asarlar materiallari orqali tizimli ravishda dalillanganligiga doir natijalar Qoraqalpog'iston Respublikasi Vazirlar Kengashi huzuridagi Davlat tilini rivojlantirish departamenti faoliyatiga 10-son bayonnomasi bilan joriy etilgan (Qoraqalpog'iston Respublikasi Vazirlar Kengash huzuridagi Davlat tilini rivojlantirish departamentining 2025-yil 2-maydagi 11-09/5-06/444-son ma'lumotnomasi). Natijada, mazkur ilmiy xulosalar departament majlislarida ma'ruza sifatida tinglanib, milliy tilning ijtimoiy nufuzini oshirish, mutaxassislarning kasbiy mahoratini yuksaltirish hamda nutqiy muloqot madaniyatini takomillashtirish bo'yicha metodik tavsiyalar ishlab chiqishda asosiy manba bo'lib xizmat qilgan;

ingliz, o'zbek va qoraqalpoq tillaridagi iltimos, taklif va uzr so'rash nutq aktlarining lingvokulturologik xususiyatlari Hofstede va Triandisning madaniy o'lchovlari asosida badiiy asarlar misolida tahlil qilinib, ularning milliy-madaniy farqlari va o'xshashliklariga oid xulosalar Berdaq nomidagi Qoraqalpoq adabiyoti tarixi davlat muzeyi faoliyatiga tadbiiq etilgan (Berdaq nomidagi Qoraqalpoq adabiyoti tarixi davlat muzeyining 2025-yil 2-iyundagi 01-02/03-119-son ma'lumotnoma). Natijada, muzeydagi yozma adabiyot manbalarini ilmiy tavsiflash, qoraqalpoq nutqiy madaniyati tarixini eksponatlar misolida yoritish hamda adabiy meros namunalariining kommunikativ qiymatini ochib berishda nazariy-metodik asos bo'lib xizmat qilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Tadqiqot natijalari 4 xalqaro va 3 respublika ilmiy-amaliy konferensiyalarida muhokamadan o'tkazilgan.

**Tadqiqot natijalarining e'lon qilinganligi.** Dissertatsiya mavzusi bo'yicha jami 15 ta ilmiy ish, O'zbekiston Respublikasi Oliy attestatsiya komissiyasi ro'yxatidagi ilmiy jurnallarda 8 ta ilmiy maqola, shundan 5 ta respublika va 3 ta xorijiy jurnallarida nashr qilingan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uch bob, umumiy xulosa hamda foydalanilgan adabiyotlar ro'yxatidan iborat. Ishning umumiy hajmi 144 betni tashkil etadi.

## **DISSERTATSIYANING ASOSIY MAZMUNI**

**Kirish** qismida tadqiqot mavzusining dolzarbligi va zarurati asoslangan, uning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilgan, muammoning o'rganilganlik darajasi yoritilgan, tadqiqotning maqsadi, vazifalari, usullari tavsiflangan, tadqiqot obyekti, predmeti aniqlangan, ishning ilmiy yangiligi, olingan natijalarning ishonchliligi, ilmiy-amaliy ahamiyati asoslab berilgan, tadqiqot natijalarining amaliyotga joriy etilganligi, aprobatsiyasi, nashr etilgan ishlar,

dissertatsiyaning tuzilishi hamda hajmi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi **“So'ylew aktiniń teoriyalıq tiykarları”** deb nomlanib, ushbu bob uch paragraftan iborat bo'lib, unda nutqaktari tilshunoslikda klassik, pragmatik va texnologik jihatdan o'rganilishining metodik mazmuni va mohiyati yoritilgan. Shuningdek, tanlab olingan badiiy asarlar haqida qisqacha ma'lumot berilgan.

Charles Sanders Peirce va Gottlob Frege kabi jahon olimlarining ishlari pragmatika va performativlik sohalarining rivojlanishida muhim manba bo'lgan. Tilshunoslikda keng qo'llaniladigan “nutq akti” termini J. L. Austinning (1911–1960) ishlanmalari asosida shakllangan bo'lib, u shaxslararo kommunikatsiyada so'zlovchi va tinglovchi harakatlari bilan bog'liq bo'lgan nutqni tahlil qilish konsepciyasini bildiradi<sup>6</sup>.

Nutq akti insonning til orqali qandaydir amaliy harakatni bajarishini ifodalovchi birlik bo'lib, so'zlovchi tomonidan maqsadli niyat bilan aytilgan va tinglovchiga mo'ljallangan ta'sir ko'rsatishga qaratilgan nutq birligi hisoblanadi. Odatda u faqat “so'z aytish” emas, balki buyruq berish, so'rash, kechirim so'rash, va'da berish, ishontirish, rahmat aytish kabi harakatlarni amalga oshiruvchi nutq sifatida qaraladi. Nutq harakatlari bir so'z (“Kechirasiz”) yoki gap (“Kechirganim uchun kechirasiz.”) yoki kommunikatsiyada harakat bajaruvchi Bevosita yoki bilvosita ishlatilgan imo-ishora va tana harakatlari orqali ifodalanadi. Nutq aktlari nazariyasi pragmatika sohasida barcha masalalarni o'z ichiga olmasa ham, ushbu sohaning yetakchi va ta'sirchan nazariy ko'rinishlaridan biri sifatida muhim hisoblanadi. Nutq aktlari bo'yicha dastlabki tizimli izlanishlar J. Austin tomonidan olib borilgan bo'lib, keyinchalik bu nazariya til falsafasi doirasida J. Searle tomonidan yanada chuqurroq yoritilgan. Austin nutq aktlarini lokutiv, illokutiv va perlokutiv aktlarga ajratgan va illokutsiyaviy aktlarni beshta kategoriya «verdiktiv», «ekzertiv», «komissiv», «bihabitiv» va «ekspozitiv»ga bo'lgan. Searle esa propozicaviy mazmun va illokutiv kuch o'rtasidagi farqni aniqlash orqali bu klassifikatsiyani yanada takomillashtirgan<sup>7</sup>.

O'zbek olimlari nutq aktlarini nazariy jihatdan chuqur o'rganib, ularni tilshunoslikning ilmiy asoslariga tadbiiq qilishgan. Xususan, Sh. Safarov ushbu yo'nalishda asosiy nazariy ishlarni olib borgan va nutq aktlarining lingvopragmatik mohiyatini tahlil qilishga katta hissa qo'shgan. Uning shogirdlari A. Nurmonov, N. Mahmudov, M. Hakimov va S. Mominov bu izlanishlarni davom ettirib, o'zbek tilida nutq aktlarining kommunikativ, ijtimoiy va madaniy jihatlarini chuqur tadqiq qilganlar. Shu orqali ular tilshunoslikda nutq aktlarini ilmiy asosda tushuntirish va amaliy tadqiqotlarda qo'llash imkoniyatlarini kengaytirgan.

Qoraqalpoq olimlari qoraqalpoq tilidagi nutq etiketi bo'yicha izlanishlar olib borgan. A. Nawrızova qoraqalpoq nutq etiketi birliklarini tizimli tarzda

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<sup>6</sup> Peirce, C.S. Collected Papers of Charles Sanders Peirce, vols. 1–8. Harvard University Press; Frege, G. (1892/1980). On Sense and Reference, in Translations from the Philosophical Writings of Gottlob Frege, Oxford: Blackwell; Austin, J.L. How to do things with words. - Oxford: Oxford University Press, 1962. -16 p.

<sup>7</sup> Austin J. L. How to Do Things with Words. – Oxford: Oxford University Press, 1962. – 151-163 p.

klassifikatsiyalab, ularni ilmiy asosda tahlil qilgan. Z. Uteshova nutq etiketini o'quvchilarga o'rgatish metodikasini ishlab chiqqan va amaliy jihatdan tadbir qilgan. R. Turdieva esa qoraqalpoq tilidagi tilak va iltifot nutq etiketi taktikalari bo'yicha izlanishlar olib borib, ularni ilmiy tadqiqot rejalariga muvofiq amalga oshirgan. Qoraqalpoq tilida nutq aktlarini o'rganishlar yetarli bo'lmagani uchun ularning qoraqalpoq tilidagi nutq etiketi bo'yicha izlanishlari ilmiy ishni obyektni yoritishga xizmat qilgan.



Mazkur dissertatsiyaning II bobi “Inglis, o'zbek ham qaraqalpaq tillerinde so'ylew aktini lingvopragmatik o'zgesheliklari” deb nomlanib, iltimos, taklif va kechirim so'rash nutq aktlarining lingvopragmatik jihatdan xususiyatlari yoritib berilgan. Anna Trosborgning to'rt strategiyali modeli asosida iltimos so'zlashuv aktining lingvopragmatik tahlili ilmiy ishning amaliy bo'limida quyidagi jadval shakllarida olib borildi.

Jadval 2.1.

Kategoriyalar	Strategiyalar	Bildirilishi
1.To'g'ridan-to'g'ri (direct)	Zarurlik (obligation)	Modal fe'llar orqali (must, have to)
	Ijro etish (performative)	Iltimos fe'li: ask, request bilan va yumshatish shakli (I am asking to clean)
	Buyruq (imperative)	Fe'llar bilan (clean the room)
2.A'naviy bilvosita (conventionally indirect hearer-based)	Qobiliyat (ability)	Modal fe'llar (can/could)
	Istak (willingness)	Tinglovchidan bajarishini xohlash (would you lend)
	Ruxsat so'rash (permission)	Modal fe'li orqali (May I ...)
	Taklif (suggestory)	“How about...?”, “Why don't...?”) konstruksiyalari bilan
3.A'naviy bilvosita (conventionally indirect speaker-based)	Istak (Wishes)	So'zlovchini xohishi (I'd like to ...)
	Xohish/zaruriyat	“I want/I need to ...”
4. Bilvosita (Indirect)	Imo-ishoralalar (hints)	kontekst orqali bilish yoki bilinmas “I have to be at airport in half an hour.

Jadval 2.1. Trosborg (1995) iltimos nutq akti klassifikatsiyasi<sup>8</sup>

Mazkur nutq akti turini tahlil qilish uchun ingliz tilida A. Millerning

<sup>8</sup> Trosborg, A. Interlanguage Pragmatics: Requests, Complaints and Apologies. Berlin: Mouton de Gruyter, 1995. p.205

“Death of a salesman”, o‘zbek tilida O‘tkir Hoshimovning “Tushda kechgan umrlar” va qoraqalpoq tili uchun Sh. Seytovning “Íg‘bal soqpaqlari” asarlari asosida amaliy bo‘limini natijalari olindi.

Ingliz tilida: 1) Happy: Isn’t that terrible? Don’t leave again, will you? 2) You’ll find a job here. You gotta stick around.

O‘zbek tilida: 1) Choy damlab bera olasizmi? 2) Menga yordam bering, iltimos.

Qoraqalpoq tilida: 1) -Qolim bos emes, dostim, - dedi. Mınanı alıp jiber, soń sorasarmız. 2) -Sen, bala, poshtag‘a kirip shıg‘a almag‘ansańdag‘ı?

Tahlil natijalari iltimoslarning tildagi ifodasi va shakli har bir xalqning madaniy normalari hamda kommunikativ ko‘nikmalariga bog‘liqdir. Xususan, ingliz tili diskursida iltimoslar bevosita va an’anaviy xushmuomalalik shakllari o‘rtasida teng taqsimlangan (har biri 40%). Masalan, yaqin munosabatlarda qo‘llaniladigan “Shut up!” yoki “Go on to sleep” kabi buyruq maylidagi iltimoslar bilan bir qatorda, tinglovchining shaxsiy erkinligini hurmat qiladigan “Can’t you stay...?” yoki “I wish you’d...” kabi modal so‘roq strukturalari ham faol qo‘llanilgan. Ushbu holat ingliz tili pragmatikasidagi “shaxsiy avtonomiya” tamoyilining ustuvorligini tasdiqlaydi.

Aksincha, o‘zbek tili misollarida xushmuomalalik strategiyasining mutlaq ustunligi kuzatildi. Barcha tahlil qilingan misollarning 80 foizi an’anaviy xushmuomalalik strategiyasiga kiradi. O‘zbek tilida iltimos aktlari, ko‘pincha, “iltimos” leksik markeri hamda fe‘llarning so‘roq shakli (“...bera olasizmi?”, “...imzolab bering”) orqali reallashadi. Bu o‘zbek madaniyatida suhbatdoshga nisbatan yuqori darajadagi hurmat va an’anaviy xushmuomalalik normalarining barqarorligini ko‘rsatadi.

Qoraqalpoq tili pragmatikasida esa o‘ziga xos xususiyat sifatida Bevosita strategiyalarning ustunligi (70%) aniqlangan. Sh. Seytov asarlaridagi “Stakanni ber”, “Olib yubor” yoki “Kela qolsang bo‘lmaydimi” kabi misollar grammatik jihatdan buyruq shaklida bo‘lsa-da, ular ijtimoiy kontekstda agressivlikni emas, balki suhbatdoshlar o‘rtasidagi yaqinlik va ishonch munosabatlarni anglatadi. Shu bilan birga, qoraqalpoq tilida iltimosning bilvosita turlari, ya‘ni ishoralar orqali ifodalash strategiyalari ham (“Sochim o‘sib ketdi”) kommunikativ samaradorlikni ta‘minlovchi vosita sifatida tanlangan.

Umumlashtirib aytganda, iltimos aktining amalga oshishi ingliz tilida grammatik modal, o‘zbek tilida leksik etiket, qoraqalpoq tilida esa ijtimoiy kontekstual xarakterga ega ekanligi ilmiy jihatdan isbotlangan. Bu madaniyatlararo farqlar tillarning pragmatik tizimining o‘ziga xosligini hamda milliy so‘zlashuv madaniyatining ko‘rsatkichi bo‘lib hisoblanadi.

Alicia Martínez-Flor taklif nutq aktini va xushmuomalalik nazariyasini asos qilib, ularni yagona tizimga keltirgan. Taklifni lingvistik amalga oshirish strategiyalari uch asosiy turga bo‘linadi: Bevosita, an’anaviy va bilvosita shakllar.

Bir tomondan, nutq akti nazariyasi muhim ahamiyatga ega, chunki

Kasper va Schmidt (1996) ta'kidlagan universal pragmatik strategiyalarning Bevosita va bilvosita turlaridan foydalaniladi. Ikkinchi tomondan, bu strategiyalar Brown va Levinson (1978, 1987) tomonidan ishlab chiqilgan xushmuomalalik nazariyasidagi ochiq va yashirin turdagi atamalar bilan bog'liqdir. Ushbu ikki nazariyadan tashqari, Bardovi-Harlig va Hartfordning (1996) moslik maksimasi ham hisobga olingan bo'lib, u muayyan vaziyatda so'zlovchilarning bir-biriga nisbatan ijtimoiy maqomiga qarab maxsus strategiyalarning mosligini qamrab oladi. Nihoyat, yuqorida ko'rib chiqilgan madaniyatlararo pragmatika va tillararo pragmatika sohalaridagi ilg'or tadqiqotlarga tayangan holda, ushbu tadqiqotlarda qo'llanilgan bir qator lingvistik amalga oshirish vositalari qabul qilindi.

**Jadval 2.2.**

<b>Turi</b>	<b>Strategiya</b>	<b>Bildirilishi</b>
<b>1.Bevosita (direct)</b>	Bajaruvchi fe'llar (performative verb)	I suggest that you ... I advise you to ... I recommend that you ...
	Taklif ot so'z turlari bilan bildirilish	My suggestion would be ...
	Buyruq	Try using ...
	Inkor buyruq	Don't try to ...
<b>2.An'anaviy shakllar (Conventionalised forms)</b>	Maxsus konstrukciyalar (so'roq shaklda)	Why don't you ...? How about ...? What about ...? Have you thought about ...?
	"Let's ..." konstrukciyasi	Let's ...
	Ehtimollik	You can ... You could ... You may ... You might ...
	Maslahatga oid zarurlik (should)	I should ...
	Zarurlik (need)	I need to ...
	Shart mayil (Conditional)	If I were you, I would ...
<b>3.Bilvosita</b>	Umumiy	One thing (that you can do) would be ... Here's one possibility: ... There are a number of options that you... It would be helpful if you... It might be better to ... A good idea would be ...

		It would be nice if...
	Ishoralar	I've heard that...

Jadval 2.2. Martínez-Flor modeli asosida taklif nutq akti klassifikatsiyasi<sup>9</sup>.

**Ingliz tilida:** Linda: (1) *Why don't you tell those things to Howard, dear?*  
Willy [encouraged]: *I will, I definitely will. Is there any cheese?*  
Linda: (2) *I'll make you a sandwich.*

**O'zbek tilida:** (1) *Hozir do'konga tushib kelaylik. (2) Choy damlaylik, gaplashib o'tiraylik.*

**Qoraqalpoq tilida:** (1)-*Ketemeniñiz qalay, ballar-aw, men minaw Maqsettiñ qonaq asısın bere qoyayın dep edim- deydi qıyılıp. (2)-Ishkerileyik, - dedi dayım.*

Izlanish obyekti sifatida olingan badiiy matnlardan yig'ilgan misollar har bir til uchun 10 tadan tanlanib, Martínez-Flor (2005) klassifikatsiyasiga muvofiq tahlil qilindi. Natijada, uch tilning lingvopragmatik modellari o'rtasida sezilarli o'xshashliklar va o'ziga xosliklar aniqlandi:

1) Strategiyalarning qo'llanilish tendensiyasi: Tahlil natijalariga ko'ra, qoraqalpoq tilida Bevosita taklif berish strategiyasi eng yuqori ko'rsatkichni (70%) ko'rsatadi. Bu ko'pincha buyruq mayli va "Let's" formasiga tenglashtirilgan nutq akti orqali amalga oshiriladi. O'zbek tilida ham Bevosita strategiyalar ustun bo'lsa-da (60%), an'anaviy va bilvosita usullar orqali taklifning pragmatik kuchini yumshatish tendensiyasi kuchli. Ingliz tilida esa, Bevosita va an'anaviy strategiyalar teng (har biri 40%) bo'lib, bu tinglovchining "yuzini saqlash" strategiyasining sintaktik darajada mustahkamligini ko'rsatadi.

2) Lingvistik realizatsiya modellari: Qoraqalpoq tilida taklifning lingvistik shakli ko'pincha buyruq + murojaat so'zlari (masalan: "To'rlen", "Alip jiber, jora") ko'rinishida bo'ladi. Grammatik jihatdan qat'iy buyruq shakli ishlatilsa-da, jora, jeñgey kabi leksikal modifikatorlar taklifga yaqinlik va xushmuomalalik rangini beradi. O'zbek tilida takliflar ko'pincha an'anaviy shakllarda "Let's" konstruktsiyasiga teng "fe'l + qo'shimcha" (masalan: Keling, mehmon chaqiraylik; Choy damlaylik) orqali ifodalanadi. "Hozir" yoki "Keling" kabi komponentlar taklifning ijtimoiy samaradorligini ta'minlovchi pragmatik vosita sifatida xizmat qiladi. Ingliz tilida taklifning realizatsiyasi savol gaplar (masalan: Why don't you...?) va modal fe'llar (masalan: should, have to) orqali bildiriladi. Bu model tinglovchiga tanlov erkinligini berish orqali taklifning Bevosita kuchini pasaytirishga yo'naltirilgan.

Kechirim so'rash nutqida yuzaga kelgan ijtimoiy kelishmovchiliklarni yumshatish va qatnashchilar o'rtasidagi yaxshi munosabatlarni tiklashga yo'naltirilgan tizimli lingvistik jarayon. A. Trosborg va M. Owen kabi

<sup>9</sup> Martínez-Flor, A. A theoretical review of the speech act of suggesting: Towards a taxonomy for its use in FLT. Revista alicantina de estudios ingleses, No. 18 (Nov. 2005); p. 175

tadqiqotchilarning fikriga ko'ra, kechirim so'rash strategiyalari nutq egasining javobgarlik darajasiga qarab to'rt asosiy ierarxik kategoriya doirasida tasniflanadi<sup>10</sup>.

**Jadval 2.3.**

Kategoriya va strategiya turi	Strategiyaning tavsifi va maqsadi	Tarkibiy qismlar (Sub-strategiyalar)
0-kategoriya: Kechirimdan bosh tortish (Opting out)	Nutq egasi javobgarlikni to'liq zimmasiga olmaydi. Asosiy maqsad munosabatni yumshatish emas, balki shaxsiy obro'ni – "yuzni saqlash" (face-saving) ni ta'minlashdir.	0.1. Javobgarlikdan ochiqdan-ochiq bosh tortish  0.2. Javobgarlikdan yashirin voz kechish  0.3. O'zini oqlash (Justification)  0.4. Aybni boshqalarga yuklash  0.5. Shikoyatchiga hujum qilish
I-kategoriya: Bosh tortuvchi strategiyalar (Evasive strategies)	Javobgarlik to'liq qabul qilinmaydi, biroq xatoning ahamiyati pasaytiriladi. Vaziyat "arzimas narsa" sifatida ko'rsatilib, ayb darajasi kamaytiriladi.	1.1. Minimizatsiya qilish (kichraytirish)  1.2. Dastlabki shartlarni shubha ostiga olish  1.3. Aybni (qisman) boshqalarga

<sup>10</sup> Trosborg, A. Interlanguage pragmatics: requests, complaints, apologies.- Mouton de Gruyter, Berlin. 1995, -373-383 p.

		yuklash
II-kategoriya: Javobgarlikni qabul qilish (Acknowledgement of responsibility)	Nutq egasi javobgarlikni bilvosita yoki ochiq tan oladi. Tinglovchining ijtimoiy obro'sini qo'llab-quvvatlash va munosabatlarni tiklashga qaratilgan.	2.1. Yashirin qabul qilish  2.2. Ochiq qabul qilish  2.3. Qasdsiz amalga oshirilganini bildirish  2.4. Shaxsiy kamchilikni qabul qilish  2.5. Uyatchanlik/hijolatlikni bildirish  2.6. Aybini ochiq tan olish
III-kategoriya: Tushuntirish yoki oqlash (Explanation or account)	Vaziyatni yumshatuvchi sabablar keltiriladi. Harakatning noto'g'riligi tan olinadi, lekin u "uzrli sabab" bilan bog'lanadi.	3.1. Yashirin tushuntirish  3.2. Ochiq tushuntirish
IV-kategoriya: Bevosita kechirim so'rash (Expression of apology)	Maxsus lingvistik formulalar yordamida amalga oshiriladi. Bu nutq aktining eng yuqori darajadagi tan olish bosqichidir.	4.1. Pushaymonlik bildirish (Regret) 4.2. Kechirim taklif qilish (Offer of apology) 4.3. Kechirim so'rash (Request forgiveness)
Tuzatuvchi yordam (Remedial support)	Og'zaki kechirimdan so'ng munosabatlarni mustahkamlash uchun qo'shimcha harakatlar.	5. Tinglovchiga g'amxo'rlik ko'rsatish 6. Takrorlanmaslik

	Kompensatsiya (tovon) turlarini o'z ichiga oladi.	va'dasi 7. Zararni qoplash taklifi (moddiy/ruhiy)
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Jadval 2.3. A. Trosborg modeli asosida kechirim so'rash nutq akti.

Kechirim so'rash - bu kommunikativ jarayon ishtirokchilari o'rtasidagi buzilgan ijtimoiy muvozanatni qayta tiklashga yo'naltirilgan nutq akti hisoblanadi. Anna Trosborg modeliga asoslangan ushbu tadqiqotda kechirim so'rash strategiyalarining ingliz, o'zbek va qaraqalpoq tillaridagi badiiy matnlarda namoyon bo'lishi (linguistic realization patterns) qiyosiy tahlil qilingan:

1) *Strategiyalarning socio-madaniy taqsimoti*: Tahlil natijalari ingliz tilidagi muloqotlarda (A. Miller, "Death of a Salesman") kechirim so'rash II kategoriya aybni tan olish strategiyasi asosida qurilishini ko'rsatadi. Bunda personajlar o'z harakatlari uchun shaxsiy mas'uliyatni bo'yinga olish (I shouldn't have...) orqali ichki pushaymonlik tuyg'usini birinchi o'ringa qo'yganlar. Bu G'arb madaniyatidagi "shaxsiy javobgarlik" pragmatik tamoyiliga mos keladi. O'zbek tilida (O'. Hoshimov, "Tushda kechgan umrlar") kechirim so'rashning IV kategoriyasi bevosita kechirim so'rash yetakchi o'rin tutadi. "Kechiring", "Afv eting" kabi aniq fe'l shakllari va "Gunohidan o'ting" kabi an'anaviy teonimik birliklar so'zlovchining niyatini ochiq ko'rsatib, tinglovchining ijtimoiy maqomini yuksaltirishga xizmat qiladi. Qaraqalpoq tilidagi tadqiqotning eng qiziqarli jihati Sh. Seytovning "Ig'bal soqpaqlari" asari misolida kuzatildi. Ushbu tilda kechirim so'rash ko'pincha I kategoriya rad etish yoki aybni minimallashtirish (oldindan keshirim) shaklida yuzaga chiqadi. "Ayipqa jorimassań", "Kewlińe kelmesin", "O'kpeleme" kabi aksiologik birliklar qaraqalpoq xarakteriga xos bo'lib, olar salbiy harakat sodir bo'lishidan avval yuzaga kelishi mumkin bo'lgan noxush ta'sirning oldini olishga yo'naltirilgan. Bu qaraqalpoq madaniyatidagi yaqinlik va hurmat strategiyasining lingvistik ko'rinishidir.

2) *Lingvistik qoliplarning qiyosiy tavsifi*: Ingliz tilida kechirim so'rashda sintaktik qurilmalar (modal fe'llar va shartli gaplar) orqali aybning subyektiv tomoni ochilsa, o'zbek va qaraqalpoq tillarida leksik birliklar (murojaatlar) va tushuntirish strategiyalari (III kategoriya) yetakchi rol o'ynaydi. Masalan, qaraqalpoq tilida aybni kichik bir sabab bilan asoslash ("Saqalińız joq eken...") ijtimoiy to'siqlarni bartaraf etishning ijobiy usuli sifatida tahlil qilindi.

Zamonaviy lingvopragmatikaning metodologik asosini tashkil etuvchi J. Austin va J. Searlarning nutq aktlari nazariyasidagi klassik uch bosqichli model (lokutiv, illokutiv va perlokutiv aktlar) hozirgi kundagi kommunikativ jarayonlarni, ayniqsa, raqamli (digital) va emotsional diskursni to'liq qamrab olishda yangicha talqinlarni talab etadi. Tadqiqotning ilmiy yangiligi sifatida, quyidagi yangi nutq aktlari tiplarini ilmiy sohaga kiritish va ularning lingvopragmatik xususiyatlarini asoslash tavsifiya etiladi:

Jadval 2.4.

Nº	Tavsiya etilayotgan	Illokutiv yo'nalishi va	Funksional tavsifi
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	<b>termin</b>	<b>pragmatik ma’nosi</b>	
1.	Imlokutiv akt (imlocutive act)	Ijtimoiy-psixologik ta’sir ko’rsatishga yo’naltirilgan akt.	Etiket va xushmuomalalik strategiyalari orqali adresatda ijobiy taassurot uyg’otish.
2.	Emotolokutiv akt (emotolocutive act)	Subyektiv emotsional holatni verbalizatsiya qilish akti.	So’zlovchining ichki kechinmalarini (quvonch, g’azab, hayajon) ochiq va intensiv ifodalash.
3.	Medialokutiv akt (medialocutive act)	Media muhitidagi kommunikativ yo’naltirilganlik akti.	Onlayn platformalardagi o’ziga xos bayonlar (komentariya, heshteg) orqali munosabat bildirish.
4.	Irrolokutiv akt (irrolocutive act)	Bilvosita ma’no ifodalovchi nutq akti.	Ironiya, sarkazm va allegoriya orqali ma’noni yashirish yoki kuchaytirish.
5.	Konformativ akt (confirmative act)	Kommunikativ muvofiqlik va ma’qullash akti.	Adresat bilan fikriy birlikni tasdiqlovchi va ijtimoiy aloqani mustahkamlovchi reaksiyalar.
6.	Reverslokutiv akt (reverselocutive act)	Reaktiv-dialogik ma’no transformatsiyasi akti.	Dastlabki illokutiv maqsadga nisbatan berilgan qarshi yoki javob reaksiyasi.
7.	Affektolokutiv akt (affectolocutive act)	Adresatning emotsional fonini boshqarish akti.	Tinglovchini tinchlantirish, ruhlantirish yoki unga emotsional ta’sir o’tkazish.
8.	Digital-lokutiv akt (digital-locutive act)	Virtual-grafik talqin akti.	Messenjerlardagi vizual belgilarning (emoji, smaylik, stiker) xususiyatlarini semantik talqin qilish.

Jadval 2.4. Yangi tavsiya etilayotgan terminlar ifodanishi.

Taklif etilayotgan yangi terminlarning metodologik zarurati klassik nazariyaning zamonaviy tildagi emotsionallik, media-spetsifikalik va pragmatik ma’no qatlamlarini to’liq tushuntirishdagi cheklovlari bilan bog’liq:

*Nazariy ahamiyati:* imlokutiv, emotolokutiv, irrolokutiv, affektolokutiv va digital-lokutiv aktlarning joriy etilishi an’anaviy illokutiv aktlar nomenklaturasini boyitadi va pragmatik tahlilni statik tildan dinamik diskurs darajasiga olib chiqadi.

*Amaliy ahamiyati:* ushbu tasnif badiiy matnlar tahlili, media diskursi, siyosiy ritorika va madaniyatlararo kommunikatsiya masalalarini chuqur o’rganishda universal ilmiy baza bo’lib xizmat qiladi.

Tadqiqot davomida taklif etilgan yangi nutq aktlari turlari an’anaviy pragmatik modellarni zamonaviy kommunikativ muhitga moslashtirish imkonini beradi. Quyida ushbu aktlarning har biriga tavsif berilib, ingliz, o’zbek va qoraqalpoq tillaridagi misollar bilan dalillandi:

1. Imlokutiv akt (imlocutive act) – bu adresat bilan munosabat o’rnatishda yumshatuvchi yoki etiket normalariga asoslangan strategiya bo’lib, asosiy maqsad ijobiy ijtimoiy ta’sir ko’rsatishdir. Masalan, ingliz tilidagi “I was wondering if you could help me?”, o’zbek tilidagi “Malol kelmasa, yordam bera olasizmi?” va qoraqalpoq tilidagi “Ayıpqa buyirmasañız, járdemlese

alasızba?” kabi strukturalar to‘g‘ridan-to‘g‘ri buyruqdan qochish va yuzpardani saqlash tamoyiliga asoslangan.

2. Emotolokutiv akt (emotolocutive act) – so‘zlovchining subyektiv sezim-tuyg‘ularini (quvonch, g‘azab, hayajon) to‘g‘ridan-to‘g‘ri va intensiv tarzda verbalizatsiya qilishini anglatadi. Masalan: inglizcha “Hooray! We did it!”, o‘zbekcha “Ura! Nihoyat bajardik!” va qoraqalpoqcha “Bárekella! Aqiri tawıstıq-aw!”. Bu aktlarda lingvistik kuch ma‘lumotga emas, balki emotsional holatning ta‘siriga qaratiladi.

3. Medialokutiv akt (medialocutive act) – zamonaviy media va ijtimoiy tarmoqlar muhitidagi reaktiv munosabat bildirish shakli bo‘lib, kodifikatsiyalangan belgilar bilan xarakterlanadi. Masalan: “That post was lit! 🔥” (ingliz), “Gap yo‘q! 🙌 Zo‘r” (o‘zbek) va “Ájayıp shıg‘ıptı! 👍 #Zor” (qoraqalpoq). Bu yerda heshteglar va qisqa reaksiyalar diskursning pragmatik ma‘nosini kuchaytiruvchi qo‘shimcha instrumentlar bo‘lib kelgan.

4. Irrolokutiv akt (irrolocutive act) – ironiya va sarkazm orqali ta‘sir etish akti bo‘lib, bunda ifoda yuzasidan ijobiy ma‘no berilsa-da, negizida tanqid yoki masxara ma‘nosi yotadi. Masalan: ingliz tilidagi “Oh sure, you’re such a genius!”, o‘zbekcha “Albatta, sen juda dono ekansan!” va qoraqalpoqcha “Berekalla, jalg‘ız gilitni de sindırıp ketiwge úlgeripsen-da!”. Bunday holatlarda haqiqiy ma‘no (implisit) to‘g‘ridan-to‘g‘ri so‘zdan emas, balki kontekst va intonatsiyadan aniqlanadi.

5. Konformativ akt (confirmative act) – adresat bilan fikriy birlikni, hamfikrlikni va ijtimoiy birlikni tasdiqlash maqsadida qo‘llaniladi. Masalan: “Exactly! I couldn’t agree more” (ingliz), “Men ham shunday o‘ylayman” (o‘zbek) va “Gápińız durıs, men sizdi tolıq qollayman” (qoraqalpoq). Bu aktlar fatik aloqa o‘rnatuvchi funksiyani bajarib, suhbatning barqarorligini ta‘minlaydi.

6. Reverslokutiv akt (reverselocutive act) – dastlabki illokutiv maqsadga nisbatan kutilmagan yoki qarshi munosabat bildiruvchi javob akti. Masalan: ingliz tilida “Well, I didn’t expect that reaction...”, o‘zbekcha “Bunday javobni kutmagandim-da...” va qoraqalpoqcha “Bul máselege basqasha qaraw kerek-aw...”. Bu akt ko‘pincha muloqotning yo‘nalishini o‘zgartirishga yoki unga yangi pragmatik tus berishga xizmat qiladi.

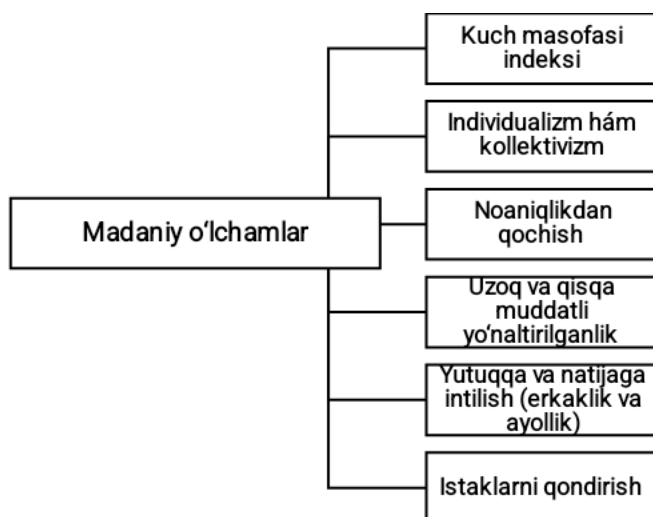
7. Affektolokutiv akt (affectolocutive act) – tinglovchining emotsional holatiga ta‘sir etish, uni ruhlantirish yoki tinchlantirishga yo‘naltirilgan perllokutiv effektli akt. Masalan: “Don’t worry. Everything will be fine” (ingliz), “Xavotir olmang. Hammasi yaxshi bo‘ladi” (o‘zbek) va “Sabırlı bolıń, hámmesi jaqsı boladı” (qoraqalpoq). Bu yerda so‘zlovchining lingvistik strategiyasi adresatning psixo-fiziologik barqarorligini ta‘minlashga qaratilgan.

8. Digital-lokutiv akt (digital-locutive act) – virtual kommunikatsiyada grafik belgilar, akronimlar va simvollar (emoji, smaylik, stiker) orqali semantik ma‘no beruvchi usul. Masalan: “🙄”, “...” yoki “LOL” (ingliz), “👉 σ”, “Shu yetarli” (o‘zbek) va “👉”, “Kelistik”, “Boladi” (qoraqalpoq). Bu aktlar tildagi tejamkorlik qonuniyatiga bo‘ysunadi va raqamli texnologiyalar muhitida muloqot tezligini ta‘minlaydi.

Stilistik va pragmatik aloqa yangi nutq aktlarida faqat an'anaviy usulda emas, balki badiiy tasvir vositalari (intonatsiya, inversiya, giperbola) bilan mustahkamlanadi. Stilistika tilning qanday aytilganini (emotsional va ijtimoiy yuk), nutq aktlari esa nima va qanday maqsadda aytilganini (harakat va funksiya) aniqlaydi. Ularning integratsiyasi zamonaviy lingvistik tahlilni yangi kognitiv bosqichga olib chiqadi.

Dissertaciyaning uchinchi bobi **"Inglis, o'zbek hám qaraqalpaq tillerinde so'ylew aktiniń lingvokulturologiyalıq o'zgeshelikleri "** deb nomlanib, ingliz, o'zbek va qaraqalpoq tillarida iltimos, taklif va kechirim so'rash nutq aktlarining lingvokulturologik jihatdan tahlil qilindi. Ilmiy ishni predmeti bo'lgan G. Hofstede va H. Triandis madaniy o'lchamlari asosida madaniy kodlarni ochib berishga va social normalarini ko'rsatishga imkon beradi.

Jadval 3.1.

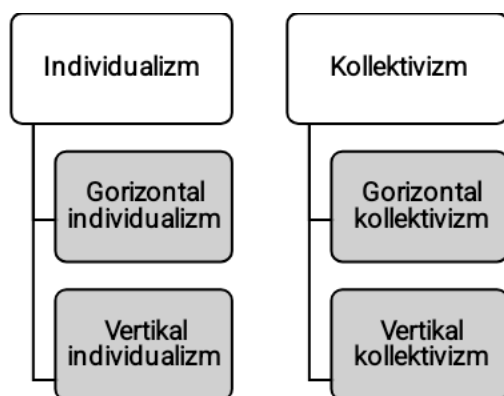


Jadval 3.1. G. Hofstede modeli asosida 6 madaniy o'lchami<sup>11</sup>.

G. Hofstede va H. Triandis modellarining ushbu tadqiqot uchun asosiy metodologik poydevor sifatida tanlanishi ularning madaniyat va kommunikatsiya o'rtasidagi munosabatni tizimli, empirik hamda universal tarzda ochib bera olishi bilan izohlanadi. Hofstede modelining tanlanishiga asosiy sabab shundaki, u jahon madaniyatlari profilini olti aniq o'lcham orqali tasniflab, ingliz madaniyatiga xos individualizm va past kuch masofasini, o'zbek hamda qaraqalpoq madaniyatlaridagi kollektivizm va yuqori ierarxik tizim bilan ilmiy jihatdan qiyoslash imkonini beradi. Ushbu model nutq aktlarining (iltimos, taklif, uzr so'rash) faqat lingvistik tanlov emas, balki jamiyatda shakllangan qadriyatlar natijasi ekanligini dalillashga xizmat qiladi.

Jadval 3.2.

<sup>11</sup> Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). New York, NY: McGraw-Hill, pp. 53–277.



Jadval 3.2. H. Triandisning 4 madaniy o'lchami<sup>12</sup>.

Gorizontal va vertikal individualizm o'rtasidagi farq shaxsning o'ziga xosligini qanday namoyon etishida ko'rinadi. Gorizontal individualizmدا shaxsiy erkinlik boshqalar bilan teng huquqlilik asosida shakllanadi, bu yerda hech kim o'zini boshqalardan ustun qo'ymaydi, biroq o'z mustaqilligini qat'iy himoya qiladi. Aksincha, vertikal individualizmدا raqobat va ijtimoiy pog'onalarda yuqorilash asosiy maqsad hisoblanib, inson o'z yutuqlarini boshqalardan ustun qo'yish orqali o'zini namoyon etishga intiladi.

Boshqa tomondan, gorizontal va vertikal kollektivizm jamiyatdagi birlashuv tamoyillarini ochib beradi. Gorizontal kollektivizmدا "biz" tushunchasi o'zaro tenglik va hamkorlikka asoslanadi: guruh a'zolari bir xil maqomda bo'lib, umumiy manfaat yo'lida birlashadi. Vertikal kollektivizmدا esa guruhning yaxlitligi qat'iy ierarxiya va bo'ysunish orqali ta'minlanadi. Bunday madaniyatlarda shaxs o'zini jamoaning bir qismi deb bilgan holda, hokimiyatga va kattalarga sadoqat ko'rsatishni hamda ijtimoiy tartibga so'zsiz bo'ysunishni muqaddas burch deb hisoblaydi.

Umuman olganda, Triandisning to'rt o'lchami jamiyatning ichki tuzilishini va ijtimoiy tengsizlikka bo'lgan munosabatini aniqlashda Hofstede modelini to'ldiruvchi eng muhim ilmiy asoslardan biri hisoblanadi.

Jadval 3.3.

Nº	Madaniy o'lchamlar	Ingliz tili	O'zbek tili	Qoraqalpoq tili
<b>I. Hofstede madaniy o'lchamlari</b>				
1	Kuch masofasi indeksi	10% (1)	40% (2,6,8,9)	40% (2,5,7,8)
2	Individualizm va kollektivizm	20% (4,7)	10% (3)	20% (1,9)
3	Noaniqlikdan qochish	10% (6)	—	10% (10)
4	Yutuqqa va natijaga intilish (maskulinlik va feminlik)	50% (2,3,5,8,9)	40% (1,4,7,10)	30% (3,4,6)
5	Uzoq va qisqa muddatli yo'naltirilganlik	10% (10)	20% (5)	
6	Istaklarni qondirish			
<b>II. Triandis madaniy o'lchamlari</b>				
1	Gorizontal individualizm	10% (3)		
2	Vertikal individualizm	30% (1,4,8)		10% (3)
3	Gorizontal kollektivizm	50%	40% (1,4,7,10)	40% (1,4,6,9)

<sup>12</sup> Triandis, H. C. Individualism and Collectivism. Westview Press. 1995, 43-44 p.

		(2,5,6,9,10)		
4	Vertikal kollektivizm	10% (7)	60% (2,3,5,6,8,9)	50% (2,5,7,8,10)

Jadval 3.3. G. Hofstede va H. Triandis modellari asosida iltimos nutq akti umumiy hisobi.

A. Millerning «A Streetcar Named Desire» asari ingliz tili iltimos nutq akti uchun individualizm va hokimiyat masofasi madaniy o'lchami yuqori bo'lib, misollar g'arb madaniyatiga xos vertikal individualizmni (Triandis modeli bo'yicha) namoyon qiladi. Masalan, "Shut up!" yoki "I want them with the claws" kabi iboralarda so'zlovchi o'z irodasini ochiq va bevosita bildiradi. Hofstede bo'yicha maskulinlik madaniy o'lchami yuqori bo'lib, bu maqsadga tezroq erishish va qat'iyat orqali ifodalanadi. Shu bilan birga, "Can't you stay...?" kabi muloyim shakllar noziklik va gorizont kollektivizm qatlamlarini suhbatdoshlar orasidagi emotsional bog'lanishni saqlashga undovchi dalil hisoblanadi.

O. Hoshimovning «Tushda kechgan umrlar» asaridagi o'zbek tilidagi iltimoslar kollektivizm va vertikal ierarxiyaga mos keladi (Triandis modeli bo'yicha vertikal kollektivizm). "Iltimos" modal so'zi va "...imzolab bering", "...tushuning" kabi bevosita buyrug'iy shakllar so'zlovchi irodasini hisobga olgan holda, hokimiyat masofasi madaniy o'lchami yuqori ekanligini ko'rsatadi. Hofstede bo'yicha iltimoslar ijtimoiy status yoki yosh katta kishilarga hurmat sifatida amalga oshiriladi. Noaniqlikdan qochish parametri esa iltimoslarning an'anaviy va barqaror shakllarda bo'lishini ta'minlaydi.

Sh. Seytovning «Íg'bal soqpaqlari» asaridagi qoraqalpoq tilidagi misollar yaqinlik va qoraqalpoq madaniyatidagi gorizont kollektivizm va muloyim etiketi ko'rsatadi. Masalan, "Stakandi ber" yoki "Mınanı alıp jiber" kabi buyrug'iy shakldagi iltimoslar hokimiyat masofasi past bo'lgan vaziyatlarda, ya'ni suhbatdoshlar teng darajada o'zini sezadigan hollarda muhim ahamiyatga ega bo'ladi.

Jadval 3.4. Taklif nutq akti

Nº	"Death of a Salesman"	"Tushda kechgan umrlar"	"Jaralı júrekler"
1	<i>Take an aspirin. Should I get you one?</i>	<i>Ertaga bog'ga boraylik, dadasi.</i>	<i>Bul sag'an pándiwnasiyatım.</i>
2	<i>You'll just have to take a rest.</i>	<i>Hozir do'konga tushib kelaylik.</i>	<i>Bizler xoshlasıp qala bereyik.</i>
3	<i>Why don't you go down... and tell Howard?</i>	<i>Keling, bugun mehmon chaqiraylik.</i>	<i>Xat jazıp tur, balam.</i>
4	<i>Why don't you tell those things to Howard?</i>	<i>Uyga boraylik, sovuq bo'lib qoldi.</i>	<i>Ájag'a, ko'likti sazlay bereyin.</i>
5	<i>I'll make you a sandwich.</i>	<i>Choy damlaylik, gaplashib o'tiraylik.</i>	<i>Meni yadqa alg'aysañ...</i>
6	<i>You're supposed to study with me.</i>	<i>Kechqurun shaharga tushaylik.</i>	<i>Kolxozg'a baslıq bolmaysañ ba!</i>

7	<i>Let's box, Bernard!</i>	<i>Xotirjam gaplashib olaylik.</i>	<i>Balań kelgenshe isle...</i>
8	<i>If you don't start studyin' math...</i>	<i>Birga kasalxonaga boraylik.</i>	<i>Mawqımdı basıp qaytayın.</i>
9	<i>You better study with him, Biff.</i>	<i>Boshliq bilan uchrashuvga boraylik.</i>	<i>Jog'alasań ba, ya awıl adamların...</i>
10	<i>I'm waiting for you in my house, Biff.</i>	<i>Egasiga aytaylik, bu yerda odam bor.</i>	<i>Kimniń qızı qalay boladı?</i>

Jadval 3.4. G. Hofstede and H. Triandis modellari asosida taklif nutq akti misollari.

Tadqiqotning ushbu qismida ingliz, o'zbek va qoraqalpoq tillaridagi taklif nutq aktlari Hofstede va Triandis madaniy o'lchamlari asosida tahlil qilindi. Taklif akti suhbatdoshga yo'naltirilgan va ma'lum darajada uning shaxsiy hududiga ta'sir qiluvchi akt bo'lganligi sababli, har bir madaniyat bu vaziyatni o'zining ijtimoiy modellari asosida qo'llaydi:

Ingliz tilidagi misollarda individualizm va shaxsiy erkinlik madaniy o'lchamlari A. Millerning "Death of a Salesman" asaridagi takliflar orqali gorizontallik individualizm va noziklik (femininity) o'lchamlari sifatida namoyon bo'lgan. Misol uchun, "Why don't you...?" kabi an'anaviy bilvosita konstruksiya ingliz madaniyatidagi individualizm ko'rsatkichi bo'lib, bu tinglovchiga tanlov imkoniyatini qoldirish orqali uning "yuzini saqlash" (face-saving) strategiyasini anglatadi, "Take an aspirin" kabi buyruq shaklidagi takliflar oila ichida gorizontallik kollektivizm tamoyili asosida g'amxo'rlik sifatida ishlatilgan.

O'zbek tilidagi O'. Hoshimovning "Tushda kechgan umrlar" asarida takliflar an'anaviy va xushmuomalalik gorizontallik kollektivizm modeliga asoslangan. Badiiy matndagi ko'pchilik misollarda "boraylik", "keling", "qilaylik" kabi shakllar an'anaviy "Let's" formasiga to'g'ri keladi. Demak, o'zbek madaniyatida taklif shaxsning emas, balki guruh manfaati va mehmondo'stlik etiketining ajralmas qismi ekanligini tasdiqlasa, noaniqlikdan qochish parametri ularning xushmuomalalik ko'rinishini saqlashini misollarda chuqur yoritib bergan.

Qoraqalpoq tilida Sh. Seytovning "Ig'bal soqpaqlari" asarida yoshi ulug'larga hurmat kabi tarbiyaviy takliflar o'ziga xos vertikal kollektivizm va hokimiyat masofasi o'lchamlari asosida ko'rinadi. "Bul sag'an pandiwnasiyatim" (Bu senga pand-nasihati) yoki "Ajag'a, ko'likti sazlay bereyin" (Akajon, mashinani tuzataveray) kabi gaplar qoraqalpoq madaniyatida taklifning nasihat, maslahat yoki hurmat munosabatlari ko'rinishida bo'lishini ko'rsatib beradi. Boshqa muloqotlarda esa uzoq muddatli orientatsiya ko'rsatkichi yuqori bo'lib, taklif nutq akti nafaqat darhol bajarilishi kerak bo'lgan harakatni, balki kelajakka yo'naltirilgan akt sifatidagi turlari ham uchradi.

Taklif nutq aktlarining uch tildagi qiyosiy tahlili natijasi: ingliz tilida shaxsiy tanlov, o'zbek tilida ijtimoiy garmoniya va mehmondo'stlik etiketi, qoraqalpoq tilida esa yosh iyerarxiyasi, yaqinlik va tarbiyaviy nasihat

shaklidagi taklif turlari badiiy matnlardagi dialoglar tahlili orqali ishning madaniy ahamiyatini oshirgan.

Jadval 3.5. Kechirim nutq akti.

Nº	A streetcar named desire	Hofstede modeli	Triandis modeli
1	...I shouldn't have called him.	Noaniqlikdan qochish	Vertikal Individualizm
2	... I was just looking for... I hope you don't mind	Noaniqlikdan qochish	Vertikal Individualizm
Nº	<b>Tushda kechgan umrlar</b>	<b>Hofstede modeli</b>	<b>Triandis modeli</b>
1	Kechirasiz-ku, qanday qilib marhumning o'zidan...	Noaniqlikdan qochish	Vertikal Kollektivizm
2	Kechirasiz bola chaqangizni xafa qilmoqchi emas edim	Kollektivizm	Gorizonta Kollektivizm
Nº	<b>Ig'bal soqpaqlari</b>	<b>Hofstede modeli</b>	<b>Triandis modeli</b>
1	Keshirersiz, házir men bárin tayarlayman.	Noaniqlikdan qochish	Vertikal Kollektivizm
2	...jıynalısqá qatnasa almag'anıma keshirim sorap atır edim.	Kollektivizm	Vertikal Kollektivizm

Jadval 3.5. G. Hofstede va H. Triandis modellari asosida kechirim so'rash nutq akti misollari.

Ilmiy ishning uchinchi asosiy tahlili kechirim so'rash nutq akti uchun T. Williams, O'. Hoshimov va Sh. Seytov asarlaridan olingan muloqotlar orqali ushbu aktning ingliz, o'zbek va qoraqalpoq tillaridagi madaniy o'lchamlari xilma-xilligini quyidagicha ochib beradi:

O'. Hoshimovning "Tushda kechgan umrlar" asarida kechirim so'rash Hofstede madaniy o'lchami bo'yicha hokimiyat masofasi yuqori bo'lgan vertikal ierarxiya va ijtimoiy "yuzni saqlash" strategiyalari orqali namoyon bo'ladi. Buni "Kechirim so'ra!" (Rustam) yoki "Kechirasiz, o'rtoq Komissar" kabi misollarda ko'rish mumkin. Vertikal individualizm va vertikal kollektivizm modellarining ustunligini ko'rsatib, kechirim so'rash nafaqat aybni tan olish, balki ierarxik maqomga bo'ysunish, ya'ni yoshi ulug' va kichik, o'qituvchi va o'quvchi, boshliq va xodim o'rtasidagi aloqa akti sifatida muloqotlarda tez-tez uchraydi. "Kalomullo ursin..." kabi teonim so'zlar o'zbek millatiga xos bo'lib, noaniqlikdan qochish parametri bilan bog'liqligini bildiradi. So'zlovchi o'zining haq ekanligini dinga yoki muqaddas qadriyatlarga tayanib tasdiqlash orqali ijtimoiy obro'sini (yuzini) saqlashga harakat qiladi.

Sh. Seytovning "Ig'bal soqpaqlari" asarida kechirim so'rash jamoaviy aloqa va oldindan ogohlantirish orqali yumshatish tamoyillariga, ya'ni gorizonta kollektivizm va noziklik (femininity) o'lchamlariga tayanadi. Misol tariqasida, "Ayıpqa jorimassań" (Aybdor deb bilmaysan), "Kewlińe kelmesin" (Ko'nglingga og'ir botmasin) yoki "Mag'an o'kpeleme" (Mendan o'pkalama) kabi gaplarda rad etuvchi toifasi orqali xatoning ahamiyatini kamaytirishga harakat qilinadi. Asarda bunday so'z birikmalari kechirimni yumshatishga

asoslanib, norozilikning oldi olingan. Demak, jamiyatlardagi ijtimoiy yaqinlik va g'amxo'rlik tamoyilining noziklik o'lchami kuchliligi o'z tasdig'ini topgan.

### Xulosa

Ilmiy ish predmeti bo'lgan lingvopragmatik va lingvokulturologik xususiyatlarni ingliz, o'zbek va qoraqalpoq tillarida badiiy asarlar asosida o'tkazilgan tahlilida quyidagi umumiy xulosalarga kelindi:

1. Pragmatikaning falsafiy-mantiqiy asoslari Ch. Peircening belgi haqidagi ta'limoti va G. Fregening propozitsional mazmun tushunchasi mohiyatini niyat va kontekstga tayanib tahlil qilish nutq akti nazariyasiga asos bo'ldi. Bu qarashlar J. Austin va J. Searlening nutq aktlari nazariyasini yaratishda zarur metodologik manba bo'lib xizmat qiladi.

2. J. Austinning performativlik munosabati va J. Searlening uni takomillashtirib, illokutsiyaning (so'zlovchi niyatining) har xil til shakllari orqali bildirilishi haqidagi nazariyasi iltimos, taklif va uzr so'rash aktlarini tahlil qilishning asosiy metodologik bazasini tashkil etadi.

3. Ilmiy ish obyekti bo'lgan nutq aktlarining realizatsiya shakllari A. Trosborg va A. Martinez-Flor modellari asosida tahlil qilindi. Bunda pragmatik tahlillarning tilning ichki tuzilishi bilan bir qatorda lingvokulturologik faktorlar (G. Hofstede, H. Triandis) bilan bevosita bog'liqligi isbotlangan.

4. Iltimos nutq aktining pragmatik strategiyalari bo'yicha ingliz tilidagi muloqotda iltimoslar asosan an'anaviy xushmuomalalik qoidalari va bevosita ifodalangan strategiyalarga tayanadi. O'zbek tilida iltimoslar ko'proq ijtimoiy-madaniy odob shakllari va murakkab hurmat tizimi orqali amalga oshiriladi. Qoraqalpoq tilida iltimoslarning bevosita bildirilishi suhbat ishtirokchilari orasidagi munosabatlar va milliy nutq madaniyatining o'ziga xos xususiyati sifatida namoyon bo'ladi.

5. Taklif nutq aktlarining pragmatik jihatdan Martinez-Flor modeli asosida talqin qilinganda, ingliz tilidagi takliflarda ma'lum bir pragmatik qoidalarga asoslangan an'anaviy shakllar qo'llanilsa, o'zbek va qoraqalpoq tillarida taklif aktlari birgalikda harakat qilish tamoyiliga tayanib, bunda adresat bilan ijtimoiy yaqinlik o'rnatish va hamkorlikni ta'minlash asosiy pragmatik maqsad hisoblanadi.

6. Uzr so'rash nutq aktlarini Trosborg modeli bo'yicha tahlil qilishda ingliz tilida uzr so'rashda shaxsiy javobgarlikni tan olish (aybga iqror bo'lish) strategiyasi ustuvor, o'zbek tilida vaziyatni bevosita uzr so'rash orqali hal qilish an'anasi kuchli. Qoraqalpoq tilida aybni minimallashtirish (vaziyatni yumshatish) strategiyasi orqali munosabatlardagi keskinlikni bartaraf etish va yuzni saqlash tendensiyasi ko'p uchraydi.

7. Iltimos nutq aktining lingvokulturologik jihatdan G. Hofstede va H. Triandis nazariyalariga tayanib aniqlangan natijalarimizda ingliz madaniyatida individual yutuqlar va shaxsiy maqsadlarga erishish ustun, o'zbek madaniyatida ijtimoiy ierarxiya va muloqotdagi nozik madaniy o'lchamlar (femininity) muhim o'rin tutadi. Qoraqalpoq madaniyatida ijtimoiy masofa (quvvat masofasi) va jamoaviy qadriyatlar nutq aktlarini tanlashga

bevosita ta'sir ko'rsatadi.

8. Taklif aktining lingvokulturologik tahlilida ingliz tilida individuallik va maqsadga intiluvchanlik bilan xarakterlansa, o'zbek va qoraqalpoq tillarida gorizontal va vertikal kollektivizmning uyg'unligi kuzatiladi. Bunda muloqot jarayoni individual manfaatdan ko'ra, jamoaviy birlik va umumiy manfaatni ko'rsatuvchi madaniy kodlar orqali amalga oshiriladi.

9. UZR so'rash aktining lingvokulturologik tahlilida ingliz tilida uzr so'rash individualistik yondashuvga (vertikal individualizm) asoslangan bo'lsa, o'zbek va qoraqalpoq tillarida nutqiy kommunikatsiya ko'proq jamoaviy javobgarlik (vertikal va gorizontal kollektivizm) doirasida uchraydi. Bu tillarda uzr so'rash shaxsning ijtimoiy maqomini va o'zaro hurmatni saqlab qolishning ajralmas qismi hisoblanadi.

10. Tadqiqot yakunida aniqlangan pragmatik realizatsiya shakllari va madaniy o'lchamlar orasidagi sonli ko'rsatkichlar badiiy asar tilining xalqning madaniy kodlarini, ijtimoiy ierarxiasini va muloqot normalarini aks ettiruvchi obyektiv manba ekanligini tasdiqlaydi

**SCIENTIFIC COUNCIL PhD.03/2025.27.12.Fil.04.07. ON AWARDING  
SCIENTIFIC DEGREES AT KARAKALPAK STATE UNIVERSITY**

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**KARAKALPAK STATE UNIVERSITY**

**SHERIMBETOVA NARGIZA NIETBAEVNA**

**THE LINGUOPRAGMATIC AND LINGUOCULTURAL ANALYSIS OF SPEECH  
ACTS IN ENGLISH, UZBEK AND KARAKALPAK**

**10.00.06 – Comparative Literary Criticism, Contrastive Linguistics and Translation  
studies**

**DISSERTATION ABSTRACT  
of the doctor of philosophy (PhD) ON PHILOLOGICAL SCIENCES**

## Nukus – 2026

The theme of dissertation (PhD) was registered by the Supreme Attestation Commission at the Ministry of Higher Education, Science and Innovations of the Republic of Uzbekistan under number B2024.1.PhD/Fil4500.

The dissertation has been carried out at the Karakalpak State University.

The abstract of the dissertation in three languages (Uzbek, Russian, English (resume)) has been placed on the webpage of the Scientific Council at [www.karsu.uz](http://www.karsu.uz) and on the website of Information-educational portal «Ziyonet» [www.ziyonet.uz](http://www.ziyonet.uz).

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The dissertation can be reviewed in the Information-Resource Centre of Karakalpak State University (registered under №\_\_\_). Address: Address: Address: 230112, Nukus, Ch. Abdirov Street, 1. Tel: (99861) 223-59-25.

The abstract of dissertation was distributed on

«\_\_\_» \_\_\_\_\_2026.

(Protocol of register №\_\_\_ on «\_\_\_» \_\_\_\_\_2026).

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## INTRODUCTION (PhD Dissertation Abstract)

**The relevance and necessity of the dissertation topic.** On a global scale, the development of such areas in modern linguistics as pragmatics, discourse analysis, and intercultural communication has intensified the need to study speech acts in direct connection with real communicative processes. In the context of globalization, the expansion of communication among representatives of different nations and cultures requires an in-depth analysis of the functional use of linguistic units. In particular, identifying the ways in which speech acts such as requests, suggestions, and apologies are expressed through linguistic means in structurally different languages is of great importance for ensuring effective communication. From this perspective, a comparative study of the linguopragmatic features of speech acts makes it possible to identify communicative strategies, describe norms of speech etiquette, and determine the regularities of modern communicative processes. Consequently, the linguopragmatic investigation of speech acts is recognized as one of the pressing directions in contemporary linguistics.

In world linguistics the advancement of linguoculturology, ethnolinguistics, and intercultural communication has further reinforced the need to examine speech acts in close connection with national-cultural cognition. Identifying the cultural specificity, communicative strategies, and their relationship with social values in different languages enables a deeper understanding of global communicative processes. In this regard, the comparative linguocultural study of speech acts in English, Uzbek, and Karakalpak contributes to revealing features of national mentality, speech culture, and communicative behavior. Such research holds significant theoretical and practical value in ensuring mutual understanding within multicultural communicative environments and in enhancing the effectiveness of intercultural communication.

In our country, ongoing efforts to develop foreign language teaching, expand international cooperation, and improve the modern education system have increased the need for an in-depth study of the pragmatic and cultural aspects of communication<sup>13</sup>. In particular, identifying the communicative and cultural characteristics of speech acts in different languages, conducting their comparative analysis, and developing practical communicative skills are among the key objectives of the modern educational system. From this standpoint, the linguopragmatic and linguocultural study of speech acts contributes to improving language teaching methodology, developing speech culture, and fostering international communicative competence. The results of such research not only enrich linguistic theory but also enhance the effectiveness of practical

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<sup>13</sup> O'zbekiston Respublikasi Prezidentining 2021-yil 19-maydagi PQ-5117-son "O'zbekiston Respublikasida xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida" gi qarori.

communication. Within this political and social context, the linguopragmatic and linguocultural analysis of speech acts in English, Uzbek, and Karakalpak possesses significant scientific relevance. This research also serves to fulfill the tasks outlined in key нормативно-legal documents, including the Presidential Decree of the Republic of Uzbekistan No. PF-6108 dated November 6, 2020, "On Measures for the Development of Education and Science in the New Period of Uzbekistan's Development"; Presidential Decree No. PF-76 dated May 5, 2025, "On Additional Measures to Ensure the Quality of Education and Improve the System of Educational Services"; and Resolution No. PQ-308 dated October 20, 2025, "On Additional Measures for the Implementation of the Concept for the Development of the Uzbek Language and Improvement of Language Policy for 2020–2030 in 2025–2026," as well as other relevant regulatory documents.

**The compliance of the research with the priority areas of development of science and technology of the republic.** The scientific research was carried out in accordance with Priority Area I: "Axborot jamiyati va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy hamda ma'naviy-ma'rifiy jihatdan rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari".

**The degree of investigation of the problem.** In world linguistics, the theory of speech acts has developed in connection with the evolution of the sociolinguistic approach, and its social and cultural aspects are being studied comprehensively. J. L. Austin divided the speech act into locutionary, illocutionary, and perlocutionary acts and substantiated it as a form of speech activity; J. R. Searle further developed this theory; P. Grice elaborated the mechanism for the pragmatic study of speech acts; and the models of A. Trosborg and A. Martínez-Flor served as an empirical basis for their linguistic realization. Scholars such as E. Sapir, B. L. Whorf, E. Goffman, S. Levinson, and P. Brown put forward new ideas about the social functions, cultural significance, and communicative role of speech acts, while the cultural dimensions of G. Hofstede and H. Triandis became a basis for revealing the communication styles encoded in each culture<sup>14</sup>.

In Russian linguistics, researchers such as N. D. Arutyunova, T. V. Shmeleva, V. I. Karasik, and G. G. Matveeva also made important

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<sup>14</sup>Austin, J.L. How to do things with words. - Oxford: Oxford University Press, 1962. -16 p.; Searle, J. R. Speech Acts. 1969; Expression and Meaning. 1976 1-16 p. Grice, H. P. Logic and Conversation. In: Cole, P., Morgan, J. (eds.) Syntax and Semantics, Vol. 3: Speech Acts. New York: Academic Press, 1975. -45 p.; Trosborg, A. Interlanguage pragmatics. - Mouton de Gruyter Berlin: New York. 1995, -378-384 p.; Martínez-Flor, A. A theoretical review of the speech act of suggesting: Towards a taxonomy for its use in FLT. Revista alicantina de estudios ingleses, No. 18 (Nov. 2005); p. 174; Whorf, B. L. Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf. MIT Press. 1956. - pp. 212-214.; Goffman, E. Interaction Ritual: Essays on Face-to-Face Behavior. - New York: Pantheon Books, 1967. - P. 5.; Brown, P., Levinson, S. C. Politeness: Some Universals in Language Usage. Cambridge University Press. 1987, - 70-71 p.; Hofstede, G., Hofstede, G. J., & Minkov, M. Cultures and Organizations. - Software of the Mind. McGraw-Hill, 2010. -61-281 p.; Triandis, H. C. Individualism & Collectivism. - Westview Press, 1995. - 43-46 p.

contributions by studying speech factors, genres, norms, and pragmatic approaches<sup>15</sup>.

In Uzbek linguistics, Sh. Safarov investigated speech acts from a pragmatic theoretical perspective, and through the works of his students A. Nurmonov, N. Mahmudov, M. Hakimov, and S. Mo'minov, the scientific foundations of speech act theory have been formed in Uzbek linguistics<sup>16</sup>. The comparative study of this theory is currently of great relevance.

In Karakalpak linguistics, within the framework of this topic, A. Nawrizova classified units of Karakalpak speech etiquette, Z. Uteshova proposed a methodology of speech etiquette, and R. Turdieva conducted research on tactics of wishes and compliments<sup>17</sup>. The dissertation was carried out in accordance with the research plan of Karakalpak State University within the scientific direction entitled "The linguopragmatic and linguocultural analysis of speech acts in English, Uzbek, and Karakalpak."

**The relevance of the research to the research plans of the higher educational institution where the dissertation was carried out.** The dissertation was carried out within the framework of the scientific research plan of Karakalpak State University under the research direction entitled "Issues of Comparative Linguistics, Translation Studies and Literary Studies" specifically focusing on the linguopragmatic and linguocultural investigation of speech acts in English, Uzbek, and Karakalpak.

**The aim of the research** is to analyze the linguopragmatic and linguocultural features of the speech acts of request, suggestion, and apology in English, Uzbek, and Karakalpak, based on their linguistic realization models and cultural dimensions.

**The objectives of the research** include the following:

to reconsider speech act theory from the perspectives of linguopragmatics and linguoculturology, and to systematize the theoretical approaches emerging at the intersection of these fields;

to develop new terminology and syntactic analysis principles aimed at enriching the speech act theory proposed by J. Austin and J. Searle from a linguopragmatic standpoint, and to substantiate their methodological necessity;

to comparatively identify the pragmatic realization methods and

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<sup>15</sup> Арутюнова Н.Д. Язык и мир человека. М.: Языки русской культуры, 1999, с.42; Шмелева Е.Н. Речевой этикет и нормы вежливости. М., 2000, с. 17; Карасик В.И. Языковой круг: личность, концепты, дискурс. – Волгоград: Перемена, 2002, с. 106; Матвеева С.А. Речевые жанры в контексте культуры. – Казань, 2008, с. 88;

<sup>16</sup> Сафаров, Ш. Прагмалингвистика. Монография. - Тошкент, 2008, - 6–12 с. Нурмонов А., Ҳақимов М. Лингвистик прагматиканинг назарий шаклланиши // Ўзбек тили ва адабиёти, 2001, 4-сон. 54-58 б; Маҳмудов Н. Нутқнинг жўялиги // Ўзбек тили ва адабиёт, 2007. 3-сон. -13-17 б; Ҳақимов М. Ўзбек тилида матнинг прагматик талқини. ДДА. Тошкент, 2001. -39 б.

<sup>17</sup> Turdiyeva, R. (2022). O'zbek, ingliz va qoraqalpoq tillarida milliylikga yo'naltirilgan nutq taktikasi sifatida tilak va iltifot. Innovative Development in Educational Activities, 1(6), 356–358. Retrieved from <https://openidea.uz/index.php/idea/article/view/634>; Navrozova A.K. Qoraqalpoq tilidagi etiket so'zlar: Filol. fan. bo'yicha falsafa doktori (PhD) dissertatsiyasi. – Nukus: Qoraqalpoq Gumanitar Fanlar IITI, 2019. – 134 b.; Uteshova Z.Kh. The system of activities for learning English speech etiquette for 8–9 grade Karakalpak students. Asian Journal of Multidimensional Research, 2021, 10(3), 3885–3896.

strategies of the speech acts of request, suggestion, and apology in English, Uzbek, and Karakalpak, based on the models of A. Trosborg and A. Martínez-Flor, using dialogues from literary works as illustrative material;

to examine, on the basis of the cultural dimensions proposed by G. Hofstede and H. Triandis, the reflection of social psychology and communicative culture of the respective speech communities in language, and to substantiate the linguocultural features of speech acts across the three languages.

**The purpose of the research** is to identify the linguopragmatic and linguoculturological features of speech acts in English, Uzbek, and Karakalpak and to reveal the regularities of their communicative, cultural, and social manifestations.

**The objectives of the research** are as follows:

to classify for the first time in a comparative manner the features of request, suggestion, and apology speech acts in English, Uzbek, and Karakalpak and to determine their linguistic composition;

to develop new terms and principles of syntactic analysis in order to enrich the linguopragmatic interpretation of speech act theory proposed by J. Austin and J. Searle and to substantiate their methodological necessity;

to identify the pragmatic realization methods and strategies of requests, suggestions, and apologies in the three languages based on A. Trosborg's and A. Martínez-Flor's models using dialogues from literary works;

to examine the reflection of social psychology and communication culture of the compared peoples in language based on the cultural dimensions of G. Hofstede and H. Triandis and to substantiate the linguoculturological features of speech acts in the three languages.

**The object of the study** consists of speech acts—namely requests, suggestions, and apologies identified in the dialogues of literary works in English, Uzbek, and Karakalpak.

**The subject of the study** is the linguopragmatic features of speech acts in English, Uzbek, and Karakalpak, analyzed on the basis of the models proposed by A. Trosborg and A. Martínez-Flor, as well as their linguocultural characteristics, examined through the frameworks of G. Hofstede and H. Triandis, including their cultural dimensions and communicative functions.

**Research methods:** comparative analysis; descriptive analysis; linguopragmatic analysis; linguocultural analysis; contextual analysis; content analysis; discourse analysis; and statistical analysis.

**The scientific novelty of the research:**

the theory of speech acts has been investigated within the integration of linguopragmatic and linguoculturological approaches, and the socio-cultural dimensions of linguistic expressions regulating communicative etiquette have been identified;

in order to enrich the linguopragmatic analysis of Austin and Searle's

speech act theory, the necessity of analyzing new terminology from a syntactic perspective has been substantiated, and the validity of their introduction into scientific discourse has been proven;

the linguopragmatic characteristics of request, suggestion, and apology speech acts in English, Uzbek, and Karakalpak languages have been systematically evidenced through the materials of literary works based on the models of Trosborg and Martínez-Flor;

the linguoculturological features of request, suggestion, and apology speech acts in English, Uzbek, and Karakalpak languages have been analyzed through examples from literary works based on Hofstede's and Triandis's cultural dimensions, and their national-cultural similarities and differences have been scientifically substantiated.

**The practical results of the research** served to identify the linguopragmatic and linguocultural features of the speech acts of request, suggestion, and apology in English, Uzbek, and Karakalpak. On the basis of the models proposed by Trosborg and Martínez-Flor, the structural and functional types of speech acts were systematized, while on the basis of the theories of Hofstede and Triandis the influence of cultural factors on the realization of these acts was revealed. As a result of content, discourse, and statistical analyses conducted on the basis of dialogues selected from literary works, differences in the forms of expression of speech acts, in their direct and indirect strategies, and in the means of mitigation in the three languages were identified. The obtained results may be applied in the teaching of foreign languages, intercultural communication, translation practice, as well as within the fields of pragmatics and linguocultural studies.

**The reliability of the research results** is ensured by the strict adherence to established scientific criteria in the selection of materials, as well as by the analysis of a total of 180 examples drawn from dialogues in literary works across three languages (English, Uzbek, and Karakalpak). These examples cover three types of speech acts, with 90 instances analyzed from a linguopragmatic perspective and 90 from a linguocultural perspective. In addition, each article included the analysis of 15 examples, amounting to a total of 150 examples. Speech acts were systematically classified based on the models of Trosborg and Martínez-Flor, and examined through content, discourse, and statistical analysis methods. Linguocultural interpretations were substantiated within the theoretical frameworks of Hofstede and Triandis, demonstrating the coherence between theoretical assumptions and empirical findings. The consistency of recurring patterns identified at different stages of analysis, along with the confirmation of conclusions through statistical indicators, provides a solid scientific basis for the reliability of the research outcomes.

**The scientific and practical significance of the research results** lies in the fact that, on the basis of the speech act theory of J. Austin and J. Searle, the study of the speech acts of request, suggestion, and apology

serves as a scientific foundation for their linguopragmatic analysis in terms of linguistic realization patterns and for their linguocultural analysis in terms of cultural dimensions.

The practical significance of the research shows that, on the basis of the speech act theory of J. Austin and J. Searle, the justification of the importance of stylistic analysis of new terms such as illocutive act, emotolocutive act, medialocutive act, irrolocutive act, confirmative act, reverselocutive act, affectolocutive act, and digital-locutive act opens a new direction for digital discourse.

**The implementation of the research results.** The research results obtained in revealing the linguopragmatic and linguoculturological features of speech acts in English, Uzbek, and Karakalpak have been implemented as follows:

the theory of speech acts has been investigated through an integration of linguopragmatic and linguocultural approaches, and the scientific innovations concerning the socio-cultural dimensions of linguistic expressions that regulate communicative etiquette have been utilized in the preparation of the television and radio programs “Kúsh bilimde” and “Ruwxiyliq bostani” of the State Institution “Karakalpakstan” Television and Radio Channel of the National Television and Radio Company of Uzbekistan (Reference of the State Institution “Karakalpakstan” Television and Radio Channel, National Television and Radio Company of Uzbekistan, No. 05-22/289, dated May 16, 2025). As a result, these materials proved effective in explaining to a broad audience, in a popular-scientific format, the significance of linguocultural and linguopragmatic factors in managing interpersonal relations, as well as the interrelated linguistic dimensions of speech etiquette.

in order to enrich the linguopragmatic analysis of speech act theory as developed by Austin and Searle, the necessity of conducting a syntactic analysis of newly introduced terms has been substantiated. The conclusions regarding their incorporation into scientific usage were employed within the framework of the fundamental research project FA-FI-005, entitled “Scientific Study of the History of Karakalpak Folklore and Literary Studies” (2017–2020) (Reference of the Karakalpak Research Institute of Humanities, Karakalpakstan Branch of the Academy of Sciences of the Republic of Uzbekistan, No. 333/1, dated June 17, 2025). Consequently, this facilitated the systematization of the pragmatic and syntactic features of speech acts, the enrichment of the field with new scientific terminology, and the identification of the linguistic nature of communicative systems in literary texts.

the findings demonstrating the linguopragmatic characteristics of the speech acts of requests, suggestions and apologies in English, Uzbek and

Karakalpak systematically substantiated through literary materials based on the models of Trosborg and Martínez-Flor have been implemented in the activities of the Department for the Development of the State Language under the Council of Ministers of the Republic of Karakalpakstan (Reference of the Department for the Development of the State Language under the Council of Ministers of the Republic of Karakalpakstan, No. 11-09/5-06/444, dated May 2, 2025; Protocol No. 10). As a result, these scientific conclusions were presented in departmental meetings and served as a primary source for developing methodological recommendations aimed at enhancing the social prestige of the national language, improving professional competence, and advancing the culture of verbal communication.

the linguocultural characteristics of the speech acts of requests, suggestions, and apologies in English, Uzbek and Karakalpak were analyzed on the basis of Hofstede's and Triandis's cultural dimensions, using examples from literary works. The resulting conclusions regarding their national-cultural similarities and differences were implemented in the activities of the State Museum of the History of Karakalpak Literature named after Berdaq (Reference of the State Museum of the History of Karakalpak Literature named after Berdaq, No. 01-02/03-119, dated June 2, 2025). As a result, these findings provided a theoretical and methodological foundation for the scientific description of written literary sources in the museum, the representation of the history of Karakalpak speech culture through exhibits and the elucidation of the communicative value of literary heritage.

**The approbation of the research results.** The research results were discussed at 4 international and 3 national (republican) scientific and practical conferences.

**The publication of the research results.** A total of 15 scientific works on the dissertation topic have been published, including 8 scientific articles in journals included in the list of the Higher Attestation Commission of the Republic of Uzbekistan, of which 5 were published in national journals and 3 in foreign journals.

**The structure and volume of the dissertation.** The dissertation consists of an introduction, three chapters, a general conclusion, and a list of references. The total volume of the work is 144 pages.

## MAIN CONTENT OF THE DISSERTATION

The introduction section substantiates the relevance and significance of the research topic, demonstrates its alignment with the priority directions of the development of science and technologies in the Republic,

highlights the degree to which the problem has been studied, and describes the aim, objectives, and methods of the study. The research object and subject are defined, and the scientific novelty, reliability of the obtained results, and scientific and practical significance of the work are justified. Information is also provided regarding the practical implementation of the research results, their approbation, published works, as well as the structure and volume of the dissertation.

Chapter I of the Dissertation is titled **“So‘ylew aktiniń teoriyalıq tiykarları”** and consists of three paragraphs. This chapter highlights the methodological content and essence of studying speech acts in linguistics from classical, pragmatic, and technological perspectives. In addition, brief information about selected literary works is provided.

The works of world scholars such as Charles Sanders Peirce and Gottlob Frege have served as important sources for the development of pragmatics and performativity. The term “speech act,” widely used in linguistics, is based on the studies of J. L. Austin (1911–1960) and refers to a conceptual framework for analyzing speech in interpersonal communication, connected to the actions of both the speaker and the listener<sup>18</sup>.

A speech act is a unit through which a person performs a practical action using language; it is expressed by the speaker with a purposeful intention and aimed at producing a specific effect on the listener. Usually, it is not merely “uttering a word,” but is considered speech that implements actions such as giving commands, making requests, apologizing, making promises, persuading, or expressing gratitude. Speech actions can be realized through a single word (“Excuse me”), a sentence (“I apologize for being late.”), or through gestures and body movements used directly or indirectly in communication to perform a function. Although the theory of speech acts does not encompass all issues within pragmatics, it is considered one of the leading and influential theoretical perspectives in the field. The first systematic studies of speech acts were conducted by J. Austin, and later, this theory was further elaborated in the philosophy of language by J. Searle. Austin distinguished speech acts into locutionary, illocutionary, and perlocutionary acts and categorized illocutionary acts into five types: verdictives, exercitives, commissives, behabitives, and expositives. Searle refined this classification by distinguishing between propositional content and illocutionary force<sup>19</sup>.

Uzbek scholars have conducted in-depth theoretical studies of speech acts and applied them to the scientific foundations of linguistics. In particular, Sh. Safarov carried out key theoretical work in this area and

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<sup>18</sup> Peirce, C.S. (1931–1958). *Collected Papers of Charles Sanders Peirce*, vols. 1–8. Harvard University Press; Frege, G. (1892/1980). *On Sense and Reference*, in *Translations from the Philosophical Writings of Gottlob Frege*, Oxford: Blackwell; Austin, J.L. *How to do things with words*. - Oxford: Oxford University Press, 1962. -16 p.

<sup>19</sup> Austin J. L. *How to Do Things with Words*. – Oxford: Oxford University Press, 1962. – 151-163 p.

made a significant contribution to analyzing the linguopragmatic nature of speech acts. His apprentices A. Nurmonov, N. Mahmudov, M. Hakimov, and S. Mominov, continued these studies and thoroughly investigated the communicative, social, and cultural aspects of speech acts in the Uzbek language. Consequently, they expanded opportunities for scientifically explaining speech acts in linguistics and applying them in practical research.

Karakalpak scholars have conducted research on speech etiquette in the Karakalpak language. A. Nawrızova systematically classified units of Karakalpak speech etiquette and analyzed them scientifically. Z. Uteshova developed a methodology for teaching speech etiquette to students and applied it in practice. R. Turdieva conducted studies on Karakalpak speech etiquette tactics related to wishes and polite expressions, implementing them in accordance with scientific research plans. Since studies of speech acts in the Karakalpak language are insufficient, their research on Karakalpak speech etiquette has served to illuminate the object of this scientific work.



Chapter II of the present dissertation is entitled “**Inglis, o‘zbek hám qaraqalpaq tillerinde so‘ylew aktiniń lingvopragmatik o‘zgeshelikleri**” and is devoted to the analysis of the linguopragmatic characteristics of the speech acts of request, suggestion and apology. On the basis of Anna Trosborg’s four-strategy model, the linguopragmatic analysis of the speech act of request was carried out in the practical part of the research in the form of the following table:

Table 2.1.

Categories	Strategies	Forms of expression
<b>Direct</b>	Obligation	modal verbs (must, have to)
	Performative	verbs such as, ask, request and mitigating forms (I am asking you to clean)
	Imperative	Verbs in an infinitive form (clean the room)
<b>Conventionally indirect (hearer-based)</b>	Ability	modal verbs (can/could)
	Willingness	expressing the desire

		for the hearer to perform an action (would you lend...)
	Asking permission	modal verbs (May I ...)
	Suggestory	with the constructions "How about...?", "Why don't...?"
<b>Conventionally indirect (speaker-based)</b>	Wishes	The speaker's desire (I'd like to ...)
	Desire/necessity	"I want/I need to ..."
<b>Indirect</b>	Hints	To be understood through context, explicit or implicit ("I have to be at the airport in half an hour.")

Table 2.1. Trosborg's (1995) classification of the speech act of request<sup>20</sup>.

To analyze this type of speech act, the results of the practical section were obtained on the basis of A. Miller's "Death of a Salesman" in English, O'tkir Hoshimov's "Tushda kechgan umrlar" in Uzbek, and Sh. Seytov's "Íg'bal soqpaqlari" for the Karakalpak language.

In English: 1) *Happy: Isn't that terrible? Don't leave again, will you? 2) You'll find a job here. You gotta stick around.*

In Uzbek: 1) *Choy damlab bera olasizmi? 2) Menga yordam bering, iltimos.*

In Karakalpak: 1) *-Qolim bos emes, dostim, - dedi. Mınanı alıp jiber, soń sorasarmız. 2) -Sen, bala, poshtag'a kirip shıg'a almag'ansańdag'ı?*

The linguopragmatic analysis indicates that the linguistic representation and form of requests are influenced by the cultural norms and communicative skills of each nation. Specifically, in English discourse, requests are equally distributed between direct and conventional polite forms (40% each). For instance, along with imperative requests used in close relationships, such as "Shut up!" or "Go on to sleep," modal interrogative structures that respect the listener's personal freedom, such as "Can't you stay...?" or "I wish you'd...", are actively employed. This situation confirms the strength of the "personal autonomy" principle in English pragmatics.

Conversely, an absolute predominance of the politeness strategy was observed in the Uzbek language samples. All analyzed examples (80%) fall under the category of the conventional politeness strategy. In the Uzbek language, speech acts of requests are primarily realized through the lexical marker "iltimos" and the interrogative forms of verbs (e.g., "...bera

<sup>20</sup> Trosborg, A. *Interlanguage Pragmatics: Requests, Complaints and Apologies*. Berlin: Mouton de Gruyter, 1995. p.205

olasizmi?”, “...imzolab bering” ). This demonstrates a high level of respect toward the interlocutor and the stability of traditional politeness norms within Uzbek culture.

In Karakalpak pragmatics the predominance of direct strategies (70%) was identified as a distinctive feature. Examples such as “Stakandi ber”, “Alip jiber”, or “Kele qoysañ bolmay ma” in the works of Sh. Seytov, although grammatically in the imperative form do not express aggressiveness in a social context but rather indicate closeness and trust between interlocutors. At the same time, indirect types of requests in the Karakalpak language, namely strategies of expression through hints (“Shashim o’sip ketti”), are also considered as tools ensuring communicative efficiency.

In general, it has been scientifically proven that the realization of the request act has a grammatical modal character in English, a lexical etiquette character in Uzbek, and a social contextual character in Karakalpak. These intercultural differences serve as indicators of the uniqueness of the pragmatic systems of the languages and of national communicative culture.

Alicia Martínez-Flor systematized the speech act of suggestion and the theory of politeness into a unified framework. The strategies for the linguistic realization of suggestions are divided into three main types: direct, conventional, and indirect forms.

On the one hand, speech act theory is of great importance, since it makes use of the direct and indirect types of universal pragmatic strategies identified by Kasper and Schmidt (1996). On the other hand, these strategies are related to the overt and covert categories in the theory of politeness developed by Brown and Levinson (1978, 1987). In addition to these two theories, the appropriateness maxim proposed by Bardovi-Harlig and Hartford (1996) has also been taken into account, which covers the suitability of specific strategies depending on the relative social status of speakers in a given situation. Finally, relying on previous studies in the fields of intercultural pragmatics and interlanguage pragmatics discussed above, a number of linguistic realizations used in those studies have been adopted.

Table 2.2.

Category	Strategy	The forms of expression
1.Direct	performative verb	I suggest that you ... I advise you to ... I recommend that you ...
	expressing as a noun	My suggestion would be ...
	Imperative	Try using ...
	negative imperative	Don’t try to ...

<b>2. Conventionalised forms</b>	special constructions	Why don't you ...? How about ...? What about ...? Have you thought about ...?
	"Let's ..." construction	Let's ...
	Possibility	You can ... You could ... You may ... You might ...
	suggestion like an advice (should)	I should ...
	Necessity	I need to ...
	Conditional	If I were you, I would ...
<b>3. Indirect</b>	Impersonal	One thing (that you can do) would be ... Here's one possibility: ... There are a number of options that you... It would be helpful if you... It might be better to ... A good idea would be ... It would be nice if...
	Hints	I've heard that...

Table 2.2. A. Trosborg's classification of suggestion speech act<sup>21</sup>.

**In English:** Linda: (1) Why don't you tell those things to Howard, dear?  
Willy [encouraged]: I will, I definitely will. Is there any cheese?

Linda: (2) I'll make you a sandwich.

**In Uzbek:** (1) *Hozir do'konga tushib kelaylik.* (2) *Choy damlaylik, gaplashib o'tiraylik.*

**In Karakalpak:** (1)-*Ketemeniñiz qalay, ballar-aw, men minaw Maqsettin qonaq asısın bere qoyayın dep edim- deydi qıyılıp. (2)-Ishkerileyik, - dedi dayım.*

Examples collected from literary texts were gathered for each language (10 examples per language) and analyzed according to Martínez-Flor's (2005) classification. The results revealed significant similarities and distinctive features in the linguopragmatic models of the three languages:

1) *Tendency in the use of strategies:* According to the analysis results, the direct suggestion strategy in Karakalpak shows the highest frequency

<sup>21</sup> Martínez-Flor, A. A theoretical review of the speech act of suggesting: Towards a taxonomy for its use in FLT. Revista alicantina de estudios ingleses, No. 18 (Nov. 2005); p. 175

(70%). This is often realized through imperative forms combined with “Let’s” -type constructions. In Uzbek, although direct strategies also predominate (60%), there is a strong tendency to soften the pragmatic force of suggestions through conventional and indirect strategies. In English, direct and conventional strategies are equally distributed (each 40%), reflecting the syntactic reinforcement of the listener’s “face-saving” strategy.

2) *Linguistic realization patterns*: In Karakalpak, the linguistic form of a suggestion is often in the form of an imperative combined with address terms (e.g., “To’rleń”, “Alip jiber, jora”). While the grammatical form is a strict imperative, lexical modifiers such as jora or jeńgey convey closeness and politeness in the suggestion. In Uzbek, suggestions are usually expressed in conventional forms comparable to the “Let’s” construction, using verb + suffixes (e.g., Keling, mehmon chaqiraylik; Choy damlaylik). Components like “Hozir” or “Keling” serve as pragmatic devices ensuring the social effectiveness of the suggestion. In English, the realization of suggestions is expressed through interrogative forms (e.g., Why don’t you...?) and modal verbs (e.g., should, have to). This model is aimed at reducing the direct force of the suggestion by giving the listener freedom of choice.

In apology speech, the process functions as a structured linguistic mechanism aimed at mitigating social conflict and restoring harmony between interlocutors. According to researchers such as A. Trosborg and M. Owen, apology strategies fall into four hierarchical categories, reflecting the degree of responsibility assumed by the speaker<sup>22</sup>.

**Table 2.3.**

<b>Category and Strategy Type</b>	<b>Functional Description and Objective</b>	<b>Sub-strategies / Components</b>
Category 0: Opting out (Rejection of responsibility)	The speaker avoids taking accountability for the infraction. The primary aim is "face-saving" rather than resolving the conflict or maintaining the relationship.	0.1. Explicit denial of responsibility 0.2. Implicit evasion of accountability 0.3. Justification of the action 0.4. Blaming a third party 0.5. Attacking the complainant
Category I: Evasive Strategies (Minimization)	The speaker does not fully accept liability but attempts to downplay the significance of the fault. The offense is framed as	1.1. Minimizing the degree of offense 1.2. Questioning the preconditions of the fault 1.3. Partial transfer of blame

<sup>22</sup>Trosborg, A. Interlanguage pragmatics: requests, complaints, apologies.- Mouton de Gruyter, Berlin. 1995, -373-383 p.

	"inconsequential" to mitigate guilt.	
Category II: Acknowledgement of Responsibility	The speaker recognizes their involvement either directly or indirectly. This approach is intended to uphold the listener's social standing and restore rapport.	2.1. Implicit acceptance 2.2. Explicit admission of fault 2.3. Expression of lack of intent (Unintentionality) 2.4. Admission of personal deficiency 2.5. Expression of self-reproach/embarrassment 2.6. Overt acceptance of guilt
Category III: Explanation or Account	Providing mitigating factors that contextualize the situation. While the speaker admits the act was inappropriate, they provide an "excusable reason" for its occurrence.	3.1. Implicit explanation 3.2. Explicit situational account
Category IV: Direct Expression of Apology	Utilization of specific linguistic performative verbs and formulas. This represents the highest level of formal recognition of the speech act.	4.1. Expression of regret 4.2. Formal offer of apology 4.3. Requesting forgiveness
Remedial Support (Corrective Action)	Post-verbal actions aimed at reinforcing the relationship. It includes demonstrating concern for the victim and offering compensation.	5. Expressing concern for the hearer 6. Promise of non-recurrence 7. Offer of material or moral restitution

Table 2.3. The apology speech act classification of A. Trosborg's.

Apologizing is considered a speech act aimed at restoring the disrupted social equilibrium between participants in a communicative process. Based on Anna Trosborg's model, this study provides a comparative analysis of the linguistic realization patterns of apology strategies in English, Uzbek, and Karakalpak literary texts:

1) *Socio-cultural distribution of strategies*: The analysis results indicate that in English dialogues (A. Miller, "Death of a Salesman"), apologies are structured based on the category II acknowledgment of

responsibility strategy. Characters prioritize internal regret by accepting personal responsibility for their actions (e.g., “I shouldn't have...”). This aligns with the pragmatic principle of “individual responsibility” in Western culture. In the Uzbek language (O. Hoshimov, “Lives Passed in Dreams”), category IV direct apology holds a leading position. Explicit verb forms such as “Kechiring” (Forgive me), “Afv eting” (Pardon me), and traditional theonymic expressions like “Gunohidan o'ting” (Forgive his/her sin) clearly manifest the speaker's intent and serve to elevate the listener's social status. In the Karakalpak language, the most interesting aspect of the study was observed in Sh. Seytov’s “Ig'bal soqpaqlari.” In this language, apologies often manifest as category I opting out/minimization (pre-emptive apology). Axiological units such as “Aypqa jorimassań,” “Kewlińe kelmesin,” and “O'kpeleme” are characteristic of the Karakalpak identity, aimed at preventing a potential negative impact before an action occurs. This is a linguistic manifestation of the "intimacy and respect" strategy in Karakalpak culture.

2) *Comparative explanation of linguistic patterns:* While in English, the subjective aspect of guilt is revealed through syntactic structures (modal verbs and conditional sentences), in Uzbek and Karakalpak, lexical units (address forms) and explanation strategies (Category III) play a leading role. For example, in Karakalpak, explaining a fault through a minor reason (“Saqalıńız joq eken...”) was analyzed as a positive method of eliminating social barriers.

The classical three-stage model (locutionary, illocutionary, and perlocutionary acts) of Speech Act Theory by J. Austin and J. Searle, which forms the methodological foundation of modern linguopragmatics, requires new interpretations to fully encompass contemporary communicative processes, particularly digital and emotional discourse. As a scientific novelty of this research, it is proposed to introduce the following new types of speech acts into the field and to substantiate their linguopragmatic properties:

Table 2.4.

Nº	Proposed Term	Illocutionary Aim and Pragmatic Meaning	Functional Description
1.	Imlocutive act	An act aimed at creating a socio-psychological impact.	Evoking a positive impression on the addressee through etiquette and politeness strategies.
2.	Emotolocutive act	An act of verbalizing a subjective emotional state.	Expressing the speaker's internal feelings (joy, anger, excitement) openly and intensely.
3.	Medialocutive	An act of	Expressing attitudes

	act	communicative orientation within media environments.	through specific digital discourses (comments, hashtags) on online platforms.
4.	Irrolocutive act	An act expressing indirect or implicit meaning.	Concealing or intensifying meaning through irony, sarcasm, and allegory.
5.	Confirmative act	An act of communicative compliance and approval.	Reactions that confirm intellectual unity with the addressee and strengthen social bonds.
6.	Reverselocutive act	An act of reactive-dialogic meaning transformation.	A counter or responsive reaction directed toward the initial illocutionary goal.
7.	Affectolocutive act	An act of managing the addressee's emotional state.	Calming, encouraging, or exerting emotional influence on the listener.
8.	Digital-locutive act	An act of virtual-graphical interpretation.	Semantic interpretation of visual symbols (emojis, emoticons, stickers) in messaging platforms.

Table 2.4. Proposed terms forms of expressing.

The methodological necessity of the proposed new terms arises from the limitations of classical theory in fully explaining the emotional, media-specific, and pragmatic semantic layers of contemporary language:

*Theoretical Significance:* The introduction of imlocutive, emotolocutive, irrolocutive, affectolocutive, and digital-locutive acts enriches the traditional nomenclature of illocutionary acts and elevates pragmatic analysis from static language to dynamic discourse.

*Practical Significance:* This classification serves as a universal scientific framework for the in-depth study of literary text analysis, media discourse, political rhetoric, and intercultural communication.

The new types of speech acts proposed during the research enable the adaptation of traditional pragmatic models to the modern communicative environment. Each of these acts is described below and supported by examples in English, Uzbek, and Karakalpak:

1. Imlocutive Act – a strategy based on mitigating or etiquette norms in establishing rapport with the addressee, where the primary goal is to create a positive social impact. For example, structures like English “I was wondering if you could help me?”, Uzbek “Malol kelmasa, yordam bera olasizmi?”, and Karakalpak “Ayıpqa buyırmasańız, járdemlese alasızba?” are based on the principle of avoiding direct imperatives and preserving face.

2. Emotolocutive Act – refers to the direct and intense verbalization of the speaker’s subjective feelings (joy, anger, excitement). Examples: English “Hooray! We did it!”, Uzbek “Ura! Nihoyat bajardik!”, and Karakalpak “Bárekella! Aqırı tawıstıq-aw!”. In these acts, linguistic force is directed toward the impact of the emotional state rather than the information itself.

3. Medialocutive Act – a form of reactive response within modern media and social networking environments, characterized by codified symbols. Examples: “That post was lit! 🔥” (English), “Gap yo’q! 🙌 #Haqiqat” (Uzbek), and “Ájayıp shıg’ıptı! 👍 #Zor” (Karakalpak). Here, hashtags and short reactions act as additional instruments that enhance the pragmatic meaning of the discourse.

4. Irrolocutive Act – an act of influencing through irony and sarcasm, where the surface expression conveys a positive meaning while the underlying intent is criticism or mockery. Examples: English “Oh sure, you’re such a genius!”, Uzbek “Albatta, sen juda dono ekansan!”, and Karakalpak “Berekalla, jalg’ız gilitni de sındırıp ketiwge úlgeripsen-da!”. In such cases, the implicit meaning is derived from context and intonation rather than the literal words.

5. Confirmative Act – used to confirm unity of thought, consensus, and social solidarity with the addressee. Examples: “Exactly! I couldn’t agree more” (English), “Men ham shunday o’ylayman” (Uzbek), and “Gápińiz durıs, men sizdi tolıq qollayman” (Karakalpak). These acts perform a phatic function, ensuring the stability of the conversation.

6. Reverselocutive Act – a responsive act expressing an unexpected or contrary reaction to the initial illocutionary intent. Examples: English “Well, I didn’t expect that reaction...”, Uzbek “Bunday javobni kutmagandim-da...”, and Karakalpak “Bul máselege basqasha qaraw kerek-aw...”. This act often serves to redirect the dialogue or provide it with a new pragmatic nuance.

7. Affectolocutive Act – an act with a perlocutionary effect aimed at influencing the listener’s emotional state, encouraging, or calming them. Examples: “Don’t worry. Everything will be fine” (English), “Xavotir olmang. Hammasi yaxshi bo’ladi” (Uzbek), and “Sabırlı bolıń, hámmesi jaqsı boladı” (Karakalpak). Here, the speaker’s linguistic strategy is focused on ensuring the psycho-physiological stability of the addressee.

8. Digital-locutive Act – a method of conveying semantic meaning in virtual communication through graphic signs, acronyms, and symbols (emojis, emoticons, stickers). Examples: “🤔”, “...” or “LOL” (English), “👩”, “Shu yetarli” (Uzbek), and “👉”, “Kelistik”, “Boladı” (Karakalpak). These acts adhere to the law of linguistic economy and facilitate communication speed in digital environments.

The stylistic and pragmatic connection in these new speech acts is reinforced not only through traditional means but also through literary devices (intonation, inversion, hyperbole). Stylistics determines how the language is spoken (emotional and social load), while speech acts determine what is said and for what purpose (action and function). Their

integration brings modern linguistic analysis to a new cognitive level.

The third chapter of the dissertation, titled “Inglis, o‘zbek hám qaraqalpaq tillerinde so‘ylew aktiniń lingvokulturologiyalıq o‘zgeshelikleri,” examines the speech acts of requesting, suggesting, and apologizing in English, Uzbek, and Karakalpak from a linguocultural perspective. Drawing on the cultural dimensions developed by G. Hofstede and H. Triandis, which form the core framework of the study, the analysis uncovers cultural codes and highlights prevailing social norms.

Table 3.1.

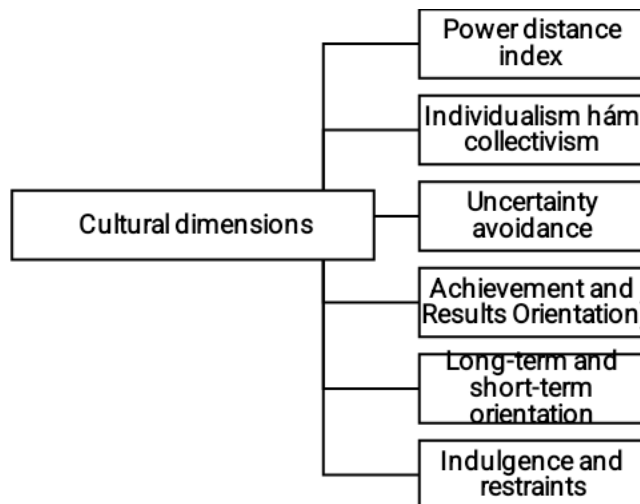
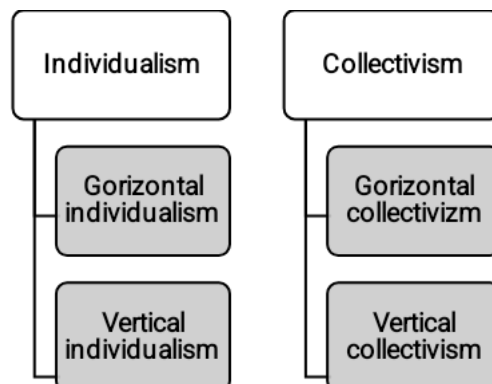


Table 3.1 G. Hofstede’s 6 cultural dimensions<sup>23</sup>.

The analysis of G. Hofstede’s and H. Triandis’s models as the main methodological framework for this research is intrinsic by their capacity to reveal the relationship between culture and communication in a systematic, empirical, and universal manner. The choice of Hofstede’s model is primarily justified by its classification of world cultures through six distinct dimensions, which makes it possible to scientifically compare the individualism and low power distance characteristic of English culture with the collectivism and high hierarchical system observed in Uzbek and Karakalpak cultures. This model serves to demonstrate that speech acts (such as requests, suggestions, and apologies) are not merely linguistic choices, but rather the result of socially constructed cultural values.

Table 3.2.



<sup>23</sup>Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). New York, NY: McGraw-Hill, pp. 53–277.

Table 3.2. H. Triandis's 4 cultural dimensions<sup>24</sup>.

The distinction between horizontal and vertical individualism is reflected in how individuals express their personal identity. In horizontal individualism, personal freedom is constructed on the basis of equality with others; no one considers themselves superior, yet personal independence is firmly protected. In contrast, vertical individualism is characterized by competition and the pursuit of higher social status, where individuals seek to assert themselves by demonstrating superiority through personal achievements.

On the other hand, horizontal and vertical collectivism reveal the principles of social cohesion within a society. In horizontal collectivism, the concept of "we" is grounded in equality and cooperation, as group members share equal status and unite for common goals. In vertical collectivism, however, group unity is maintained through strict hierarchy and obedience. In such cultures, although individuals perceive themselves as part of the group, they regard loyalty to authority and elders, as well as unconditional compliance with social order, as a moral obligation.

In general terms, Triandis's four-dimensional model constitutes one of the most significant theoretical foundations that complements Hofstede's framework in identifying a society's internal structure and its attitudes toward social inequality.

Table 3.3.

No.	Cultural Dimensions	English	Uzbek	Karakalpak
	<b>I. Hofstede's Cultural Dimensions</b>			
1	Power Distance Index	10% (1)	40% (2,6,8,9)	40% (2,5,7,8)
2	Individualism and Collectivism	20% (4,7)	10% (3)	20% (1,9)
3	Uncertainty Avoidance	10% (6)		10% (10)
4	Achievement and Results Orientation (Masculinity and Femininity)	50% (2,3,5,8,9)	40% (1,4,7,10)	30% (3,4,6)
5	Long-term and Short-term Orientation	10% (10)	10% (5)	
6	Indulgence and restraints			
	<b>II. Triandis's Cultural Dimensions</b>			
1	Horizontal Individualism	10% (3)		
2	Vertical Individualism	30% (1,4,8)		10% (3)
3	Horizontal Collectivism	50% (2,5,6,9,10)	40% (1,4,7,10)	40% (1,4,6,9)
4	Vertical Collectivism	10% (7)	60%	50%

<sup>24</sup>Triandis, H. C. Individualism and Collectivism. Westview Press. 1995, 43-44 p.

			(2,3,5,6,8,9)	(2,5,7,8,10)
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Table 3.3. Overall calculation of request speech acts based on G. Hofstede and H. Triandis cultural dimensions.

As a result of the linguoculturological analysis in our study, the distinctive features of the speech acts of request, suggestion, and apology can be summarized as follows: firstly, these speech acts are not primarily shaped by linguistic realization patterns in the three languages, but rather reflect the cultural codes and social models of the speaker's society in each language, as demonstrated in our examples. The results of the linguoculturological analysis, based on the models of G. Hofstede and H. Triandis, illustrate the differences in request strategies across three cultural contexts:

A. Miller's "A Streetcar Named Desire" English speech acts of request reflect high levels of individualism and power distance, demonstrating vertical individualism characteristic of Western culture according to Triandis. For example, expressions such as "Shut up!" or "I want them with the claws" show the speaker openly and directly asserting their will. According to Hofstede, the masculinity cultural dimension is high, expressed through goal-oriented and assertive behavior. Meanwhile, polite forms such as "Can't you stay...?" reflect subtlety and horizontal collectivism, maintaining emotional connection between interlocutors.

In O. Hoshimov's "Tushda kechgan umrlar" Uzbek requests correspond to collectivism and vertical hierarchy, aligning with Triandis's vertical collectivism. The modal "Iltimos" and direct imperative forms such as "...imzolab bering", "...tushuning" show that the power distance is high, considering the addressee's authority. According to Hofstede, requests are performed as a sign of respect for social status or elders. The uncertainty avoidance dimension ensures that requests follow stable, traditional forms.

Karakalpak examples from Sh. Seytov's "Íg'bal soqpaqları" illustrate closeness and the Karakalpak culture's horizontal collectivism and polite etiquette. For instance, imperative requests such as "Stakandı ber" or "Mınanı alıp jiber" occur in contexts of low power distance, i.e., where interlocutors perceive themselves as equal, and are particularly important in these situations.

Table 3.4.

Nº	"Death of a Salesman"	"Tushda kechgan umrlar"	"Jaralı júrekler"
1	<i>Take an aspirin. Should I get you one?</i>	<i>Ertaga bog'ga boraylik, dadasi.</i>	<i>Bul sag'an pándiwnasiyatım.</i>
2	<i>You'll just have to take a rest.</i>	<i>Hozir do'konga tushib kelaylik.</i>	<i>Bizler xoshlasıp qala bereyik.</i>

3	<i>Why don't you go down... and tell Howard?</i>	<i>Keling, bugun mehmon chaqiraylik.</i>	<i>Xat jazıp tur, balam.</i>
4	<i>Why don't you tell those things to Howard?</i>	<i>Uyga boraylik, sovuq bo'lib qoldi.</i>	<i>Ájag'a, ko'likti sazlay bereyin.</i>
5	<i>I'll make you a sandwich.</i>	<i>Choy damlaylik, gaplashib o'tiraylik.</i>	<i>Meni yadqa alg'aysañ...</i>
6	<i>You're supposed to study with me.</i>	<i>Kechqurun shaharga tushaylik.</i>	<i>Kolxozg'a basliq bolmaysañ ba!</i>
7	<i>Let's box, Bernard!</i>	<i>Xotirjam gaplashib olaylik.</i>	<i>Balań kelgenshe isle...</i>
8	<i>If you don't start studyin' math...</i>	<i>Birga kasalxonaga boraylik.</i>	<i>Mawqimdi basıp qaytayin.</i>
9	<i>You better study with him, Biff.</i>	<i>Boshliq bilan uchrashuvga boraylik.</i>	<i>Jog'alasań ba, ya awil adamlarin...</i>
10	<i>I'm waiting for you in my house, Biff.</i>	<i>Egasiga aytaylik, bu yerda odam bor.</i>	<i>Kimniń qızı qalay boladı?</i>

Table 3.4. The suggestion speech acts analysis based on G. Hofstede and H. Triandis's cultural dimensions.

In this section of the research, suggestion speech acts in English, Uzbek, and Karakalpak languages were analyzed based on Hofstede's and Triandis's cultural dimensions. Since a suggestion is a hearer-oriented act that affects the interlocutor's autonomy to some extent, each culture employs this act based on its own social models:

In the English examples from A. Miller's "Death of a Salesman," dimensions of individualism, personal freedom, horizontal individualism, and femininity are reflected. For instance, conventionally indirect constructions like "Why don't you...?" serve as indicators of individualism in English culture, expressing a face-saving strategy by providing the listener with an option. Conversely, imperative-style suggestions like "Take an aspirin" are used within the family context as a form of care under the principle of horizontal collectivism.

In the Uzbek work "Tushda kechgan umrlar" by O'. Hoshimov suggestions are based on traditional politeness and the horizontal collectivism model. Most examples in the literary text, such as "boraylik" (let's go), "keling" (come/let's), and "qilaylik" (let's do), correspond to the traditional "Let's" form. This confirms that in Uzbek culture, a suggestion is an integral part of collective interest and hospitality etiquette rather than an individualistic one, while the uncertainty avoidance parameter preserves their polite form, as illustrated deeply in the examples.

In the Karakalpak language, through Sh. Seytov's "Ig'bal soqpaqlari," educational suggestions such as respect for elders demonstrate specific dimensions of vertical collectivism and power distance. Sentences like "Bul

sag‘an pándiw-nasiyatim” (This is my advice to you) or “Ájag‘a, ko‘likti sazlay bereyin” (Brother, let me continue fixing the car) show that in Karakalpak culture, suggestions often manifest as admonition, counsel, or expressions of respect. In other dialogues, the long-term orientation indicator is high, where the suggestion speech act refers not only to an immediate action but also to future-oriented guidance.

The results of the comparative analysis across the three languages show that suggestions in English are based on individual choice, in Uzbek on social harmony and hospitality etiquette, and in Karakalpak on age hierarchy, closeness, and educational counsel. This analysis through literary dialogues enhances the cultural significance of the study.

Table 3.5.

Nº	A streetcar named desire	Hofstede model	Triandis model
1	...I shouldn't have called him.	Uncertainty avoidance	Vertical Individualizm
2	... I was just looking for... I hope you don't mind	Uncertainty avoidance	Vertical Individualizm
Nº	Tushda kechgan umrlar	Hofstede model	Triandis model
1	Kechirasiz-ku, qanday qilib marhumning o‘zidan...	Uncertainty avoidance	Vertical Kollektivizm
2	Kechirasiz bola chaqangizni xafa qilmoqchi emas edim	Collectivizm	Horizontal Collectivizm
Nº	Íg‘bal soqpaqlari	Hofstede model	Triandis model
1	Keshirersiz, házir men bárin tayyarlayman.	Uncertainty avoidance	Vertical Collectivizm
2	...jynalisqa qatnasa almag‘anima keshirim sorap atr edim.	Collectivizm	Vertical Collectivizm

Table 3.5. The analysis of apologies based on G.Hofstede and H. Triandis’s models.

The third primary analysis of this research explores the apology speech act through dialogues from the works of T. Williams, O‘. Hoshimov, and Sh. Seytov, revealing the diversity of cultural dimensions in English, Uzbek, and Karakalpak languages as follows:

In O‘. Hoshimov’s “Tushda kechgan umrlar” apologies are characterized by high power distance vertical hierarchy and social face-saving strategies according to Hofstede’s cultural dimensions. This can be observed in examples such as “Kechirim so‘ra!” (Apologize! - Rustam) or “Kechirasiz, o‘rtoq Komissar” (Excuse me, Comrade Commissioner). An apology is not merely an admission of guilt by reflecting the dominance of vertical individualism and vertical collectivism models but an act of submission to hierarchical status, frequently appearing in interactions

between elders and the youth, teachers and students, or superiors and subordinates. The use of theonymic expressions like “Kalomullo ursin...” (May the Word of Allah strike me...) is specific to the Uzbek nation and signifies a link to the uncertainty avoidance parameter. The speaker attempts to maintain their social face by confirming their truthfulness through reliance on religion or sacred values.

In Sh. Seytov’s “Ig’bal soqpaqlari” apologies are based on horizontal collectivism and femininity dimensions, utilizing community bonding and mitigating through pre-emptive warnings. For instance, phrases such as “Ayipqa jorimassan” (Do not deem it a fault), “Kewlin’e kelmesin” (Do not take it to heart), or “Mag’an o’kpeleme” (Do not be resentful toward me) attempt to minimize the significance of the error through the disarming category. In such research work sessions are used to soften the apology and prevent dissatisfaction. Consequently, the strength of the femininity dimension that rooted in social closeness and the principle of care within society is confirmed.

In T. Williams’s “A Streetcar Named Desire” the apology speech act is characterized by personal responsibility and admission that aligns with vertical individualism models. Examples like “I shouldn't have called him” or “I didn't mean to be so long” demonstrate the dominance of the admission category where characters responsibly take ownership of their mistakes. Examples like “I've said sorry 3 times” are associated with the masculinity cultural dimension where the process of apologizing and its specific boundaries are clearly defined.

### **Conclusion.**

Based on the analysis of linguopragmatic and linguoculturological features conducted on the literary works in English, Uzbek, and Karakalpak languages, the following general conclusions have been drawn:

1. The philosophical-logical foundations of pragmatics, specifically Ch. Peirce’s theory of signs and G. Frege’s concept of propositional content, analyzed through the lens of intention and context, laid the groundwork for speech act theory. These perspectives serve as the essential methodological source for the creation of speech act theory by J. Austin and J. Searle.

2. J. Austin’s concept of performative utterances and J. Searle’s subsequent refinement regarding the manifestation of illocutionary force (speaker’s intention) through various linguistic forms constitute the primary methodological framework for analyzing the speech acts of requests, suggestions, and apologies.

3. The realization forms of the speech acts investigated were analyzed based on the models of A. Trosborg and A. Martinez-Flor. It has been demonstrated that pragmatic analyses are directly linked to both the internal structure of language and linguoculturological factors established by G. Hofstede and H. Triandis.

4.Regarding the pragmatic strategies of request speech acts, English communication primarily relies on traditional politeness conventions and direct realization strategies. In Uzbek requests are more frequently realized through socio-cultural etiquette forms and a complex system of honorifics. In Karakalpak the directness of requests manifests as a reflection of the interpersonal relationship between interlocutors and the unique characteristics of the national speech culture.

5.In terms of the pragmatic interpretation of suggestion speech acts based on the Martinez-Flor model, English suggestions utilize traditional forms grounded in specific pragmatic rules. Conversely, in Uzbek and Karakalpak, suggestion acts are based on the principle of collective action, where establishing social rapport and ensuring cooperation with the addressee serve as the primary pragmatic goals.

6.According to the analysis of apology speech acts using the Trosborg model, the strategy of acknowledging personal responsibility (admission of guilt) is predominant in English. In Uzbek there is a strong tradition of resolving the situation through direct apologies. In Karakalpak the tendency to mitigate tension and practice "face-saving" through the strategy of guilt minimization (softening the situation) is frequently observed.

7.In the linguoculturological findings regarding request speech acts based on the theories of G. Hofstede and H. Triandis, individual achievements and the pursuit of personal goals prevail in English culture. In Uzbek culture social hierarchy and delicate cultural dimensions (femininity) play a significant role. In Karakalpak culture social distance (power distance) and collectivist values directly influence the choice of speech acts.

8.The linguoculturological analysis of the suggestion act shows that while English is characterized by an individualistic approach and goal-orientedness, Uzbek and Karakalpak demonstrate a synthesis of horizontal and vertical collectivism. Here, the communication process is realized through cultural codes reflecting collective unity and shared interest rather than individual gain.

9.In the linguoculturological analysis of the apology act, English apologies are based on an individualistic approach (vertical individualism), whereas in Uzbek and Karakalpak, speech communication predominantly occurs within the framework of collective responsibility (vertical and horizontal collectivism). In these languages, apologizing is an integral part of maintaining social status and mutual respect.

10.The quantitative indicators identified between pragmatic realization forms and cultural dimensions confirm that the language of literary works serves as an objective source reflecting a nation's cultural codes, social hierarchy, and communicative norms.

НАУЧНЫЙ СОВЕТ ПО ПРИСУЖДЕНИЮ УЧЁНЫХ СТЕПЕНЕЙ  
PhD.03/2025.27.12. Fil.04.07. ПРИ КАРАКАЛПАКСКОМ  
ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ

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КАРАКАЛПАКСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ШЕРИМБЕТОВА НАРГИЗА НИЕТБАЕВНА

ЛИНГВОПРАГМАТИЧЕСКОЕ И ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОЕ  
ИССЛЕДОВАНИЕ РЕЧЕВОГО АКТА НА АНГЛИЙСКОМ, УЗБЕКСКОМ И  
КАРАКАЛПАКСКОМ ЯЗЫКАХ

10.00.06 – Сравнительное литературоведение, сопоставительное языкознание  
и переводоведение

АВТОРЕФЕРАТ  
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ НАУКАМ

Тема диссертации доктора философии (PhD) зарегистрирована Высшей аттестационной комиссией при Министерстве высшего образования, науки и инноваций Республики Узбекистан за номером В2024.1. PhD/Fil4500.

Диссертация выполнена в Каракалпакском государственном университете.

Автореферат диссертации на трёх языках (узбекском, русском и английском (резюме)), размещён на веб-странице Научного совета ([www.karsu.uz](http://www.karsu.uz)) и на информационно-образовательном портале «ZiyoNet» ([www.ziynet.uz](http://www.ziynet.uz)).

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Защита диссертации состоится «\_\_\_\_\_» \_\_\_\_\_2026 года в \_\_\_\_\_ часов на заседании Научного совета PhD.03/2025.27.12.Fil.04.07. при Каракалпакском государственном университете имени Бердаха (Адрес: 230112, город Нукус, улица Ч. Абдирова, дом 1. Тел: (99861) 223-59-25; факс: (99861) 223-59-25; e-mail: [karsu\\_info@edu.uz](mailto:karsu_info@edu.uz)).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Каракалпакского государственного университета имени Бердаха (зарегистрирована за номером №\_\_\_\_). Адрес: 230112, город Нукус, улица Ч. Абдирова, дом 1. Тел: (99861) 223-59-25.

Автореферат диссертации разослан «\_\_\_\_\_» \_\_\_\_\_ 2026 года.  
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## **ВВЕДЕНИЕ (Аннотация диссертации на соискание учёной степени доктора философии (PhD))**

**Целью исследования** является анализ лингвопрагматических и лингвокультурологических особенностей речевых актов просьбы, предложения и извинения в английском, узбекском и каракалпакском языках на основе моделей их языковой реализации и культурных измерений.

**Объектом исследования** выступают речевые акты (просьбы, предложения и извинения), встречающиеся в диалогах художественных произведений на английском, узбекском и каракалпакском языках.

**Методы исследования.** В работе использованы следующие методы: сравнительный анализ; дескриптивный (описательный) анализ; лингвопрагматический анализ; лингвокультурологический анализ; контекстуальный анализ; контент-анализ; дискурсивный анализ; статистический анализ.

**Внедрение результатов исследования.** Полученные научные результаты по выявлению лингвопрагматических и лингвокультурологических особенностей речевых актов в английском, узбекском и каракалпакском языках внедрены по следующим направлениям:

теория речевых актов была исследована в русле интеграции лингвопрагматического и лингвокультурологического подходов, а научные новации, связанные с социокультурными измерениями языковых средств, регулирующих речевой этикет, были использованы при подготовке теле- и радиопередач «Ku'sh bilimde» и «Ruwxiyliq bostani» Государственного учреждения «Телерадиоканал "Каракалпакстан"» Национальной телерадиокомпании Узбекистана (Справка Государственного учреждения «Телерадиоканал "Каракалпакстан"» Национальной телерадиокомпании Узбекистана № 05-22/289 от 16 мая 2025 года). В результате данные материалы оказались эффективными для разъяснения широкой общественности в научно-популярной форме значения лингвокультурных и лингвопрагматических факторов в регулировании межличностных отношений, а также взаимосвязанных языковых параметров речевого этикета.

с целью обогащения лингвопрагматического анализа теории речевых актов, разработанной Остином и Серлем, была обоснована необходимость синтаксического анализа новых терминов. Выводы, касающиеся их введения в научный оборот, были использованы в

рамках фундаментального проекта FA-FI-005 «Научное изучение истории каракалпакского фольклора и литературоведения» (2017–2020) (Справка Каракалпакского научно-исследовательского института гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан № 333/1 от 17 июня 2025 года). В результате это позволило систематизировать прагматические и синтаксические особенности речевых актов, обогатить данную область новыми научными терминами, а также определить лингвистическую природу коммуникативных систем в художественных текстах.

результаты демонстрирующие лингвопрагматические особенности речевых актов просьбы, предложения и извинения в английском, узбекском и каракалпакском языках, системно обоснованные на материале художественных произведений на основе моделей Тросборг и Мартинес-Флор, были внедрены в деятельность Департамента по развитию государственного языка при Совете Министров Республики Каракалпакстан (Справка Департамента по развитию государственного языка при Совете Министров Республики Каракалпакстан № 11-09/5-06/444 от 2 мая 2025 года; Протокол № 10). В результате данные научные выводы были заслушаны в качестве доклада на заседаниях департамента и послужили основой для разработки методических рекомендаций, направленных на повышение социального статуса национального языка, совершенствование профессиональной компетентности специалистов и развитие культуры речевого общения.

лингвокультурологические особенности речевых актов просьбы, предложения и извинения в английском, узбекском и каракалпакском языках были проанализированы на основе культурных измерений Хофстеде и Триандиса на материале художественных произведений. Выводы об их национально-культурных сходствах и различиях были внедрены в деятельность Государственного музея истории каракалпакской литературы имени Бердаха (Справка Государственного музея истории каракалпакской литературы имени Бердаха № 01-02/03-119 от 2 июня 2025 года). В результате данные исследования послужили теоретико-методологической основой для научного описания письменных литературных источников музея, освещения истории каракалпакской речевой культуры на примере экспонатов, а также раскрытия коммуникативной ценности образцов литературного наследия.

**Структура и объём диссертации.** Диссертация состоит из введения, трёх глав, общего заключения и списка использованной литературы. Общий объём работы составляет 144 страницы.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
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Bosishga ruxsat etildi: \_\_\_\_\_.2026 yil.  
Buyurtma №\_\_\_\_\_ Adadi 100 nusqa. Bichimi 60x84

Bosmo tabog'i 3,0. "Times New Roman" garniturasida chop etildi.  
Ajiniyoz nomidagi NDPI bosmaxonasida chop etildi.  
Nukus sh., P.Seytov ko'chasi, raqamsiz uy.