

SCIENCE
PROBLEMS.UZ

ISSN 2181-1342

Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

Ijtimoiy-gumanitar fanlarning dolzarb muammolari

11-maxsus
son (5-jild)

2025

SCIENCEPROBLEMS.UZ

**IJTIMOIIY-GUMANITAR FANLARNING
DOLZARB MUAMMOLARI**

№ S/11 (5) – 2025

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor;

Xazratkulov Abror – tarix fanlari doktori, dotsent;

Tursunov Ravshan Normuratovich – tarix fanlari doktori;

Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent;

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor;

Nasirxodjayeva Dilafruz Sabitxanovna – iqtisodiyot fanlari doktori, professor;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b.;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari nomzodi, dotsent.;

Jabborova Charos Aminovna - iqtisodiyot fanlari bo'yicha falsafa doktori (PhD).

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent;

Nosirxodjayeva Gulnora Abdukaxxarovna – falsafa fanlari nomzodi, dotsent;

Turdiyev Bexruz Sobirovich – falsafa fanlari doktori (DSc), Professor.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent;

Qodirova Muqaddas Tog'ayevna - filologiya fanlari nomzodi, dotsent.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b.,;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, professor;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD);

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, professor;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor;

Taylanova Shoxida Zayniyevna – pedagogika fanlari

doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD);

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD).

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasini mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD).

22.00.00- SOTSIOLOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

OAK Ro'yxati

Mazkur jurnal Vazirlar Mahkamasi huzuridagi Oliy attestatsiya komissiyasi Rayosatining 2022-yil 30-noyabrdagi 327/5-son qarori bilan tarix, iqtisodiyot, falsafa, filologiya, yuridik va pedagogika fanlari bo'yicha ilmiy darajalar yuzasidan dissertatsiyalar asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlar ro'yxatiga kiritilgan.

“Ijtimoiy-gumanitar fanlarning dolzarb muammolari” elektron jurnali 2020-yil 6-avgust kuni 1368-sonli guvohnoma bilan davlat ro'yxatiga olingan.

Muassis: “SCIENCEPROBLEMS TEAM” mas'uliyati cheklangan jamiyati

Tahririyat manzili:

100070. Toshkent shahri, Yakkasaroy tumani, Kichik Beshyog'och ko'chasi, 70/10-uy. Elektron manzil:

scienceproblems.uz@gmail.com

Bog'lanish uchun telefon:

(99) 602-09-84 (telegram).

07.00.00 – TARIX FANLARI*Rahmankulova Adolat Xushbakovna*

ПРОБЛЕМЫ РЕАБИЛИТАЦИИ НАСИЛЬСТВЕННО ПЕРЕСЕЛЕННЫХ НАРОДОВ

В УЗБЕКИСТАН В 1930 – 1940-е ГОДЫ..... 11-19

Назирхожаев Мухаммадалихожа Касимхожаевич

ФОРМИРОВАНИЕ И ОРГАНИЗАЦИЯ ЛАГЕРЕЙ ДЛЯ СОДЕРЖАНИЯ ЯПОНСКИХ

ВОЕННОПЛЕННЫХ В СОВЕТСКОМ СОЮЗЕ..... 20-29

Kaypova Malika Dautbay qizi

MUSTAQILLIQ YILLARIDA TURIZM SOHASIDAGI ISLOHOTLAR..... 30-33

Sobirova Dilfuza, Mirzaaxmedov Xabibullo, Odiljonov Xayitali

QO'QON XONLIGINING DIPLOMATIK ALOQALARI 34-39

Raupova Mushtariybegim Ilxomjon qizi

TURKISTON GENERAL-GUBERNATORLIGINING MA'MURIY-HUDUDIIY BOSHQARUVI

TARIXSHUNOSLIGI 40-47

Сапарбаев Бунёд Хуррамбек оглы

ДИПЛОМАТИЯ И ТОРГОВЛЯ НА ПЕРИФЕРИИ ИМПЕРИЙ: ВЗАИМООТНОШЕНИЯ

ХИВИНСКОГО ХАНСТВА И РОССИЙСКОЙ ИМПЕРИИ В ПЕРИОД ПРАВЛЕНИЯ

МУХАММАД РАХИМХАНА I (1806–1825) 48-54

Рузибоев Самандарбек, Ахмадбекова Ўғилой

НАУЧНО-ИСТОРИЧЕСКИЙ АНАЛИЗ ПРОИЗВЕДЕНИЯ АБУ РАЙХОНА БЕРУНИ

«АЛ-АСАР АЛЬ-БАКИЯ»: МЕТОДОЛОГИЯ, ИСТОЧНИКИ И КУЛЬТУРНО-

ХРОНОЛОГИЧЕСКИЕ ВОЗЗРЕНИЯ 55-64

Tilovov Mirqosim Amanturdiyevich

OLTINSOY TUMANI ARXEOLOGIK XARITASI 65-70

Shamshidinov Baxriddin Sharobiddin o'g'li

O'ZBEKISTONDA NEFT VA GAZ SANOATI TARIXI (1900-1950 YILLAR) 71-76

Abdurasulov Akmaljon

TURKISTONDA MATBAACHILIKNING VUJUDGA KELISHIDAGI HAMKORLIK

ALOQALARI TARIXI..... 77-86

Abatov Aydos

QORAQALPOG'ISTONDA SANOATNING SHAKLLANISHI VA RIVOJLANISH

BOSQICHLARI (XX ASR II YARMI) 87-90

08.00.00 – IQTISODIYOT FANLARI*Pirmatova Farangiz Ma'rufjonovna*

THE EFFECTS OF GREEN ECONOMY IMPLEMENTATION ON ECONOMIC GROWTH

IN DEVELOPING COUNTRIES..... 91-99

Jumabayev Adilbek Bazarbayevich

WAYS TO INCREASE THE EFFICIENCY OF REGIONAL ECONOMIC POTENTIAL 100-107

<i>Jaxbarov Jamshidbek Tilavoldi o'g'li</i> BUDJET TASHKILOTLARIDA MOLIYAVIY NAZORATNI RAQAMLI TEKNOLOGIYALARNI QO'LLASH ORQALI TAKOMILLASHTIRISH	108-114
<i>Fayzieva Dilyora Shamsitdin kizi,</i> INSTITUTIONAL PRISM OF DIGITAL DIVIDENDS: THE IMPACT OF HUMAN CAPITAL AND "ANALOG COMPLEMENTS" ON THE DYNAMICS OF SOCIO-ECONOMIC INEQUALITY.....	115-123
<i>Турдыев Гайрат Ялгашевич</i> РАЗВИТИЕ АВТОКОЛОНИ СУРХАНДАРЬИНСКОЙ ОБЛАСТИ В УСЛОВИЯХ ТРАНСПОРТНЫХ РЕФОРМ: ИСТОРИЧЕСКИЙ И СОВРЕМЕННЫЙ ЭТАПЫ.....	124-129
09.00.00 – FALSAFA FANLARI	
<i>Xolmirzaev Nodirjon Nizomjonovich</i> SHAHAR AHOLISINING IJTIMOY MUAMMOLARINING IJTIMOY FALSAFIY TAHLILI ..	130-134
<i>Kenjayeva Dilrabo Rominovna</i> INSONIYAT TARIXI VA DINIY BAG'RIKENGLIK	135-139
<i>Karimov Raxmat Raxmanovich</i> СОВРЕМЕННЫЕ ТЕНДЕНЦИИ РАЗВИТИЯ МЕЖЦИВИЛИЗАЦИОННОЙ ФИЛОСОФИИ В ЦИФРОВУЮ ЭПОХУ	140-146
<i>Ergashev Urolbek Berkinovich</i> NAZARIY FALSAFANI TASNIFLASHDA AHMAD TOSHKO'PRIZODA YONDASHUVI.....	147-151
<i>Raximdjanova Dilnavoz Sunnat qizi</i> IBN RUSHDNING TAFAKKUR ERKINLIGI HAQIDAGI QARASHLARI.....	152-155
<i>Abdunazarov Lutfillo Mamanovich</i> YANGI O'ZBEKISTON SHAROITIDA URBANIZATSIYA JARAYONLARINI RIVOJLANTIRISHNING ZARURATI	156-160
<i>Tangirov Nizom Abduraxmonovich</i> NOOSFERA VA BARQAROR RIVOJLANISH PARADIGMASINING FALSAFIY-METODOLOGIK ASOSLARI	161-166
<i>Yusupova Nargiza Ro'stamovna</i> O'ZBEK ETNOMUSIQASIGA OID TARIXIY MANBA VA MUTAFAKKIRLAR ETNOMUSIQA BORASIDAGI QARASHLARINING FALSAFIY TAHLILI.....	167-172
<i>Xudoykulov Azamat Beshumovich</i> MA'NAVIY BARKAMOL YOSHLAR DUNYOQARASHINI SHAKLLANTIRISHDA G'OYAVIY TARBIYANING O'RNI	173-177
<i>Xamdamov Behzod</i> ZAHIRIDDIN MUHAMMAD BOBUR DUNYOQARASHIDA VATANPARVARLIK G'OYALARINING FALSAFIY-TARIXIY ASOSLARI	178-185
<i>Bekchanov Sanjar Ibragimovich</i> "MODERNIZATSIYA" TUSHUNCHASINING IJTIMOY-FALSAFIY MOHIYATI: ZAMONAVIY YONDASHUVLAR VA MILLIY KONSEPSIYALAR.....	186-190
<i>Adizov Azim Tolibovich</i> IJTIMOIY KONFRONTATSIYANING TUZILISHI VA DINAMIKASI.....	191-196

<i>Eshmurodov Nabillo</i> GLOBALLASHUV JARAYONIDA SHAXS MA'NAVİYATINING TRANSFORMATSIYASI VA BEGONALASHUV MUAMMOSI	197-201
<i>Yokubov Suxrob Firdavsovi</i> TASAVVUF TA'LIMOTINING G'OYAVIY MANBALARI	202-206
<i>Najimidinova Dilnoza Gulomjonovna</i> GLOBALLASHUV SHAROITIDA O'ZBEK MILLIY OILASINING IJTIMOIY-FALSAFIY MASALALARI	207-210
<i>Otokulov Abror Sobirkulovich</i> JAMIYATDA MA'NAVİY-AXLOQIYLIKNI YUKSALTIRISHDA SHAXS MAS'ULIYATINI OSHIRISH OMILI	211-217

10.00.00 – FILOLOGIYA FANLARI

<i>Maxamadaliyeva Zuxra Baxrom qizi, Adilova Nasiba Raximboy qizi</i> INGLIZ VA O'ZBEK TILLARIDA MADANIY METAFORALARNING MOHIYATI	218-222
<i>Xusainova Zilola Yuldashevna, Yangibayeva Surayyo Gulumboyevna</i> DIAXRON KORPUS ALGORITMLARI	223-228
<i>Ruzibayeva Aziza Kahramanovna</i> POLITICAL EXILE AND PERSONAL IDENTITY IN LORD BYRON'S LIFE AND WORK	229-233
<i>Karimova Ozodaxon Avazxon qizi</i> A LINGUO-PRAGMATIC STUDY OF INFORMAL SPEECH IN ENGLISH AND UZBEK LANGUAGES: COMPARATIVE ANALYSIS OF COMMUNICATIVE STRATEGIES, SOCIOCULTURAL CONTEXTS, AND PRAGMATIC FUNCTIONS	234-240
<i>Айтмуратова Турсынай Маратовна</i> КОНЦЕПТ «ТРУД» В ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОМ АСПЕКТЕ	241-244
<i>Fayzullayeva Zebuniso Abdukarimovna</i> KONYUNKTIVNING SEMANTIK-PRAGMATIK XUSUSIYATLARI	245-248
<i>Sodikova Vasilakhon, Gavharoy Isroiljon qizi</i> THE ISSUES OF INFORMATION SECURITY AND RELIABILITY IN MODERN JOURNALISM	249-258
<i>Холикова Замира</i> СРАВНИТЕЛЬНО-СОПОСТАВИТЕЛЬНЫЙ АНАЛИЗ ФРАЗЕОЛОГИЗМОВ С КОМПОНЕНТОМ-ЗООНИМОМ «СОБАКА» В РУССКОМ И УЗБЕКСКОМ ЯЗЫКАХ	259-272

12.00.00 – YURIDIK FANLAR

<i>Турсунова Маликахон Улугбековна</i> СООТНОШЕНИЕ ДИПЛОМАТИЧЕСКИХ РАНГОВ С КВАЛИФИКАЦИОННЫМИ КЛАССАМИ ДОЛЖНОСТЕЙ ГОСУДАРСТВЕННОЙ СЛУЖБЫ РЕСПУБЛИКИ УЗБЕКИСТАН: НЕКОТОРЫЕ ВОПРОСЫ ЗНАЧЕНИЯ КЛАССОВ И РАНГОВ В ДИПЛОМАТИЧЕСКОЙ ДЕЯТЕЛЬНОСТИ	273-286
<i>Karaketova Dilnoza Yuldashevna</i> JINOYAT SUBYEKTINI TAVSIFLOVCHI BELGI SIFATIDA RETSIDIV	287-294
<i>Мируктамова Феруза Лутфуллаевна</i> ПРАКТИКА ЗАРУБЕЖНЫХ ГОСУДАРСТВ ПО ЗАЩИТЕ ПРАВ И БЕЗОПАСНОСТИ ДЕТЕЙ ОТ ИНФОРМАЦИОННЫХ УГРОЗ	295-300

<i>Xodjiev Yunus Muxitdinovich</i> MULK HUQUQIDAN VOZ KECHISHNING AYRIM MASALALARI.....	301-309
<i>Akayeva Marapat Abduxalikovna</i> FUQAROLIK HUQUQIDA ASSOSSIZ BOYLIK ORTTIRISH: MILLIY VA XORIJIY TAJRIBA ...	310-317
<i>Nishonov Abdulloh Ubaydulloh o'g'li</i> ENERGETIKA SEKTORIDA ATROF-MUHITGA TA'SIRNI BAHOLASH TIZIMINI SHAKLLANTIRISHNING HUQUQIY SHART-SHAROITLARI.....	318-326
<i>Jiyenbayev Baxadir Ospanovich</i> EKOLOGIK AUDITNI HUQUQIY TA'MINLASHGA DOIR HUQUQIY NORMALARNING ILMIY VA NAZARIY MOHIYATI	327-332
<i>Шомуратова Пальмира Комил қизи</i> РЕАЛИЗАЦИЯ ПРИНЦИПА СОСТЯЗАТЕЛЬНОСТИ НА ДОСУДЕБНОЙ СТАДИИ: ПРЕДЕЛЫ, ПРОБЛЕМЫ И ПЕРСПЕКТИВЫ УСИЛЕНИЯ	333-339
<i>Калдарбеков Асылжан Оспанович</i> РАЦИОНАЛЬНОЕ ИСПОЛЬЗОВАНИЕ И ПРАВОВАЯ ОХРАНА ЗЕМЕЛЬ ЛЕСНОГО ФОНДА: СРАВНИТЕЛЬНЫЙ ОПЫТ КАЗАХСТАНА И УЗБЕКИСТАНА	340-351
<i>Istamova-Fayzullaeva Dilafruz Oybek qizi</i> SOMATIK HUQUQLARNING NAZARIY TALQINI: GERMANIYA VA O'ZBEKISTON TAJRIBASI ASOSIDA QIYOSIY HUQUQIY TAHLIL	352-359
<i>Urakov Djaxongir Rajabovich</i> PROKURATURA ORGANLARINING YOSHLAR O'RTASIDA HUQUQBUZARLIKLAR PROFILAKTİKASINI AMALGA OSHIRISH BORASIDA HAMKORLIK FAOLIYATI	360-365
<i>Байтурова Ауда Набиевна</i> СОВРЕМЕННОЕ СОСТОЯНИЕ ОРГАНИЗАЦИОННО-ПРАВОВОГО РЕГУЛИРОВАНИЯ ЭКОТУРИСТИЧЕСКОЙ ДЕЯТЕЛЬНОСТИ В РЕСПУБЛИКЕ УЗБЕКИСТАН	366-373
<i>Xushvaqtov O'tkir Temirovich</i> VOYAGA YETMAGANLAR JINOYATCHILIGI TUSHUNCHASI NAZARIY VA QIYOSIY-HUQUQIY TAHLILI	374-382
<i>Mustafaqulov Dilshod Salomovich</i> NORMA IJODKORLIGI JARAYONIDA QONUNIYLIK PRINSIPI	383-389
<i>Nomazov Ixtiyor Ismailovich</i> ISBOT QILISH ELEMENTI SIFATIDA KO'RSATUVLARNI OLDINDAN MUSTAHKAMLAB QO'YISH	390-394
<i>Xoliqnazarov Farhod Bozor o'g'li</i> INTELLEKTUAL MULK HUQUQINI JINOIY-HUQUQIY HIMOYA QILISH MASALALARI ...	395-399
<i>Normuratov Aktam Tulaboy o'g'li</i> OLIY TA'LIM TIZIMIDA SUN'IY INTELLEKT TEXNOLOGIYALARINI JALB QILISHNI TAKOMILLASHTIRISH.....	400-403
<i>Шомахсудов Шоакрам Шомуратович, Парахатова Шахноза Ерназаровна</i> ОСОБЕННОСТИ ПОЛУЧЕНИЯ ОБРАЗЦОВ ДЛЯ КОМПЬЮТЕРНО-ТЕХНИЧЕСКОЙ ЭКСПЕРТИЗЫ ПРИ РАССЛЕДОВАНИИ КИБЕРПРЕСТУПЛЕНИЙ	404-411
<i>Rasulov Baxtiyor Shavkatovich</i> O'ZBEKISTONDA ATMOSFERA HAVOSINI MUHOFAZA QILISH VA EKOLOGIK NAZORATNI KUCHALTIRISH MASALALARI.....	412-418

<i>Javlijeva Gullola Abdurahim qizi</i> IJARA MEHNATI — NOTIPIK MEHNAT MUNOSABATLARINING SHAKLI SIFATIDA.....	419-425
<i>Babaeva Irodakhon Erkinjon qizi</i> ISSUES OF IMPLEMENTING INTERNATIONAL LEGAL NORMS IN THE FIELD OF CLIMATE CHANGE INTO THE NATIONAL LEGISLATION OF THE REPUBLIC OF UZBEKISTAN	426-434
<i>Ядгаров Шахрух</i> ЮРИДИЧЕСКАЯ ПРИРОДА ШАНХАЙСКОЙ ОРГАНИЗАЦИИ СОТРУДНИЧЕСТВА КАК СУБЪЕКТА МЕЖДУНАРОДНОГО ПРАВА.....	435-439
13.00.00 – PEDAGOGIKA FANLARI	
<i>Baratov Jo'raqo'zi Shukurjon o'g'li</i> FANLARARO INTEGRATSIYA ASOSIDA BO'LAJAK MUHANDISLARNING FIZIKA FANIDAN NOSTANDART TOPSHIRIQLARNI BAJARISH ORQALI KASBIY KOMPETENTLIGINI RIVOJLANTIRISH.....	440-446
<i>Ismaylov Azerbay Saparniyazovich</i> SUN'IY INTELLEKTNING TA'LIMDAGI O'RNI.....	447-451
<i>Xolmirzayeva Gulbahor Baxodirovna</i> MAKTABGACHA TA'LIMDA ILG'OR XORIJIY TAJRIBALARNI MILLIY MODEL BILAN UYG'UNLASHTIRISH MEXANIZMLARI.....	452-457
<i>Raximova Lolaxon Abduraximovna</i> TALABALARNING KLINIK QAROR QABUL QILISH KO'NIKMALARINI SHAKLLANTIRISHDA BIOFIZIK DIAGNOSTIKA TEXNOLOGIYALARINI INTEGRATIV O'QITISH METODIKASI.....	458-462
<i>Toshmamatova Munisa Toshmamatovna</i> UMUMTA'LIM FANLARIDAN DARS SAMARADORLIGINI OSHIRISHDA AXBOROT TEXNOLOGIYALARIDAN FOYDALANISHNING MAVJUD HOLATI TAHLILI.....	463-466
<i>Raximdjanova Malikaxon Gapurdjanovna, Baybabayeva Shoiraxon Ismatovna</i> INTERCULTURAL COMPETENCE AND REFLECTIVE LEARNING IN GLOBALIZED HIGHER EDUCATION: A BIBLIOMETRIC ANALYSIS.....	467-473

Received: 1 December 2025
Accepted: 15 December 2025
Published: 30 December 2025

Article / Original Paper

A LINGUO-PRAGMATIC STUDY OF INFORMAL SPEECH IN ENGLISH AND UZBEK LANGUAGES: COMPARATIVE ANALYSIS OF COMMUNICATIVE STRATEGIES, SOCIOCULTURAL CONTEXTS, AND PRAGMATIC FUNCTIONS

Karimova Ozodaxon Avazxon qizi

Teacher of World Language department,
Kokand University

E-mail: o1516067@gmail.com

<http://www.orcid.org/0009-0009-0643-8445>

Abstract. This research is a linguo-pragmatic analysis of the informal speech of English-speaking and Uzbek-speaking individuals, exploring communicative tactics, sociocultural norms, and pragmatic purposes. It is a critical analysis of communicative acts, discourse, to derive the impact of cultural values on pragmatic choices, solidarity, face management, and interpersonal relationships in English language as well as Uzbek language.

Keywords: pragmatics, informal speech, political discourse, lingua-pragmatic comparison, cross-cultural communication, politeness strategies.

INGLIZ VA O'ZBEK TILIDA NORASMIY NUTQNI LINGVO-PRAGMATIK O'RGANISH: KOMMUNIKATIV STRATEGIYALAR, IJTIMOYIY MADANIY KONTEKSTLAR VA PRAGMATIK FUNKSIYALARNING QIYOSIY TAHLILI

Karimova Ozodaxon Avazxon qizi

Qo'qon universiteti

Jahon tillari kafedrasida o'qituvchisi

Annotatsiya. Ushbu tadqiqot ingliz va o'zbek tilida so'zlashuvchi shaxslarning norasmiy nutqining lingvo-pragmatik tahlili bo'lib, kommunikativ taktika, ijtimoiy-madaniy me'yorlar va pragmatik maqsadlarni o'rganadi. Bu kommunikativ harakatlar, nutqning tanqidiy tahlili, madaniy qadriyatlarining pragmatik tanlovlarga, birdamlik, yuzni boshqarish va shaxslararo munosabatlarga ta'sirini ingliz va o'zbek tillarida aniqlashdir.

Kalit so'zlar: pragmatika, norasmiy nutq, siyosiy nutq, lingua-pragmatik taqqoslash, madaniyatlararo muloqot, xushmuomalalik strategiyalari.

DOI: <https://doi.org/10.47390/SPR1342V5SI11Y2025N36>

Introduction. Language is not simply a method of conveying information; it is a form of social phenomenon and vital cultural practice, reflecting social norms, relational dynamics, and values of a community. Of the many possible registers of human language, informal communication represents substantial, day-to-day talk happening in context where speakers both share familiarity and equality, as well as demonstrate solidarity. Informal communication, as a register, is less bound by prescriptive grammar than formal messages, and is shaped more immediately by situational pragmatics and audience expectations in sociocultural contexts [1]. Within informal communication registers, speakers engage in processes of negotiating social proximity, relationship maintenance, and identity construction (both individual and social).

The modality of comparing informal speech in English and Uzbek, is also relevant when considering the current and historical ramifications of distinct linguistic systems and cultural traditions. English is ubiquitous and has spread widely, yet is often related to Western cultures marked by individualism, direct style, and egalitarianism. In contrast, Uzbek originates in a Central Asian pedigree where collectivist values (e.g., mutualism) prevail, hierarchy is respected, and interpersonal etiquette is governed by rules of engagement that are significantly more complex than communicative forms in English. Given this context, a linguo-pragmatic exploration of informal speech in English and Uzbek can reveal both shared communicative principles (universal communication norms/practice) of deep discourse, and also context-specific principles (e.g., relational engagement or social norms governing expectations of silent), including communicating and engaging deeply in an informal setting.

Pragmatics is the best framework for studying informal discourse. Levinson (1983) defined pragmatics as “the study of the use of language, or the relationship of linguistic signs to their users and interpreters [2].” In the domain of pragmatics, informal speech that is full of pragmatic phenomena such as speech acts, implicatures, politeness strategies, and meaning depends on context.

The earliest developments in speech acts [3] highlighted the ways that language is not just referential; it is also performative, as utterances such as requests, apologies, greetings or refusals were suggested to have specific social functions. This is especially the case for informal speech where pragmatic shifts occur to ensure social cohesion. Politeness theory [4] also demonstrated that informal interaction was mainly about negotiating “face”, and the strategies were shown to vary across cultures, based on what a culture values more; positive or negative face.

English research on informal discourse has regularly focused on informal exchanges in relation to humor, small talk, and conversational implicature [5] as a way of building rapport and mitigating threats to face. Uzbek pragmatics studies, in contrast, emphasis greeting rituals, terms of address, and honorifics [6] and exhibit how language choice is a way of maintaining community ties, social hierarchy, and cultural norms.

There has been fairly significant research on informal discourse regarding English. Holmes (2008) claimed that workplace conversation typically falls somewhere in the formal - informal continuum, and small talk allows for pragmatics choices as a way to build relationships [8]. Tannen (2005) assessed conversational style of informal English based on factors like gender, culture, and social identity [9], and Culpeper and Haugh (2014) described impoliteness and banter as socially functional activity rather than impulsive decision hence a defeat of norms [9].

Researchers in the Uzbek context have focused on speech conventions and politeness formulas. Linguists describe various forms of address within Uzbek as uniquely culturally tied to Uzbek communicative behaviour, while others examine the language of younger speakers and the new informality fostered by globalization and digital communication. Studies of conversational Uzbek often highlight extended greeting sequences, reference to kinship terms, and the detour use of proverbs and idioms to construct familiarity and sociability.

Notwithstanding, the comparative aspect is significantly underdeveloped. Although there is a wealth of research examining English pragmatics, comparatively little relates English and Uzbek informal speech across languages even though this area exists. This represents a

large hole in understanding how communicative strategies are constructed through different viewpoints socioculturally. If able to address this hole not only will it contribute to Uzbek linguistics, but more generally to the intercultural pragmatics that aims to account for how speakers from different cultural backgrounds understand and negotiate meaning.

Given the ubiquity of informal speech in everyday discourse, the absence of comparative linguo-pragmatic research between English and Uzbek is an increasingly pressing research concern. Informal discourse is frequently the site for intercultural communication breakdowns, especially if there are grounding differences in norms of pragmatic action. For example, a polite indirect refusal in Uzbek may potentially be interpreted to an English interlocutor as evasive or an unclear response. In contrast, the directness of English informal requests may potentially be apparent to Uzbek cultural contexts as blunt or impolite. Without systematic study, existing appreciations of pragmatic norms remain unappreciated and uneventful conduits of potential misunderstanding around affordances for intercultural understanding and communication.

The study is of both theoretical and practical significance. Theoretically, the study makes a contribution to the discipline of pragmatics through the introduction of comparative work between two distinctively typologically and culturally different languages. It is necessarily framed within the literature of speech act theory, politeness theory and discourse analysis, and furthers their application in the context of cross-cultural work. Practically, the study makes a contribution to language teaching, translation studies and intercultural communication by acknowledging the importance of pragmatic competence to effective communication. For Uzbek learners of English and English learners of Uzbek, knowledge of informal pragmatic norms may prevent cross-cultural misunderstanding and miscommunication, and proceeds toward more productive forms of authentic communication.

Methodology. This research is a qualitative study designed in a comparative way, to investigate the pragmatics of informal and semi-informal speech across two languages and cultural contexts - English and Uzbek. It is a qualitative method that is suitable for this study, because it provides the opportunity to analyze discourse in-depth, to focus not just on what is said, but how it is said, and in what sociocultural context. The comparative dimension enables systematic identification and comparison of similarities and differences between the two linguistic communities.

The corpus for the research consists of public speeches selected from English speaking and Uzbek speaking contexts reading of presidents and ministers. Even though political speeches are categorized as formal discourse, the study will focus specifically on instances of informal or semi-informal approaches used intentionally by political leaders to bring themselves closer to the audience, for instance: personal anecdotes, humor, and stories; direct forms of address (e.g., "my friends", "our people"); simple vocabulary, and idioms; cultural references and solidarity appeals [10].

Result and Discussions. The investigation of certain speeches by Barack Obama and Shavkat Mirziyoyev identified common pragmatic strategies, illustrating how political leaders can straddle the line between the formal and informal in order to relate to their audience. The findings were descriptively presented, thematically, highlighting language-specific patterns alongside intercultural differences.

1. Use of Pronouns and Direct Address

English corpus (Obama): In his 2008 victory speech, Obama said: *"Tonight, because of what we did on this day, in this election, at this defining moment, change has come to America."* The repetitive use of we and this puts the audience within the event, facilitating a sense of togetherness and shared accomplishment. We and our were continually used along with direct address phrases such as my fellow Americans or anybody out there. These linguistic features forged a conversational style and stressed inclusiveness. In certain speeches, Obama purposely switched between I and we, moving from individual authority to common solidarity, a rhetorical form often revised in Anglo-American political rhetoric.

Uzbek corpus (Mirziyoyev): At the Summit of Samarkand of the Organization of Turkic States (2022), he said: *"I sincerely express my gratitude for supporting the initiative to declare the city of Samarkand... a symbol of friendship and peace."*

The expression *"I sincerely express my gratitude"* conforms with Uzbek norms around extended gratificationary expression, reinforcing respect and a shared collective identity. Frequent use of collective terms like: biz birgalikda ("together we"), xalqimiz ("our people") and extended greeting expressions. These phrases gravitate out respect and collective duty. Additionally, Mirziyoyev has frequently employed aziz yurtdoshlarim ("my dear compatriots"), which adds flourishes of personal address but is reminiscent of respect touches as well since it is formal, therefore it captures that mix of intimacy yet formal distance.

2. Humor and Informal address

Obama: At the White House Correspondents' Dinner (2010), he joked: *"The Jonas Brothers are here tonight ... but, boys, don't get any ideas. I have two words for you: Predator drones."* In this instance, humor creates laughter, reduces the formality of the occasion, and affirms the approachability he has cultivated. Humor became informal address as a strategy. He engaged in "self-deprecating humor" and his references to cultural markers and light asides functioned to limit the hierarchical distance and create solidarity. For example, in his campaign speeches, he regularly commented on shared experiences from food to sport to family and that is what served to humanize him.

Mirziyoyev isn't humorous, but he refers to imagery of culture. At the Informal Turkic Summit in Budapest in 2025, he said: *"We are able to deal with challenges through friendship, cooperation and mutual assistance."*

Although not humor, this metaphorical approach creates solidarity and closeness in culturally meaningful ways. There was overall a lack of humor. In place of humor were semi-informal forms of referencing common histories and cultural norms, as well as metaphors about friendship and cooperation. Use of proverbs and idiomatic expressions from Uzbek, reinforced authenticity and team values but also aligned with cultural traditions, which had a similar functioning to humor, and connecting with the audience.

3. Politeness and Facework

English speeches: Obama said in his 2012 election-night speech: *"I have always believed that hope is that stubborn thing inside us that insists... yes, we can."* The positive politeness appeal to us, and emotionally elevated tone, is evidence of closeness.

Obama frequently used positive politeness strategies (humor, demonstrating interest, and stressing shared goals), all of which developed closeness and helped to project authenticity.

In the press interactions, he used short informal expressions, such as thank you, guys, to diminish the intensity of the political context.

Uzbek speeches: Mirziyoyev began his 2023 Independence Day speech with: *"My dear compatriots, I sincerely congratulate you on this great holiday of independence."* The address *"my dear compatriots"* is an example of respectful collectivism and upholds hierarchical politeness.

Mirziyoyev employed negative politeness strategies (deference, gratitude, and honorifics) to uphold respect and maintain harmony, as is consistent with Uzbek hierarchical politeness norms. Prolonged deference to the audience and partner countries, while formulaic, is pragmatically needed to enhance mutual respect and limit positive or negative face threats in collectivist cultures.

4. Narrative and Storytelling

Obama: During Obama's 2008 speech, he noted a 106-year-old voter: *"Ann Nixon Cooper is 106 years old. She was born just a generation past slavery...tonight, because of what she did, America can change."*

What he did here with a personal to the event anecdote, abstracted political change into a humanistic framework. Personal stories and narrative storytelling were prevalent in the speech. His personal stories served to humanize the political message and had the effect of making an abstract set of policies more relatable. He seemed very effective of telling stories about regular Americans, and these personal stories had the effect of painting the average citizen as representations of national values.

For example, Mirziyoyev at the Turkic Council: *"Samarkand, as the pearl of the East, has always been a symbol of friendship and also a place for cultural interchange."*

Here the narrative is not about an individual, but about a collective heritage, consistent with Uzbek norms. Overall, storytelling was much less individual, narrative forms more often related to shared heritage, historic figures, or shared cultural contexts. For instances, descriptions of Samarkand as the "symbol of friendship and peace," transformed not just a geographical location, but a cultural narrative about solidarity and continuity.

5. Comparative Tendencies

A. Barack Obama (English Context)

Obama often mixes being a leader with being relatable. For example, he uses inclusive words like "we" in "Yes, we can" (2008) to build solidarity. Tannen (2005) says that these speaking styles help create closeness in political talks [8]. Likewise, when he made a joke about the Jonas Brothers at the White House Correspondents' Dinner, it served as what Holmes (2008) calls a "positive politeness strategy," which makes the power differences feel less serious through laughter [7].

Obama also utilizes personal narratives as persuasion devices. Through the reference of Ann Nixon Cooper, the rhetorical device under review is framing political transformation in the context of the everyday experience of the common person in an effort to ground policy within the context of human narrative. This is in keeping with Anglo-American tradition in using personal narratives as tools of exemplifying communal principle.

B. Shavkat Mirziyoyev (Uzbek Context)

The rhetoric of Mirziyoyev is more collectivist and culturally embedded. Openings like "My dear compatriots" indicate what Karimova (2016) refers to as formulaic politeness typical of Uzbek discourse [6]. His emphasis on a common cultural identity is plainly embodied by

expressions such as, “Samarkand, as the pearl of the East, has always been a symbol of friendship and cultural exchange.” Such cultural references replace humor as a means of creating solidarity.

However, the appeal “We are able to overcome difficulties through friendship, cooperation and mutual support” stresses unity and interdependence as a major value. This, Cresemann contends, exemplifies Rakhmatullayeva’s (2018) insight that Uzbek political rhetoric speaks more in terms of collective responsibility than individualistic anecdotes [11].

Comparative Insights

- **Convergence:** Both leaders used inclusive language (we, our people) to foster solidarity.
- **Divergence:** Obama valued conversational informality and humor, tied to Western individualist values, while Mirziyoyev stressed respectful collectivism and continuity of culture on behalf of fabric from Uzbek social traditions.
- **Additional nuance:** In some cases, Obama's informality is temporary and context-bound, especially appearing in campaign-type speeches and public celebrations; on the other hand, Mirziyoyev's semi-informal speech is evidenced even in high-level summits, where respect and unity have to be put front.

Conclusion

From a linguo-pragmatic perspective, the study aims to contrast informal and semi-informal speech in political discourse between leaders of English and Uzbek languages, with an emphasis on the speeches of Barack Obama and Shavkat Mirziyoyev. Employing a qualitative and comparative method of investigation, it was found that presidents manipulate language strategically to balance authority with relatability and, in so doing, express some culture values.

The study has shown that informality in Obama’s speeches occurs in the sphere of humor, personal experiences, and the use of inclusive pronouns. These require the reduction of hierarchical distances to promote Oceanic-style conversationalism with the audience based on values of individualism and egalitarianism. Mirziyoyev’s speeches, on the other hand, show informality less through humor, and rather through cultural reference, extended greetings, and collective scaffolding. Due to the customs in Uzbekistan reflecting collectivism, respect, and deference, solidarity from reference to a common history and shared group identity is thereby achieved.

The comparative analysis shows that both types of leaders pursue a pragmatic goal of fostering solidarity, but in style specific to their cultures. Beyond that, the analysis supports the position that politeness and informality cannot be universal and have to be conditioned by such cultural expectations [4]. The study contributes to intercultural pragmatics by showing that informal political communication is to be set in its cultural context. Practically, this finding is of use to language learners, translators, and those who deal in intercultural communication, as they need to realize that pragmatic strategies successful in one culture may not be so seen in another.

In conclusion, informal speech, whether through humor in English or through respectful collectivism in Uzbek, constitutes a perennial tool in the political discourse, letting leaders appear authentic, forge solidarity, and negotiate the complex web of language, culture, and power.

References/Adabiyotlar/Литература:

1. Karimova, O. (2024). Linguopragmatic study of phraseological units with a somatic component in english and uzbek languages. *Actual Problems of Humanities and Social Sciences*, 4(9), 327-338.
2. Levinson, S. C. (1983). *Pragmatics*. Cambridge University Press.
3. Karimova, O. (2025). A COMPARATIVE ANALYSIS OF POETIC DEVICES: ALLITERATION, ASSONANCE, AND ENJAMBMENT IN ENGLISH AND UZBEK POETRY. *QO'QON UNIVERSITETI XABARNOMASI*, 14, 192–194.
4. Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language usage*. Cambridge University Press.
5. Austin, J (1975). *How to Do with Words* (2nd ed.). Oxford: Oxford University Press
6. Karimova, N. (2016). Pragmatic features of Uzbek political discourse. *Journal of Uzbek Linguistics*, 5(2), 45–58.
7. Holmes, J. (2008). *An introduction to sociolinguistics* (3rd ed.). Routledge.
8. Tannen, D. (2005). *Conversational style: Analyzing talk among friends*. Oxford University Press.
9. Culpeper, J & Haugh, M. (2014). *Pragmatics and the English Language*. London: Palgrave Macmillan.
10. qizi Karimova, O. A. (2025, July). Linguistic, Cultural, and Pragmatic Challenges in Translating Idiomatic Expressions from English to Uzbek. *In International Conference on Global Trends and Innovations in Multidisciplinary Research* (Vol. 1, No. 1, pp. 34-36).
11. Rakhmatullayeva, S. (2018). Politeness and speech strategies in Uzbek communication. *Central Asian Linguistic Review*, 12(1), 73–89.

SCIENCEPROBLEMS.UZ

IJTIMOYIY-GUMANITAR FANLARNING DOLZARB MUAMMOLARI

№ S/11 (5) – 2025

АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

“Ijtimoiy-gumanitar fanlarning dolzarb muammolari” elektron jurnali 2020-yil 6-avgust kuni 1368-sonli guvohnoma bilan davlat ro'yxatiga olingan.

Muassis: “SCIENCEPROBLEMS TEAM”
mas'uliyati cheklangan jamiyati

Tahririyat manzili:

100070. Toshkent shahri, Yakkasaroy tumani, Kichik Beshyog'och ko'chasi, 70/10-uy. Elektron manzil: scienceproblems.uz@gmail.com

Bog'lanish uchun telefon:

(99) 602-09-84 (telegram).