

**TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019.Fil.21.01 RAQAMLI ILMIY KENGASH**

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI
VA ADABIYOTI UNIVERSITETI**

ATAMURADOV SHERZOD RAXMATULLAYEVICH

**O‘ZBEK-TURK MULOQOT MADANIYATIDA PRAGMATIK
TO‘SIQNING IFODALANISHI**

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

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

Toshkent – 2024

UO‘K: 811.512.133’362:008+811.512.161’362:008

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

**Table of content of dissertation abstract of the doctor of philosophy (PhD) on
philological Sciences**

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

Atamuradov Sherzod Raxmatullayevich

O‘zbek-turk muloqot madaniyatida pragmatik to‘siqning ifodalanishi 3

Atamuradov Sherzod Raxmatullayevich

Expression of pragmatic barrier in Uzbek-Turkish communication
culture 23

Атамурадов Шерзод Рахматуллаевич

Выражение прагматических помех в узбекско-турецкой культуре
общения 43

E‘lon qilingan ishlar ro‘yxati

List of published literature
Список опубликованных работ 47

**TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019.Fil.21.01 RAQAMLI ILMIY KENGASH**

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI
VA ADABIYOTI UNIVERSITETI**

ATAMURADOV SHERZOD RAXMATULLAYEVICH

**O‘ZBEK-TURK MULOQOT MADANIYATIDA PRAGMATIK
TO‘SIQNING IFODALANISHI**

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

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

Toshkent – 2024

Falsafa doktori (PhD) dissertatsiyasi mavzusi Oliy attestatsiya komissiyasida B2021.2.PhD/Fil1324 raqam bilan ro'yxatga olingan.

Dissertatsiya Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz, rus (rezyume)) Ilmiy kengash veb-sahifasida (www.tsuos.uz) va «ZiyoNet» Axborot-ta'lim portalida (www.ziynet.uz) joylashtirilgan.

Ilmiy rahbar:

Qurbonova Munavvara Abdujabbarovna
filologiya fanlari doktori, professor

Rasmiy opponentlar:

Safarov Shahriyor Safarovich
filologiya fanlari doktori, professor

Shabanov Jumali Kazimovich
filologiya fanlari nomzodi, dotsent

Yetakchi tashkilot:

O'zbekiston davlat jahon tillari universiteti

Dissertatsiya himoyasi Toshkent davlat sharqshunoslik universiteti huzuridagi ilmiy darajalar beruvchi DSc.03/30.12.2019.Fil.21.01 raqamli Ilmiy kengashning 2024-yil "___" _____ soat ___dagi majlisida bo'lib o'tadi. (Manzil:100047, Toshkent, Mirobod tumani, Shahrisabz ko'chasi, 16-uy. Tel.: (99871) 233-45-21; faks: (99871) 233-52-24; e-mail: info@tsuos.uz).

Dissertatsiya bilan Toshkent davlat sharqshunoslik universitetining Axborot-resurs markazida tanishish mumkin. (___ raqami bilan ro'yxatga olingan). (Manzil:100060, Toshkent, Mirobod tumani, Amir Temur ko'chasi, 20-uy. Tel.: (99871) 233-45-21).

Dissertatsiya avtoreferati 2024-yil "___" _____ kuni tarqatildi.

(2024-yil "___" _____ dagi _____ raqamli reestr bayonnomasi).

A.M.Mannonov

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

R.A.Alimuxamedov

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

X.Z.Alimova

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

KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida antroposentrik tilshunoslikning yetakchi yoʻnalishlaridan biri boʻlgan pragmalingvistika nutqiy aktda pragmatik toʻsiqni yuzaga keltiruvchi lisoniy vositalarni aniqlash, ularni kommunikantlarning psixologik holati, borliqdagi narsa-hodisalarga munosabati, nutq obyekti haqidagi umumiy bilimlari, muloqot vaziyati, kontekst, til egalarining milliy-madaniy xususiyatlari kabi ekstralingvistik omillar bilan bogʻliq holda tadqiq etishga eʼtibor qaratmoqda. Pragmalingvistikaning bu kabi muammolari qatorida “nutqiy xato”, “samarasiz muloqot”, “kommunikativ muvaffaqiyatsizlik” tushunchalari, pragmatik toʻsiq hodisasining mohiyati, perseptiv faoliyatda pragmatik toʻsiqni yuzaga keltiruvchi omillar, kommunikativ-pragmatik toʻsiq koʻrinishlari kabilarni oʻrganish nihoyatda muhim hisoblanadi.

Dunyoda yuz berayotgan siyosiy-strategik oʻzgarishlar fonida turkiy tilli davlatlar va millatlarning bir-biriga yaqinlashishi, hamkorlik aloqalarining kuchayishi kuzatilmoqda. Davlatimiz rahbari Shavkat Mirziyoyev taʼkidlaganidek, Turkiy Kengash nomining “Turkiy davlatlar tashkiloti”ga oʻzgartirilishi hamkorlik aloqalarini yanada rivojlantirish uchun mustahkam zamin yaratadi¹. Shuningdek, Turkiya Respublikasi bilan keng qamrovli sheriklik aloqalarining rivojlanishi oʻzaro muloqot va munosabatning intensivlashuviga olib kelmoqda. Samarali aloqa-munosabatni oʻrnatish, muloqotlarni toʻgʻri va toʻlaqonli tashkil etish, integratsion jarayonlarda muloqot bilan bogʻliq mavjud muammolarni bartaraf etish, kelib chiqishi mumkin boʻlgan kommunikativ-pragmatik toʻsiqlarni aniqlash, tasniflash, tavsiflash, ularga amaliy yechim topish muhim sanaladi. Qolaversa, oʻzbek-turk muloqot madaniyatida kommunikativ-pragmatik toʻsiq masalasining oʻrganilishi Oʻzbekiston-Turkiya hamkorligini mustahkamlashga ham xizmat qiladi.

Oʻzbek va turk tillari vakillari oʻrtasidagi muloqotda, turk tilidan oʻzbek tiliga, oʻzbek tilidan turk tiliga amalga oshirilgan turli xarakterdagi matnlar tarjimasida, diplomatik doira vakillarining oʻzaro rasmiy muzokaralari chogʻida, turk tilini oʻrganish va oʻrgatish jarayonida nutqiy faoliyat bilan bogʻliq turli kommunikativ-pragmatik toʻsiqlarga duch kelinadi. Mazkur toʻsiqlar kam ahamiyatli muammolar bilan bir qatorda, salmoqli hamda munosabatlarga putur yetkazuvchi holatlarni ham keltirib chiqarishi mumkin. Oʻzbek-turk muloqot madaniyatida nutq vaziyatidan kelib chiqadigan kommunikativ toʻsiqlar, bunga sabab boʻlayotgan lisoniy va nolisoniy omillarni aniqlash, ularga ilmiy-amaliy baho berish, muammolar yechimi yuzasidan chora-tadbirlarni joriy qilish orqali yuqoridagi holatlarning bartaraf etilishiga erishiladi. Shu tariqa, mazkur tadqiqot natijalari pragmalingvistika, komparativistik lingvistika, turkologiya, madaniyatlararo muloqot, tarjimashunoslik singari tilshunoslik hamda unga yondosh sohalarning rivojlanishiga xizmat qiladi.

Oʻzbekiston Respublikasi Prezidentining 2016-yil 13-maydagi “Alisher Navoiy nomidagi Toshkent davlat oʻzbek tili va adabiyoti universitetini tashkil etish toʻgʻrisida”gi PF-4997-son, 2017-yil 7-fevraldagi “Oʻzbekiston Respublikasini yanada rivojlantirish boʻyicha Harakatlar strategiyasi toʻgʻrisida”gi PF-4947-son,

¹ Oʻzbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning Turkiy tilli davlatlar hamkorlik kengashi sammitidagi nutqi, 2021-yil 13-noyabr.

2019-yil 21-oktabrdagi “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”gi PF-5850-son Farmonlari, 2021-yil 19-maydagi “O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi PQ-5117-son, 2022-yil 6-iyuldagi “2022-2026 yillarda O‘zbekiston Respublikasining innovatsion rivojlanish strategiyasini amalga oshirish bo‘yicha tashkiliy chora-tadbirlar to‘g‘risida”gi PQ-307-son Qarorlari, O‘zbekiston Respublikasi Vazirlar Mahkamasining 2019-yil 12-dekabrda “Davlat tilini rivojlantirish departamenti to‘g‘risidagi Nizomni tasdiqlash haqida”gi 984-son Qarori hamda mazkur faoliyatga tegishli boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya ishi muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Mazkur tadqiqot respublika fan va texnologiyalari rivojlanishining “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma‘naviy-ma‘rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiqdir.

Muammoning o‘rganilganlik darajasi. Muloqot masalasi kishilik jamiyatining har qanday ko‘rinishida alohida ahamiyat kasb etadi. Chunki muloqot ijtimoiy borliq bo‘lgan insonning eng asosiy ehtiyojlaridan biri sanaladi. Insonlar o‘zaro muloqotni amalga oshirar ekan ana shu ehtiyojni qondirishga harakat qiladilar. Muloqot – lisoniy va nolisoniy belgilar tizimi orqali kommunikantlarning o‘zaro ta‘sirlashuvi, asosiy ijtimoiylashuv vositasidir. Shu sababli shaxslararo munosabatlar, muloqotni to‘g‘ri tashkil qilish masalasi doimo jamiyat a‘zolarining diqqat markazida turadi. Muloqot jarayonida yuzaga keladigan kommunikativ-pragmatik to‘siq muammosi pragmalingvistikaning obyekt sifatida maxsus tadqiq etilmagan bo‘lsa-da, qiyosiy tilshunoslik, sotsiolingvistika, psixolingvistika, lingvokulturologiya, tarjimashunoslik singari bir qator sohalarda bu masalaga munosabat bildirilgan.

Mazkur masala rus tilshunosligida muayyan darajada o‘rganilgan. R.R.Gelgardt, L.A.Kiseleva, B.Y.Gorodetskiy, I.V.Chernigova, Y.V.Sadovskaya, M.Mirianashvili, O.N.Yermakova, Y.A.Zemskaya, A.Y.Maslovalarning ishlarida bildirilgan fikrlar, amalga oshirilgan tahlillar mavzu bo‘yicha dastlabki ma‘lumotlar sifatida baholanishi mumkin². Shuningdek, Y.G.Polonnikova, Y.Komarova, D.D.Ivleva, Y.G.Doronina, N.I.Pushina, N.V.Maxankova, Y.A.Shirokix, N.B.Muxina, N.V.Matveyeva kabi rus

² Гельгардт Р.Р. Помехи в понимание речевых сообщений // Русский язык в школе, №3, 1968. – С. 3-9; Киселева Л.А. Вопросы теории речевого воздействия. – Ленинград: Издательство Ленинградского университета, 1978. – С. 135-136; Городецкий Б.Ю. К типологии коммуникативных неудач // Диалоговое взаимодействие и представление знаний. – Новосибирск, 1985. – С. 4, 64-80; Чернигова И.В. Нейтрализация коммуникативно-прагматических помех в тексте издательского предисловия к французским художественным произведениям XVI-XVII веков // Вестник Иркутского государственного лингвистического университета, №1, 2008. – С.42-45; Садовская Ю.В. Коммуникативные помехи в детской речи. Вестник ИГЛУ, 2010. – С.132-138; Мирианашвили М. Лингвопрагматика диалогической коммуникации: диссертация представленная на соискание академической степени доктора филологии (PhD). – Тбилиси, 2008. – 169 с.; Ермакова О.Н., Земская Е.А. К построению типологии коммуникативных неудач // Русский язык в его функционировании. Коммуникативно-прагматический аспект. – Москва: Наука, 1993; Маслова А.Ю. Введение в прагмалингвистику: учебное пособие. – Москва: Флинта, 2014. – 149 с.

tadqiqotchilari madaniyatlararo muloqotda kommunikativ muvaffaqiyatsizlik masalasi xususida so‘z yuritadilar³.

Masalaning ayrim jihatlari o‘zbek tilshunosligida amalga oshirilgan tadqiqotlarda ham o‘z ifodasini topgan. Xususan, M.Hakimov va M.Qurbonovalarning pragmatik masalalariga bag‘ishlangan monografiyalari diqqatga sazovor. Ularning tadqiqotlarida pragmatik to‘siq muammosi alohida fasl doirasida tadqiq etiladi⁴. B.Polvonova o‘z ilmiy maqolasida pragmatik to‘siq turlari va uning nutqdagi ko‘rinishlarini tadqiq etgan⁵. Sh.Usmanova hamda G.Rixsiyevlar tomonidan yaratilgan qo‘llanmada madaniyatlararo muloqotda muhim ahamiyat kasb etadigan madaniyatga moslashish, madaniyatlararo to‘siq va to‘qnashuvlar, madaniy va lisoniy shok hodisalari o‘rganilgan⁶. E.Ochilov tadqiqotida yaqin tillardan tarjima qilish masalasiga to‘xtalib o‘tadi⁷. Shuningdek, Berdak Yusuf tomonidan “Turkcha-o‘zbekcha “aldoqchi” so‘zlar lug‘ati” yaratilgan⁸.

Turk tilida amalga oshirilgan bir qator ishlarda ayni masala leksikologiya-leksikografiya-tarjimashunoslik nuqtayi nazaridan tekshirilgan bo‘lib, ular, asosan, “soxta ekvivalentlar”, “aldoqchi so‘zlar” singari nomlar bilan ataluvchi til birliklari tadqiqiga bag‘ishlangan. Tadqiqotlarda qardosh tillarni (turkiy tillar) qiyoslab o‘rganish asosiy maqsad qilingan, “soxta ekvivalentlar”ning muloqot va tarjima jarayonida turli muammolarni keltirib chiqarishiga e‘tibor qaratilgan. Bular orasida N.Mahmudov, X.Alkan, L.Amanova, V.S.Yelok, F.O‘zkan, E.Gul, A.Merhan kabi tilshunoslarning ishlari diqqatga sazovor⁹. Shuningdek, G.O‘g‘uz, G.Chalishir,

³ Полонникова Е. Г. Методический потенциал внутренней формы русских идиоматических единиц в процессе формирования социокультурной компетенции на занятиях по русскому языку как иностранному // Пересекая границы: межкультурная коммуникация в глобальном контексте. Сборник материалов I Международной научно-практической конференции 14-16 февраля 2018 г., – Москва. – С. 227-229; Ивлева Д.А., Доронина Е.Г. Коммуникативные неудачи в естественном межкультурном диалоге // Язык и культура, № 18, 2015. – С. 105-109; Комарова Е. Конфликтотенный дискурс в соотношении с коммуникативной неудачей, его особенности и типология Слова ў кантэксце часу: Дыскурсны анализ СМІ і медыярыторыка, – С. 167-172; Мухина Н.Б., Матвеева Н.В. Коммуникативные неудачи при реализации скрытой цели речевого действия англоязычного говорящего. Филологические науки. Вестник Вятского государственного университета, 2017. – С. 63-67.

⁴ Ҳақимов М. Ўзбек прагматингвистикаси асослари. – Тошкент: Академнашр, 2013. – Б. 124; Қурбонова М. Ўзбек болалари нутқининг прагматингвистик аспекти. – Тошкент: Адабиёт учқунлари, 2018. – Б. 44.

⁵ Polvonova B. Pragmatik to‘siqning nutqdagi ko‘rinishlari. Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti “O‘zbek mutafakkirlarining til nazariyasiga oid qarashlari” xalqaro ilmiy-nazariy anjuman materiallari, 2021-yil 15-mart. – B. 430-432.

⁶ Usmanova Sh., Rixsiyeva G. Madaniyatlararo muloqot: o‘quv qo‘llanma. – Toshkent: Toshkent davlat sharqshunoslik instituti, 2017. – 172 b.

⁷ Ochilov E. Tarjima nazariyasi va amaliyoti: o‘quv qo‘llanma. – Toshkent: Toshkent davlat sharqshunoslik instituti, 2012. – 124 b.

⁸ Yusuf B. Turkcha-o‘zbekcha “aldoqchi” so‘zlar lug‘ati. – Toshkent: Voris-nashriyot, 2009. – 647 b.

⁹ Adıgüzel Sedat. Azerbaycan Türkçesi ve Türkiye Türkçesi Arasında Aktarma Üzerine Bazı Problemler, AÜ Türkiyat Araştırmaları Enstitüsü Dergisi [TAED], sayı: 47, 2012. – S. 55-56; Alkan Hanife. Lehçeler Arası Aktarmalarda Yalancı Eş Değerler Sorunu (Türkiye Türkçesi-Özbek Türkçesi-Yeni Uygur Türkçesi Fiil Örneği), Turkish Studies, 7/4, 2012. – S. 671-688; Alkayış M. Fatih. Çağdaş Türk Şiveleri Arasında Aktarma Meseleleri (Yeni Uygur Türkçesi-Türkiye Türkçesi Örneği), Turkish Studies, 4/3, 2009. – S. 60-70; Amanova Lola. Türkiye Türkçesindeki Deyim ve Atasözlerin Özbek Türkçesine Aktarma Problemi, Türkiye Sosyal Araştırmalar Dergisi, 183 (183), 2014. – S. 167-177; Beşen Delice Tuna. Türkmen Türkçesinde Yalancı Eşdeğerler, Uluslararası Türkçe Edebiyat Kültür Eğitim Dergisi, 2/4, 2012. – S. 131-146; Çakmak Cihan. Türkmen Türkçesinde Görülen Yalancı Eş Değer Kelimeler, Dede Korkut, 3 (5), 2014. – S. 15-53; Direkci Bekir ve Gülmez Mevlüt. Güney Azerbaycan Türkçesi ve Türkiye Türkçesi Arasındaki Yalancı Eş Değerler, Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi, (32), 2012. – S. 133-154; Ergönenç Akbaba Dilek. Nogay Türkçesi ve Türkiye Türkçesi Arasındaki Yalancı Eş Değerler, Bilig, 42, 2007. – S. 151-176; Ersoy Feyzi. Çuvaş Türkçesi ve Türkiye Türkçesinde Yalancı Eş Değerler, Türkbilig, 2007/14, 2007. – S. 60-68; Özeren Mehmet. Salar Türkçesi ve Türkiye Türkçesi Arasındaki Yalancı Eşdeğer Sözcükler, Uluslararası Türkçe Edebiyat

A.Selchuk, B.Jangillarning tadqiqotlarida madaniyatlararo muloqot jarayonida yuzaga keladigan to‘siqlar tahlil etilgan¹⁰.

Ingliz tilida bajarilgan bir qator tadqiqotlarda masalaning ko‘proq sotsiolingvistik, lingvokulturologik jihatlariga e‘tibor qaratilib, kommunikativ to‘siqni keltirib chiqaruvchi sabab va omillarning rang-barang ekanligi ta’kidlanadi¹¹.

Tadqiqotning dissertatsiya bajarilayotgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Tadqiqot Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti ilmiy tadqiqot ishlarining 2021-2023 yillarga mo‘ljallangan “O‘zbek tilining amaliy masalalari” yo‘nalishi doirasida bajarilgan.

Tadqiqotning maqsadi o‘zbek va turk tillarida pragmatik to‘siqni yuzaga keltiruvchi omillarni aniqlash, o‘zbek-turk madaniyati bilan bog‘liq pragmatik to‘siq ko‘rinishlarining muloqotdagi o‘rnini belgilash, tillarni qiyosiy aspektda baholash asosida ularning umumiy va farqli jihatlarini ochib berishdan iborat.

Tadqiqotning vazifalari:

o‘zbek va turk tillarida pragmatik to‘siqni voqelantiruvchi lisoniy omillarni aniqlash;

o‘zbek va turk tillarida pragmatik to‘siqni yuzaga keltiruvchi nolisoniy omillarni belgilash;

o‘zbek va turk tillariga oid milliy-madaniy birliklarni ifodalashdagi pragmatik to‘siqlarni tahlil etish;

o‘zbek va turk tillarida paralingvistik vositalarni ifoda etishdagi pragmatik to‘siqlarning o‘rnini belgilash;

tarjima ishlarida pragmatik to‘siqning namoyon bo‘lish sabablarini o‘rganishdan iborat.

Tadqiqotning obykti sifatida o‘zbek va turk muloqot matnida qo‘llangan lisoniy vositalar va nolisoniy birliklar tanlangan, lingvopragmatik tahlillarda bevosita kuzatishda to‘plangan materiallar hamda badiiy adabiyotdan saralab olingan namunalarga tayanilgan.

Kültür Eğitim Dergisi, 3/2, 2014. – S. 111-127; Rüstemova Nadzhiie. Kırım Tatarcası ve Türkiye Türkçesinde Yalancı Eşdeğerler, (Yayımlanmamış Yüksek Lisans Tezi). – Isparta: Süleyman Demirel Üniversitesi Sosyal Bilimler Enstitüsü, 2014; Yelok Veli Savaş. Türkiye Türkçesinden Özbek Türkçesine Aktarma Meseleleri, Gazi Türkiyat, Güz 2014/15, – S. 67-86; Mahmudov Nizameddin. Ortak Kelimeler Ortak Anlamlar mı Demektir, A.Ü.Tömer Dil Dergisi, sayı: 17, 1994. – S. 15-19; Özkan Fatma. Bugünkü Türk Lehçelerindeki İletişimi Zorlaştıran Kelimeler, Uluslar Arası Türk Dil Kurultayı, TDK Yayınları, – Ankara, 1999; Gül E. Özbek Türkçesi-Türkiye Türkçesi Yalancı Eş Değerli Sözcükler. (Yayımlanmamış yüksek lisans tezi). Ondokuz Mayıs Üniversitesi. – Samsun, 2011; Merhan A. Türkçe ve Özbekçe Eşesli Sözcük Karşılaştırması. Atatürk Üniversitesi Türkiyat Araştırmaları Enstitüsü Dergisi, sayı: 47, 2012. – S. 1-16; Gedik Sadi, Uçar İsrail. “Bala Alişer” İsimli Eser Esasında Özbek Türkçesi ve Türkiye Türkçesi Arası “Yalancı Eş Değerlik” Üzerine Bir İnceleme. KSÜ Sosyal Bilimler Dergisi, cilt 12, sayı: 1, 2015. – S. 114-126.

¹⁰ Oğuz Gürsel Yaktıl. Kültürlerarası İletişimde Engeller. Kurgu Dergisi, sayı: 19, 2002. – S. 25-33; Selçuk Ayhan. Kültürlerarası İletişimi Engelleyen Bazı Faktörler. Sosyal Bilimler Enstitüsü Dergisi, 2003. – S. 319-324; Cangil B. Beden Dili ve Kültürlerarası İletişim. Hasan Ali Yücel Eğitim Fakültesi Dergisi, sayı: 2, 2004. – S. 69-78; Çalşır Gülsüm. Kültürlerarası İletişim ve Beden Dili. Kültürlerarası İletişim kitabında, Eğitim Yay., 2019. – S. 221-237.

¹¹ Fred C. Lunenburg. Communication: The Process, Barriers, And Improving Effectiveness. SCHOOLING VOLUME 1, NUMBER1, Sam Houston State University, 2010; Abrell R.. Preventing communication breakdowns. Reston, VA: National Association of Secondary School Principals, 2004; Blanka Frydrychova Klimova, Ilona Semradova. Barriers to communication. Procedia - Social and Behavioral Sciences 31, 2012. – P. 207-211; Andreea DOBRA and Alexandra-Valeria POPESCU. Barriers in Verbal Communication. Scientific Bulletin of “Politehnica” University of Timișoara Transactions on Modern languages, Vol. 7, No. 1-2, 2008.

Tadqiqotning predmetini o‘zbek-turk muloqotida yuzaga keladigan pragmatik to‘siq shakllari, ularni keltirib chiqaruvchi sabablar, kommunikativ muvaffaqiyatsizlikka sabab bo‘luvchi omillarning tahlili tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda tavsiflash, tasniflash, qiyoslash, diskursiv hamda kross-madaniyat tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi:

o‘zbek va turk tillarining o‘zaro yaqinligi muloqot subektlari uchun qulaylik tug‘dirish bilan birga, pragmatik to‘siqning asosi sifatida diskursiv faoliyat samarasizligiga sabab bo‘lishi dalillangan;

o‘zbek-turk muloqotida kommunikativ to‘siqni yuzaga keltiruvchi fonetik-grafik, leksik-semantik, morfologik, sintaktik-stilistik xarakterga ega lisoniy omillar, kommunikantlarning differensial, psixofiziologik holati hamda tashqi muhit bilan bog‘liq nolisoniy omillar aniqlanib, pragmatik to‘siqning adresat perseptiv faoliyatiga salbiy ta‘sir ko‘rsatishi isbotlangan;

o‘ziga xos milliy-madaniy birliklar, imo-ishoralar tizimining kontekstual vaziyatda muloqotning barbod bo‘lishi hamda madaniy shok holatiga sabab bo‘lishi asoslangan;

yaqin tillardan tarjimada asliyat matni orqali ifodalangan propozisiya tarjimonning asliyat tilini mukammal bilmasligi, soxta ekvivalentlarga chalg‘ishi, tarjimon tomonidan hosil qilingan okkazionalizmlar orqali noto‘g‘ri talqin qilinishi asoslangan.

Tadqiqotning amaliy natijalari quyidagilarni tashkil etadi:

o‘zbek va turk tillarining qarindoshligi va yaqinligi mazkur tillar vakillari o‘rtasidagi muloqotda pragmatik to‘siqning yuzaga kelishiga sabab bo‘luvchi eng asosiy omil ekani isbotlangan;

tadqiqot natijalari pragmalingsvistika, sotsiolingsvistika, lingvokulturologiya uchun muhim ilmiy-nazariy ma‘lumotlar berish bilan birga, ushbu sohalarda darslik, qo‘llanma va lug‘atlar tayyorlanishida manba bo‘lib xizmat qilishi dalillangan;

o‘zbek va turk tillarida shakli hamda talaffuzi o‘xshash yoki bir xil, biroq mazmunan farqlanuvchi lug‘aviy birliklar to‘planib, lug‘at shaklida nashr etilgan.

Tadqiqot natijalarining ishonchliligi muammoning aniq qo‘yilganligi, to‘plangan materiallar tahlili natijasida asosli ilmiy-amaliy xulosalar chiqarilganligi, nazariy fikr va xulosalar hayotiy misollar bilan dalillanganligi, olingan natijalar vakolatli tuzilmalar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Dissertatsiya natijalarining ilmiy ahamiyati pragmatik to‘siq nazariyasiga doir mavjud ilmiy qarashlarni yangi bilimlar bilan boyitishga xizmat qilishi; pragmalingsvistikada olib borilayotgan tadqiqot ishlariga, xususan, gapda ochiq ifodalangan axborot mazmunining to‘g‘ri anglanishini qiyinlashtiruvchi lingvistik va ekstralingvistik omillar, o‘zbek-turk muloqot madaniyati bilan bog‘liq pragmatik to‘siq turlarini aniqlashda nazariy asos vazifasini o‘tashi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati nutq madaniyati, stilistika, antroposentrik tilshunoslikka oid darslik, o‘quv qo‘llanma, uslubiy ko‘rsatmalar tayyorlash; filologik yo‘nalishlarda ma‘ruza va seminar mashg‘ulotlarini tashkil qilish, pragmalingsvistika bo‘yicha o‘quv lug‘atlarini tuzishda foydalanish

mumkinligi, tarjima ishlarida turli pragmatik to‘siqlarni bartaraf etishda ko‘mak berishi bilan belgilanadi.

Tadqiqot natijalarining joriy qilinishi. O‘zbek-turk muloqot madaniyatida pragmatik to‘siqning ifodalanishi doirasida tayyorlangan tadqiqot natijalari asosida:

“Kommunikativ to‘siq lingvopragmatik muammo sifatida” mavzusidagi maqola matnidan “Ko‘zi ojiz shaxslar uchun kompyuter texnikasidan foydalanish, matnlarni o‘qish va yozish imkonini beruvchi o‘zbek tiliga asoslangan gapiruvchi dasturiy ta‘minot va ovoz sintezatorini ishlab chiqish” davlat amaliy granti loyihasida lingvistik ta‘minot va audioma‘lumotlar bazasini shakllantirishda foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2023-yil 15-iyundagi 01/10-1194-son ma‘lumotnomasi). Natijada, o‘zbek tilidagi nutqni tushunish, matn mazmuniy idrokini ta‘minlash bilan bog‘liq muammolarga amaliy echim topishda manba bo‘lib xizmat qilgan;

o‘zbek va turk tillarining mushtarak va farqli jihatlari, madaniy birliklarni ifoda etishdagi o‘ziga xosliklar, tarjima ishlarida pragmatik to‘siq masalalariga bo‘yicha keltirilgan misollardan 2021-2023 yillarda bajarilgan PZ-2020042022. “Turkiy tillarning lingvodidaktik elektron platformasini yaratish” mavzusidagi amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2023-yil 15-iyundagi 01/10-1195-son ma‘lumotnomasi). Natijada, loyihaning uchinchi bosqichidagi rejalar ijrosini ta‘minlashga xizmat qilgan;

o‘zbek-turk muloqot madaniyatida pragmatik to‘siqqa sabab bo‘ladigan lisoniy omillar, tillarning o‘ziga xos xususiyatlari, til o‘qitishdagi muammolar bilan bog‘liq qarash hamda misollardan Davlat ilmiy-texnik dasturlari doirasidagi 2020–2022-yillarda amalga oshirilgan AM-FZ-201908172 raqamli “O‘zbek tilining ta‘limiy korpusini yaratish” nomli amaliy grant loyihasida foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2023-yil 15-iyundagi 01/10-1196-son ma‘lumotnomasi). Natijada, korpus matni lingvodidaktik misollar bilan boyitilgan;

samarali muloqot, o‘zaro muloqotda yuzaga keladigan to‘siqlar haqidagi ma‘lumotlardan O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston” telekanalining “Assalom, O‘zbekiston!” ko‘rsatuvi ssenariysini yozishda foydalanilgan (O‘zbekiston milliy teleradiokompaniyasi “O‘zbekiston” teleradiokanalining 2023-yil 15-iyundagi 01-06-961-son ma‘lumotnomasi). Natijada, ushbu eshittirish mazmuni ilmiy dalillar bilan boyitilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 2 ta respublika darajasidagi hamda 2 ta xalqaro darajadagi anjumanlarda muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e‘lon qilinganligi. Dissertatsiya mavzusi doirasida 12 ta ilmiy ish nashr etilgan. O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan tavsiya etilgan ilmiy nashrlarda 6 ta maqola, ulardan 5 tasi respublika jurnallarida va 1 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, 3 ta asosiy bob, xulosa, foydalanilgan adabiyotlar ro‘yxati va ilovalardan iborat bo‘lib, umumiy hajmi 132 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi asoslangan, tadqiqotning maqsadi va vazifalari, obyekt va predmetlari tavsiflangan, respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilgan, tadqiqotning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarini amaliyotga joriy qilish, nashr etilgan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi **“Pragmatik to'siq muammosining nazariy asoslari”** deb nomlangan. Bobning **“Tilshunoslikda pragmatik to'siq tushunchasi”** nomli birinchi paragrafida pragmatik to'siq tushunchasi antroposentrik tilshunoslikning asosiy yo'nalishlaridan biri bo'lgan pragmatolingvistikaning diqqatga sazovor muammolaridan biri sifatida tavsiflangan. Samarali muloqotning amalga oshishiga **“xalaqit”** qiluvchi pragmatik to'siqlarning turli ko'rinishlari mavjud ekanligi ta'kidlanib, ularning kontekstual vaziyatda nutq yaratish yoki uni idrok etish bilan bog'liq holda yuzaga kelishiga e'tibor qaratilgan. Xalqlararo va millatlararo globallashuv, integratsiyalashuv jarayonlarida turli milliy-madaniy belgilarga ega til vakillarining samarali muloqotini ta'minlashda pragmatik to'siq muammosining har tomonlama tadqiq etilishi muhimligiga urg'u berilgan.

Birinchi bobning **“Pragmatik to'siq haqidagi nazariy qarashlar tahlili”** nomli ikkinchi paragrafida rus, ingliz, turk va o'zbek tilshunosligida pragmatik to'siq muammosiga bag'ishlangan, shuningdek, masalaning ayrim jihatlarini xususida so'z yuritilgan tadqiqotlarda ilgari surilgan qarashlar keltirilib, ularga munosabat bildirilgan.

Xususan, R.R.Gelgardt, I.V.Chernigovalar o'z tadqiqotlarida badiiy asarlar mutolaa etish bilan bog'liq to'siqlarning muloqot samaradorligiga putur yetkazishini ta'kidlaydilar. I.V.Chernigova nashriyotlar tomonidan taqdim etiladigan so'zboshi matnlari asar mazmunining kitobxon tomonidan idrok etilishiga ko'maklashishini qayd etadi.

O.P.Yermakova va Y.A.Zemskaya kommunikativ muvaffaqiyatsizlikning uch shaklini ajratib ko'rsatadilar: 1) til qurilishi asosida yuzaga keladigan kommunikativ muvaffaqiyatsizlik 2) muloqot ishtirokchilari o'rtasidagi farq tufayli yuzaga keladigan kommunikativ muvaffaqiyatsizlik 3) pragmatik omillar sababli yuzaga keladigan kommunikativ muvaffaqiyatsizlik.

Y.V.Sadovskaya bolalar nutqi bilan bog'liq holda yuzaga keladigan pragmatik to'siqlar haqida so'z yuritadi. Olimaning ta'kidlashicha, bolalar nutqiga xos kommunikativ to'siq ularning nutqiy qobiliyati kattalarnikiga nisbatan yetarli darajada rivojlanmaganligi bilan bog'liq.

L.A.Kiseleva pragmatik to'siqning nolisoniy hamda lisoniy asosdagi ko'rinishlari mavjudligini ta'kidlab, lisoniy to'siqning o'zini ikkiga ajratadi:

1. Ifodaning hosil bo'lishi bilan bog'liq to'siqlar. Bunga ko'ra, haddan tashqari tez va g'ayriodatiy talaffuz qilish hamda yozma nutqning o'qib bo'lmaslik darajada suvashganligi pragmatik to'siq sifatida matn mazmunini anglashni qiyinlashtiradi.

2. Ifoda formasi bilan bog'liq to'siqlar. Bu guruhdagi pragmatik to'siqlar ham tasnif qilinadi: a) me'yorsiz talaffuz; b) me'yorsiz so'z qo'llash (so'zlarni o'z

ma'nosiga nomuvofiq qo'llash); d) grammatik forma va sintaktik qurilmalarning me'yorsiz qo'llanishi ham pragmatik to'siqni yuzaga keltiradi¹².

N.B.Muxina hamda N.V.Matveyevalar pardalab uzatilayotgan axborotning yashirin mazmuni adresat tomonidan anglanmasligi pragmatik muvaffaqiyatsizlikka sabab bo'lishini qayd etadilar.

O'zbek tilshunosligida pragmatik to'siq masalasiga dastlab M.Hakimov munosabat bildirdi. M.Hakimov pragmatik to'siqni uslubiy vosita sifatida tekshirar ekan, uning me'yorsiz talaffuz, nome'yoriy so'z qo'llash, grammatik shakl va qurilmalarning me'yorsiz bog'lanishi, funksional uslubning me'yorsiz qo'llanilishi natijasida yuzaga kelishini qayd etadi¹³.

Kommunikativ-pragmatik to'siqning yuzaga kelishida muloqot ishtirokchilarining yosh jihati bilan bog'liq nazariy qarashlar M.Qurbonova tomonidan amalga oshirilgan lingvopragmatik tadqiqotda o'z ifodasini topgan. Tadqiqotda bolalar nutqida pragmatik to'siqning paydo bo'lishi va ular tomonidan o'zgalar nutqining pragmatik to'siq sifatida qabul qilinishi bilan bog'liq muammolar yoritiladi¹⁴.

Turli madaniyat vakillari bilan muloqot jarayonida yuzaga chiqadigan va o'zaro munosabatlar samaradorligini pasaytiradigan qiyinchiliklar va murakkabliklar to'siqlar deb nomlanadi. Sh.Usmanova hamda G.Rixsiyevalar madaniyatlararo muloqotda muhim ahamiyat kasb etadigan madaniyatga moslashish, madaniyatlararo to'siq va to'qnashuvlar, madaniy va lisoniy shok hodisalarini tadqiq etadilar¹⁵.

Pragmatik to'siq masalasi tarjimashunoslik sohasining ham o'rganish obyekti hisoblanadi. E.Ochilov yaqin tillardan tarjima masalasiga to'xtalar ekan, yuzaga kelayotgan muammolarni sohaning yetarli darajada rivojlanmagani, asosiy qoida va tamoyillarining ishlab chiqilmagani, sohaning nazoratdan chetda qolgani bilan bog'laydi. Yaqin tillardan tarjimadagi muammolar masalasiga to'xtalar ekan, taniqli tarjimashunos Z.Isomiddinovning "Yaqin tillardan tarjima qilishda "soxta ekvivalentlar"ning tarjimonga pand berish hollari aslida mutarjimning original tilini yetarli darajada bilmasligi tufayli kelib chiqadi" degan ta'birini qo'llab-quvvatlaydi¹⁶.

Ayhan Selchuk "Madaniyatlararo muloqotga to'sqinlik qiluvchi omillar" nomli maqolasida ta'kidlaganidek, umuman, ikki yoki undan ortiq kommunikant o'rtasida muloqotning samarali amalga oshishi uchun birinchi shart ularning ayni tilda so'zlashishlaridir¹⁷. Biroq mazkur kishilarning bilim doirasi, ma'lumoti, yoshi, kasbi, jinsi va, ayniqsa, ular yetishib chiqqan madaniy muhitning ayni yoki farqli ekanligi muloqotda o'zining ijobiy yoki salbiy ifodasini topadi. Xususan, kommunikantlar muloqotga kirishayotgan umumiy til xorijiy til bo'lsa, muloqot har doim ham samarali amalga oshavermaydi.

¹² Qarang: Xakimov M. Ўзбек прагмалингвистикаси асослари. – Тошкент: Академнашр, 2013. – Б. 127.

¹³ Xakimov M. Ko'rsatilgan monografiya. – Б. 133.

¹⁴ Курбонова М. Ўзбек болалари нутқининг прагмалингвистик аспекти. – Тошкент: Адабиёт учқунлари, 2018. – Б. 42-54.

¹⁵ Usmanova Sh., Rixsiyeva G. Madaniyatlararo muloqot: o'quv qo'llanma. – Toshkent: Toshkent davlat sharqshunoslik instituti, 2017. – 172 b.

¹⁶ Ochilov E. Tarjima nazariyasi va amaliyoti: o'quv qo'llanma. – Toshkent: Toshkent davlat sharqshunoslik instituti, 2012. – B. 51-54.

¹⁷ Selçuk Ayhan. Kültürlerarası İletişimi Engelleyen Bazı Faktörler. Sosyal Bilimler Enstitüsü Dergisi, 2003. – S. 319-320.

Gulsum Chalishir bir qator paralingvistik vositalarning turli xalq va elatlarda farqli ma'no ifodalashini, madaniyatlararo muloqotda spetsifik mazmunga ega paralingvistik vositalarni bilishning muhim ekanini ta'kidlab o'tadi. Misol uchun, barmoq uchlarini tepaga qaratib birlashtirish turk madaniyatida biror bir narsani, holatni "ma'qul ko'rish, yoqtirish" hisoblansa, arab madaniyatida bu harakat "sabr qil" degan ma'noni anglatadi; Qibris turklari bu harakatni "hali ko'rsan" ma'nosida qo'llasalar, Italiyada bu "so'kish"ni ifodalaydi¹⁸.

Birinchi bobning "Nutqda pragmatik to'siqning yuzaga kelishi: kommunikativ muvaffaqiyatsizlik" nomli uchinchi paragrafida muloqotning verbal, noverbal, paraverbal, virtual shakllari xususida to'xtalib o'tilgan. Pragmatik to'siq muayyan nutq sharoiti va vaziyatida so'zlovchi va tinglovchi o'rtasidagi kommunikativ munosabat asnosida yuzaga keladi. Demak u, bir tomondan, so'zlovchining tildan nome'yoriy foydalanishi oqibati bo'lsa, ikkinchi tomondan, tinglovchining nazarda tutilayotgan ifoda mazmunini butunlay yoki qisman anglamasligi, noto'g'ri tushinishi natijasi hisoblanadi.

Kommunikantlar o'rtasidagi muloqot, umuman olganda, verbal yoki noverbal shaklda amalga oshadi. Shundan kelib chiqib, tadqiqotda kommunikativ muvaffaqiyatsizlikni yuzaga keltiruvchi pragmatik to'siqlar lingvistik va ekstralingvistik to'siqlarga ajratib olingan. Bob so'ngida pragmatik to'siqlarning umumlashtirilgan tasnifi amalga oshirilgan.

Dissertatsiyaning ikkinchi bobi "**O'zbek va turk tillarida pragmatik to'siqni yuzaga keltiruvchi omillar**" deb nomlangan. O'zbek-turk muloqotiga xos pragmatik to'siq ko'rinishlari yuqoridagi tasnif asosida ko'rsatilgan.

Bobning "Lisoniy omillar" deb nomlangan birinchi paragrafi "Fonetik va grafik omillar", "Morfologik omillar", "Leksik omillar", "Sintaktik va stilistik omillar" nomli tarkibiy qismlardan iborat. Mazkur faslda aksariyat kishilar o'rtasida keng tarqalgan turk tilining osonligi va alohida o'rganishga ehtiyoj yo'qligi bilan bog'liq stereotipik tarzda fikrlarga tillarning yaqinligidan kelib chiqadigan pragmatik to'siq zid qo'yilgan. Bugungi kunda o'zbek va turk tillariga alohida, mustaqil tillar sifatida qaralishi kerakligi ta'kidlanib, fikrlar misollar bilan dalillangan.

O'zbek va turk tillari fonetik-grafik jihatdan bir qator o'ziga xosliklarga ega. Yuqorida ta'kidlanganidek, tillar o'rtasidagi farqlar diskursiv faoliyatda pragmatik to'siqning asosi bo'lib xizmat qiladi. Turk tili vokalizmida qattiq (a, ı, o, u) va yumshoq (e, i, ö, ü) unlilar o'zaro farqlanadi va har bir unli o'z juftiga/oppozitsiyasiga ega: a-e, ı-i, o-ö, u-ü. Shundan kelib chiqib, turk tilida tovushlar uyg'unligi (singarmonizm) hodisasi amal qiladi. Qattiq unlini ham, yumshoq unlini ham ayni harf bilan ifodalab o'rgangan o'zbek tili vakili yozma turk tilini o'zlashtirishda va qo'llashda birmuncha qiyinchiliklarga duch keladi. Masalan, "**Sınırlarımız** askerlerimiz tarafından korunuyor" (Chegaramiz askarlarımız tomonidan qo'riqlanmoqda) jumlasini "**Sinirlerimiz** askerlerimiz tarafından korunuyor" (Asablarimiz askarlarımız tomonidan qo'riqlanmoqda) shaklida qo'llash gap mazmunining o'zgarishiga/buzilishiga olib keladi.

¹⁸ Çalıřır Gülsüm. Kültürlerarası İletişim ve Beden Dili. Kültürlerarası İletişim kitabında, Eğitim Yay., 2019. – S. 230.

Turk tilida bir tovush bir grafik belgi (harf) bilan beriladi. O‘zbek tili alifbosidagi singari ch, sh, ng harf birikmalari mavjud emas. Shuningdek, turk tilida chuqur til orqa tovushi (x) va bo‘g‘iz tovushi (h) farqlanmaydi. Barcha o‘rinlarda bo‘g‘iz tovushi (h) qo‘llaniladi. Bu holatlar ham diskursda o‘ziga xos muammolarni keltirib chiqaradi. Ayniqsa, turk tilini o‘rganayotgan talabalar o‘rtasida bunday holatlar tez-tez kuzatiladi: “**Ç**ocuk **t**axtaya yazıyor” ya’ni “**Ç**ocuk **t**ahmaya yazıyor” (Bola doskaga yozyapti).

O‘zbek-turk muloqot madaniyatida pragmatik to‘siqlarning yuzaga kelishi bir qator morfemik-morfologik omillarga ham bog‘liq. O‘zbek tilida o‘rin-joy otlari va nomlariga qo‘shilib keladigan -lik qo‘shimchasi muayyan joy-makonga mansublikni bildiradi: farg‘onalik, angliyalik, indoneziyalik va hokazo. Qo‘shimchani turk tilidagi muqobili -li⁴ (-lik emas). Aksariyat hollarda mazkur morfema o‘zbek kommunikant tomonidan (ona tili ta’sirida) yanglish qo‘llanganiga guvoh bo‘lamiz. Masalan, “**Türkiyelik** (aslida **Türkiyeli**) sporcular geldi.”

Ba’zan esa buning aksi kuzatiladi:

“Uy egasi bu so‘zimdanda o‘pkalandi:

- **Istanbuliman**, deysiz-da dengizni tanimaysiz”¹⁹.

Yuqoridagi misoldagi so‘zning to‘g‘ri imlosi “Istanbullikman” bo‘lib, “Istanbuliman” orqali “Istanbulga egaman” degan mazmun kelib chiqadi.

Gapda o‘z/bosh ma’nosini yo‘qotib, o‘zi birikib kelayotgan ravishdosh shaklidagi yetakchi fe’l mazmuniga qo‘shimcha ma’no yuklaydigan fe’llar ko‘makchi fe’llar hisoblanadi. O‘zbek tilida bu vazifani bajaradigan o‘ttizga yaqin fe’l (boshlamoq, chiqmoq, tushmoq, yubormoq, yotmoq, turmoq, ko‘rmoq, ketmoq, kelmoq, olmoq, bermoq, tashlamoq, o‘tirmoq, yurmoq, bormoq, qolmoq, qaramoq, boqmoq, solmoq, bo‘lmoq va boshq.) mavjud. Turk tilida esa *durmak*, *kalmak*, *bilmek*, *vermek*, *yazmak*, *gelmek* fe’llarigina ayni vazifani bajaradi. Ko‘p hollarda o‘zbek tili vakili ko‘makchi fe’llarning qo‘llanilishida xatoga yo‘l qo‘yadi. Ya’ni turk tilida ham xuddi o‘zbek tilidagi singari har ikki fe’lni qo‘llayveradi. Masalan, “*Tashvishlanmang, sizning ishingizni ko‘rib chiqamiz*” jumlasini “*Merak etmeyin, sizin işinizi görüp çıkacağız*” tarzida turk tilida qo‘llash gap mazmunini butunlay o‘zgartirib yuboradi, ya’ni gap “*Tashvishlanmang, sizni tinchitib, keyin chiqamiz*” degan mazmun kasb etadi. Aslida jumlaning turk tilida “*Endişelenmeyin, sizin meselenize bakacağız*” shaklida ifodalash maqsadga muvofiqdir. Tarjimada ko‘makchi fe’lni (chiqmoq) qo‘llamaslik/o‘girmaslik lozim. Yoki “*Men uni og‘ziga mahkam desam, hamma gapni aytib o‘tiribdi*” jumlasini dabdurustdan turk tiliga tarjima qilish qiyin. Turk tilining sintaktik me’yoriga putur yetishi bois jumlaning sintaktik qolipidan, jumladagi ko‘makchi fe’lli qurilmadan aynan foydalanib bo‘lmaydi. Uni turk tiliga xos shaklda “*Yahu adamın ağzı sıkı sandık ama, gitti her şeyi anlattı*” deb o‘g‘irish maqsadga muvofiq bo‘ladi.

Ayrim leksik birliklarning shakliy o‘xshashligi yoki bir xilligi (soxta ekvivalentlar) ularning ma’nolari ham bir ekanligini anglatmaydi. Ba’zan bunday birliklar kommunikantlarni chalg‘itishi mumkin. Masalan, “*Tanımtı Müfettişler Müfettişi’ni. Geçen gelişinde vilâyete girerken görmüş, kalıbına kıyafetine hayran*

¹⁹ Несин Азиз. Хуштак афандим: ҳажвий ҳикоялар. – Тошкент: Ўзбекистон, 2015. – Б. 188.

olmuş, İstanbul'da, Boğaz'daki bir otelde tutuklandığını, suç yerine yollanacağını okuduğu zaman da başından aşağı kaynar sular dökülmüştü âdeta”²⁰ jumlasining “Taftishchilar taftishchisini tanigan edi. O‘tgan gal **viloyatga** kelganida ko‘rgan, soxt-sumbatiga qoyil qolgan, Istanbulda, Bo‘g‘ozdagi bir otelda qo‘lga olinganini, jinoyat joyiga jo‘natilishini o‘qigan zahoti boshidan sovuq suv quyilganday bo‘lgandi”²¹ tarzida o‘g‘irilishida shunday holat kuzatiladi. Bu o‘rinda turk tilidagi matnda kelgan “vilâyet” so‘zi “viloyat”ni emas, “hokimlik”, “hokimiyat binosi”ni anglatmoqda.

Pragmatik to‘siqqa asos bo‘ladigan yana bir birlik argolardir. Masalan, turk tilidagi “armut” so‘zini olaylik. Armut “nok” degani. So‘zning argo ma‘nosi “ahmoq, befahm, anqov”dir. Ushbu ma‘no o‘zbek tilidagi “qovun” so‘zining ma‘nolaridan biriga teng keladi: “Bugün bana Armut diyen adam, gücünüze gitmesin beyefendi, yarın size Hıyar Ağa der...”²² – Bugun meni “Qovun” degan odam, xafa bo‘lmang-ku janob, ertaga sizni “To‘nka og‘a” deb ataydi (tarjima bizniki – Atamuradov Sh.R.). Gapdagi “armut” va “hıyar” so‘zlari muloqot yoki tarjima jarayonida ifodalanayotgan fikrning idrok etilishiga to‘sqinlik qiladi. Chunki ushbu so‘zlarning (armut, hıyar) o‘zbek tilidagi muqobillari (nok, sabzi) ular anglatgan argo ma‘nolarda (“ahmoq, anqov” va “dag‘al, qo‘rs) qo‘llanilmaydi. Mazkur ma‘nolarni o‘zbek tilida “qovun” va “to‘nka” so‘zlari orqali ifodalash mumkin.

O‘zbek va turk muloqot madaniyatida shaklan bir xil, ammo ma‘nosiga ko‘ra farqlanuvchi frazemalar ham pragmatik to‘siqni yuzaga keltiradi. Masalan, “Bu limonata **canima deđdi**” degan gapni o‘zbek tilida so‘zlashuvchi kommunikant “Bu limonad **jonimga tegdi**” mazmunida tushunadi. Aslida esa ushbu gap “Bu limonad menga ma‘qul bo‘ldi” degan ma‘noni anglatadi.

O‘zbek va turk tillarining sintaktik qurilishi, sintaktik qoliplar muayyan o‘rinlarda farqlanadi. Bir tilga oid sintaktik birlikni ikkinchi tilga so‘zma-so‘z, qolipma-qolip o‘girib ifodalash pragmatik to‘siqni yuzaga keltiradi. Masalan, “Bu sulloh, balki, rahbarlarimizning odamidir. Tosh otib aybdor bo‘lib chiqsak, nima bo‘ladi? Yoki tepamizdagilar bizni sinayotganmikan? Nimamga ham kerak? Bola-chaqali odam bo‘lsam!”²³ matnida “**Nimamga ham kerak?**” jumlasini turkcha “**Neme lazım?**”ning aynan o‘g‘irmasidir. Ko‘rinib turganidek, “Nimamga ham kerak?” gapi sintaktik-uslubiy jihatdan noto‘g‘ri shakllangan. Mazkur gapni “Menga nimaga kerak?” yoki “Shu menga kerakmi?” shaklida o‘zbekchalashtirish lozim.

Ikkinchi bobning ikkinchi paragrafi “Nolisoniy omillar” deb nomlangan va “Kommunikantlarning differensial xususiyatlari bilan bog‘liq omillar”, “Kommunikantlarning psixofiziologik holati bilan bog‘liq omillar”, “Tashqi omillar” nomli ichki fasllarni o‘z ichiga oladi. Mazkur bobda o‘zbek va turk tilida so‘zlashuvchilarning kommunikativ faoliyatida nolisoniy belgilarning pragmatik to‘siqni hosil qilishiga doir qarashlar ilgari surilgan. Masalan, turklarda kichiklar kattalarning qo‘lini o‘pib, peshonasiga tekkizish orqali o‘z hurmatlarini bajo

²⁰ Kemal Orhan. Müfettişler Müfettişi – Üçkâğıtçı: roman. – İstanbul: Everest Yay., 2007. – S. 39.

²¹ Камол Ўрхон. Фирибгар: роман. Турк тилидан Бобохон Мухаммад Шариф таржимаси. – Тошкент: Янги асп авлоди, 2021. – Б. 72.

²² Aktunç Hulki. Büyük Argo Sözlüğü. – İstanbul: Yapı Kredi Yayınları, 2002. – S. 43.

²³ Камол Ўрхон. Ko‘rsatilgan roman. – Б. 8.

keltiradilar. Bunday xatti-harakat o‘zbek millatiga mansub kishi tomonidan bajarilsa, madaniy shok holati yuzaga keladi.

Bobda noverbal vositalarni tadqiq etish madaniyatlararo muloqotda yuzaga chiqadigan to‘qnashuvlar, kommunikativ xatolarning oldini olishi, madaniy shok holatini bartaraf etib, kommunikatsiyaning muvaffaqiyatli va samarali bo‘lishini ta’minlashi ta’kidlangan.

Masalan, o‘zbek kinesika tizimida “Bu yoqqa kel” degan ma’no adresantning bir qo‘lini oldinga uzatgan holda kaftini yuqoriga ochib bosh barmoqdan tashqari to‘rt barmoqni yoki ko‘rsatgich barmoqni o‘zi tomon bir necha marta harakatlantirish orqali ifodalanadi. Dunyoning aksariyat xalqlari chaqirish harakatini ana shu kinetik belgi orqali amalga oshiradi. Turklar esa qo‘lni oldinga uzatib, pastga qaragan kaftini bir necha marta quyiga harakatlantirish orqali suhbatdoshini yoniga chorlaydi. O‘zbeklarda bunday harakat biror kishi yoki obyektini to‘xtatish uchun amalga oshiriladi.

Ma’lumki, oz miqdordagi narsa yoki kishilar sanalganda qo‘l barmoqlaridan foydalaniladi. O‘zbeklar bosh barmoqdan boshlab, barmoqlarni ketma-ket musht holatiga keltirish orqali, so‘ngra yana bosh barmoqdan boshlab, ularni ketma-ket ochib chiqish orqali sanoqni amalga oshiradilar. Turklar ham qo‘lda sanashni bosh barmoqdan boshlaydi, biroq avvaliga barmoqlar musht holatidan ochib chiqiladi, so‘ng esa jimjiloq barmoq orqali ketma-ketlikda yumib chiqiladi.

O‘zbeklar “Nima gap?”, “Nima bo‘ldi?” degan savolni noverbal shaklda adresatga yo‘naltirar ekan, boshi va qoshlarini biroz yuqoriga ko‘tarib, yuzida so‘roq ifodasini hosil qiladilar. Turklar ayni mazmuni boshni o‘ngga va chapga tez harakatlantirish orqali ya’ni o‘zbeklardagi inkor ifodalovchi bosh harakatini tez bajarish, ayni paytda, ko‘zini qisish orqali ifodalaydilar. Shuningdek, kontekstdan kelib chiqib, turklar bu harakat orqali “Xo‘sh?”, “Qalaysan?”, “Bu kim?”, “Nima qilib yuribsang?” singari o‘nlab ma’nolarni ham ifodalashi mumkin.

Adresantning past ovozda so‘zlashi, g‘uldurab gapirishi, ifodali bayon etish qoidalarini buzishi, biror moddiy jismning og‘iz bo‘shligi va til sohasiga ta’siri tufayli tushunarsiz ovoz chiqarishi, uyqusirashi, biror narsaga chalg‘ishi, e’tiborsizligi, miya faoliyatining buzilishi bilan bog‘liq afaziya holatining yuzaga kelishi kabilar ham kommunikativ faoliyatga putur yetkazadi. “Choliqushi” romani asliyatiga tegishli *“Bunlari yemek de bir sanattir, Kâmran. Hem bu sanati acizâne ben keşfettim. Bak, mesela sen şu sarıyı kırmızıdan evvel yemekte bir zarar görmezsin, değil mi? Halbuki ne yazık! Çünkü kırmızı; hem fazla tatlıdır, hem biraz nanelidir. Onu evvela yersem sanırım o nazik lezzetine, o şairane kokusuna yazık olur. Ah, canım şekerler...”*²⁴ matnining o‘zbek tiliga tarjimasida shunday holat kuzatiladi. Asliyatda qizil rangdagi konfetlarning mazaliroq hamda yalpizli ekani ta’kidlanadi. Qizilini sarig‘idan avval yeb qo‘yish Faridaga qizilining xush ta’mi va shoirona bo‘yini uvol qilishdek tuyuladi. Parchaning *“Bularni yeyish ham bir san’at, Komron. Tag‘in bu san’atni kamina ojizalari kashf etdi. Qara, masalan, mana shu sarig‘ini qizilidan oldin yesang, hech qanday zarar ko‘rmaysan, shunday emasmi? Lekin, ming afsus! Chunki qizili ham juda shirin, innaykeyin, bir oz nordon ham.*

²⁴ Güntekin Reşat Nuri. Çalıkuşu. – İstanbul: İnkılap Kitabevi Baskı Tesisleri. – S. 67-68.

Buni avval yesang, sarig'ining nozik lazzatiga, shoirona bo'yiga jabr bo'ladi. Oh, jonim konfetlar!"²⁵ tarzidagi tarjimasida esa qizil konfetning "juda shirin" va "nordon"ligi sariq konfetning nozik lazzati va shoirona bo'yiga jabr keltirishi uqtiriladi. Bu o'rinda tarjimon "sanırım" so'ziga chalg'ib, uni "sariq" deb qabul qiladi, natijada, asliyatda keltirilgan mazmun to'g'ri ifodalanmay qoladi.

O'zbek va turk kommunikantlar muloqotining samarali kechishida tashqi omillar muhim o'rin tutadi. Garcha tashqi omillar har qanday muloqot shakliga salbiy ta'sir ko'rsatsa-da, kommunikantlarning farqli til va madaniy belgilarga ega ekanligi vaziyatni yanada chigallashtiradi. Muloqot uchun mos bo'lmagan makon va zamon, noqulay ob-havo sharoiti (yomg'ir, bo'ron, shamol), muloqot vositalarining (telefon, internet, faks, mikrofon) nosozligi kabilar muloqot mazmunini xiralashtiruvchi tashqi omillardir.

Dissertatsiyaning uchinchi bobi **"O'zbek-turk madaniyati bilan bog'liq pragmatik to'siq ko'rinishlari"** deb nomlangan. Bobning "O'zbek va turk tillariga xos milliy-madaniy birliklarni ifoda etishdagi pragmatik to'siq" nomli birinchi paragrafida keyingi yillarda tilshunoslar va sotsial psixologlarning xalqlar muomala madaniyatini, unda ishlatiladigan ishoralar, milliy holatlarni, urf-odat va adab normalarini o'rganishga e'tibor qaratayotgani ta'kidlangan. O'zbek va turk xalqlarining turli madaniy birliklarni ifodalashdagi o'ziga xos jihatlari kommunikativ faoliyatda pragmatik to'siqni yuzaga keltirishdagi asosiy omil ekani misollar bilan dalillangan. Jumladan, o'zbek madaniyatida "choy"ning alohida o'rni bor. O'zbeklar choyni eng ko'p iste'mol qiladigan millatlar qatoriga kiradi. Turk madaniyatida ham choyni o'rni bo'lakcha: turklar choysiz kundalik hayotlarini tasavvur ham qila olmaydilar. Choy bilan bog'liq urf-odatlar o'zbeklarda ham, turklarda ham birday ahamiyat kasb etishiga qaramay, ular bilan bog'liq ayrim tafovutlar kuzatiladi. Masalan, o'zbeklar "Choyingni ichdingmi?", "Yuring, sizga choy beraman", "Choy tayyormi?" kabi ifodalar orqali faqat choyni nazarda tutmaydilar. Bunda choy bilan birga yemak yeyish ham ifodalanadi. Turklarda esa choy tushunchasi orqali aynan choy nazarda tutiladi:

"Salomga alik olgan "Tuya":

- Bu yoqqa kelsangchi, Mistiq afandi, - dedi. – Choy ichaylik!

Tekin desa o'zini tomdan tashlaydigan Kal Mistiq tekin choy ichish fursatini boy bermaslik uchun darhol yaqin keldi.

- Assalomu alaykum.

*Vaalaykum assalom. Marhamat. – Qahvachi! Bitta choy keltir!"*²⁶

Yoki turklar kundalik munosabatlarda sevgilisi yoki yaqini bo'lmagan kishilarga, hatto begonalarga ham "canım" deb murojaat qilishlari mumkin: "Yok canım!", "Tabii canım", "Hadi canım sen de!", "Olur mu canım?!", "Bak canım" va hokazo. Hatto turk erkaklari o'rtasida ham bunday nutqiy birliklardan foydalanish odatiy hol sanaladi. Sababi, turklar bunday ifodalar orqali intim ma'noni ifodalamaydilar. Bu turklarning bir-biriga, boshqalarga yaqin munosabatini

²⁵ Гунтекин Рашод Нури. Чоликуши. Туркчадан Мирзакалон Исмоилий таржимаси. – Тошкент: Янги аспр авлоди, 2017. – Б. 60.

²⁶ Камол Ўрхон. Фирибгар: роман. Турк тилидан Бобохон Муҳаммад Шариф таржимаси. – Тошкент: Янги аспр авлоди, 2021. – Б. 279-280.

ko'rsatuvchi o'ziga xos milliy xususiyat hisoblanadi. O'zbek tilida "jonim" so'zi sevimli yoki er-xotinlar o'rtasida (odatda boshqalar nazaridan xoli joyda) "sevgilim" ma'nosida, shuningdek, ayol-qizlar o'rtasida yoki kichik yoshdagi bolalarga nisbatan "yaqinlik, yaxshi ko'rish" ma'nosida qo'llaniladi. "Yok canim!" (Yo'g'-e!), "Tabii canim!" (Albatta!), "Hadi canim sen de!" (Ol-a!, Yorib qo'ydingku!), "Olur mu canim?!" (Yo'g'-a!, Unaqamas-ey!), "Bak canim" (Menga qara birodar) singari jummalarda "canim" so'zi lakunani yuzaga keltirgan.

Quyidagi asliyat matni tarkibida ham "canim" so'zi ishtirok etgan:

"Otele döndüğüm zaman Hacı Kalfa, beni kapıda karşıladı, hem sitemli, hem memnun bir tavırla:

-Sen sakladın da ben öğrenmedim mi sanki? Allah mübarek etsin, dedi.

-Neyi öğrendin?

*-Emrinin geldiğini canım..."*²⁷

Tarjima matnida ushbu birlik aynan keltirilgan:

"Musofirxonaga qaytganimda Hoji xalfa meni eshikdan kutib oldi. U ham ranjigan, ham suyungan alfozda:

-Sen yashirding-u, men bilmay qoldim, shunday-da? Xudo muborak qilsin, - dedi.

-Nimani bildingiz?

*-Buyrug'ing kelganini, jonim..."*²⁸

-Bu o'rinda "jonim" so'zi asliyatda nazarda tutilgan propozitiv mazmunga muvofiq emas. Asliyatda "canim" so'ziga "ta'kid" ma'nosi yuklangan. Tarjimada qo'llanilgan "jonim" so'zida esa "ta'kid" yo'q. Bu o'rinda ta'kid yuklamasidan (-da) foydalanish asliyat mazmunining to'g'ri berilishiga xizmat qilgan bo'lar edi:

-Nimani bildingiz?

-Buyrug'ing kelganini-da!

Turklarning kundalik muloqotida yosh farqi katta bo'lmagan yoki o'zaro tengdosh bo'lgan kommunikantlar bir-birlariga "o'g'lum" va "kızım" deb murojaat qilishlariga guvoh bo'lamiz. Mazkur birliklar tenglik, yaqinlik mazmunini o'zida aks ettiradi: "Dur, o'g'lum, dur!" (To'xta, og'ayni, to'xta!"; "Ne diyorsun sen kızım?!") (Nimalar deyapsan o'rtoq?!). Shuni ta'kidlash joizki, muloqot ishtirokchilarining o'zaro munosabatidan (aka-uka, aka-singil, opa-singil, opa-uka, tengdosh, tanish, begona va hokazo) kelib chiqib, "o'g'lum" va "kızım" murojaat shakllari mazmunan turlicha talqin qilinishi mumkin. O'zbek kommunikant uchun bu noodatiy hodisa hisoblanadi. O'zbeklar muloqotda tengdoshlik, yaqinlik belgisiga ega bo'lgan "og'ayni, o'rtoq, birodar, do'st, jo'ra" hamda "dugona, dugon, dugosh, o'rtoq" singari murojaat birliklaridan foydalanadilar.

Lingvomadaniyatlarning aksariyatida ayni o'xshatish etalonlari turli belgilarning o'lchovi sifatida qo'llanilishi mumkin: o'zbek tilida *otday* "sog'lom", turk tilida *at gibi* "gavdali (ayol)"; o'zbek tilida *ayiqday* "baquvvat, zo'r, kuchli", "befahm, beso'naqay, qo'pol", turk tilida *ayı gibi* "yirik, gavdali", "qo'pol, befahm"; o'zbek tilida *musichaday* "beozor", turk tilida *kumru gibi* "o'z dunyosiga g'arq bo'lgan";

²⁷ Güntekin Reşat Nuri. Çalıkuşu. – İstanbul: İnkılap Kitabevi Baskı Tesisleri. – S. 204.

²⁸ Гунтекин Рашод Нури. Чоликуши. Туркчадан Мирзакалон Исмоилий таржимаси. – Тошкент: Янги асп авлоди, 2017. – Б. 187.

o‘zbek tilida *ajdarhoday* “zo‘r, benihoya kuchli, pahlavon”, “qonxo‘r, yovuz”, “yebto‘ymas, ochofat”, turk tilida *ejder(ha) gibi* “yirik va qo‘rqinchli”; o‘zbek tilida *xachirday* “kuchli”, turk tilida *katır gibi* “o‘jar”; o‘zbek tilida *chumoliday (qumursqaday)* “mehnatkash”, “mayda”, “behisob, juda ko‘p”, turk tilida *karınca gibi* “sabrli”; o‘zbek tilida *quzg‘unday* “razil, jirkanch”, turk tilida *kuzgun gibi* “qop-qora”; o‘zbek tilida *mixday* “juda yaxshi, joyida”, turk tilida *çivi gibi* “sog‘lom va chaqqon”, “juda sovuq”; o‘zbek tilida *qoqqan qoziqday* “harakatsiz”, turk tilida *kazık gibi* “qo‘pol, dag‘al, qo‘rs”; o‘zbek tilida *soyaday* “ortidan qolmay”, turk tilida *gölge gibi* “bildirmasdan, yashirincha”; o‘zbek tilida *zaharday* “juda achchiq”, “kishiga nayzadek botadigan, dilga ozor beradigan”, “juda sovuq”, turk tilida *zehir gibi* “juda achchiq”, “juda sovuq”, “usta, mahoratli”, “ustun, yuqori”, “juda yaxshi”; o‘zbek tilida *devorday* “oq”, “bezbet”, turk tilida *duvar gibi* “kar, garang”; o‘zbek tilida *to‘nkaday* “qo‘pol, qo‘rs”, “befahm”, turk tilida *kütük gibi* “shishib ketgan”, “mast” va hokazo.

Uchinchi bobning ikkinchi paragrafi “Tarjima ishlarida pragmatik to‘siqning yuzaga kelishi” deb nomlangan. Mazkur faslda turkiyalik yozuvchi Husayn Nihol Otsiz qalamiga mansub “Ko‘kbo‘rilarning o‘limi” nomli tarixiy romanning Tohir Qahhor tomonidan amalga oshirilgan tarjimasini aslyyat matni bilan qiyoslash jarayonida muallif nutqining idrok etilishi va tarjimada qayta ifodalanishi bilan bog‘liq ko‘plab o‘rinlarda pragmatik to‘siqning yuzaga kelgani aniqlangan. Aniqlangan pragmatik to‘siqlar 1) tarjimonning turk tilini mukammal bilmasligi, 2) tarjimonning soxta ekvivalentlarga chalg‘igani, 3) tarjimon tomonidan hosil qilingan okkazonalizmlar bilan bog‘liq.

Masalan, “*Bu kadının ölmesi gerek. Elbette yay kirişle onun soluğunu tıkayacaklar*”²⁹ muallif akti “*Bu xotun o‘lishi kerak. Menimcha, buning so‘lig‘ini yoy ipi bilan tikajakdir*” shakldagi tarjimon akti bilan ifodalangan va havolada “*Turklarda ulug‘lar aybi uchun yoy ipi bilan bo‘g‘ib o‘ldirilgan. “Bu yerda İching Xotunning nafasi yoy ipi bilan tikib o‘ldiriladi, deyilmoqchi*”³⁰ degan izoh kiritilgan. Bu o‘rinda tarjimon turklarda ulug‘larning aybi uchun yoy ipi bilan bo‘g‘ib o‘ldirilganini to‘g‘ri izohlagani holda, “tikayacaklar” so‘zi borasida chalg‘ib, ikkinchi gapni “*Menimcha, buning so‘lig‘ini yoy ipi tikajakdir*” degan butunlay tushunarsiz jumla orqali ifodalaydi. “Tıkamak” leksemasi “oldini to‘sisish yo‘li bilan biror narsaning oqishini to‘xtatish” ya‘ni asarga ko‘ra “yoy ipi bilan bo‘g‘ish orqali kishining nafas olishini to‘xtatish”ni anglatadi.

Yozuvchi niyatining tarjimon tomonidan anglanmay qolishi tarjimon-adresatning muayyan til birligi haqida yetarli ma‘lumotga ega emasligi bilan bog‘liq. Inson bilmagan narsasini tushunmaydi, tushunmaganini esa tushuntirib bera olmaydi. “*Bu yere batası Çin benim de ahlâkımı bozdu*” diye söyleniyordu”³¹ muallif akti ayni shu sabab tufayli “*Bu yerga botgan Chin mening-da axloqimni buzdi, - deya ming‘irlardi*”³² tarzida noto‘g‘ri o‘girilgan. Natijada, muallif aktidagi lokutsiya

²⁹ Atsız Hüseyin Nihal. *Bozkurtların Ölümü*. – İstanbul: İrfan Yayınevi, 1997. – S. 25.

³⁰ Отсиз Хусайн Нихол. Кўкбўрилларнинг ўлими: тарихий роман. Туркчадан Тоҳир Қахҳор таржимаси. – Тошкент: Ўзбекистон, 2015. – Б. 17.

³¹ Atsız Hüseyin Nihal. *Ko‘rsatilgan manba*. – S. 316.

³² Отсиз Хусайн Нихол. *Ko‘rsatilgan roman*. – Б.197.

hamda asar qahramonining Chinga munosabati anglashilib turgan konnotativ ma'no to'liq ifodalanmay qolgan. Muallif aktining *"Bu yerga botgur (ya'ni "yer yutkur") Chin mening-da axloqimni buzdi, - deya ming'irlardi"* tarzida tarjima qilinishi ushbu muammoni bartaraf etishga yordam beradi.

Tarjimon tomonidan shakllantirilgan yana bir qator aktlarda tilni mukammal bilmaslik bilan bog'liq pragmatik to'siq yuzaga kelgan. Masalan, *"Yağmur'la Alka hâlâ at başı gidiyorlardı"*³³ muallif aktining *"Yomg'ir bilan Olqa hamon otboshi bo'lib, ilgari ketishmoqda"*³⁴ shaklidagi tarjimon akti bilan ifodalanishida "otboshi bo'lib ketmoq" turkcha-o'zbekcha qorishiq jumlani yuzaga keltirgan. Aslida, *"Yomg'ir bilan Olqa hamon bir-biridan o'zib, oldinda yelib borardi"* akti ham shakl, ham mazmun jihatdan muallif akti bilan adekvatlik hosil qiladi. Shuningdek, *"Yazın ortasında kuşbaşı kar yağıyordu"*³⁵ muallif aktida "qushning boshiday kattalikdagi" ifodasi *"Tashqarida, yoz o'rtasida qish boshidagi kabi qor yog'ib yotardi"*³⁶ tarjimon aktida "qishning boshi" deb tushunilgan bo'lsa, *"Rüzgâr esmiyor, kuşbaşı kar yağıyordu"*³⁷ ya'ni *"Shamol yo'q, qushboshi qor yog'moqda edi"*³⁸ aktida "qushboshi" deb qo'llanilgan. Natijada, tarjimon tomonidan hosil qilingan dastlabki aktlarda propozitiv ma'no buzilishi bilan pragmatik holat yuzaga kelgan.

Qarindosh tillardan tarjimada pragmatik to'siqni yuzaga keltirib, muallif nazarda tutgan fikr (propozitsiya)ning qisman yoki to'liq idrok etilmay qolishiga sabab bo'luvchi asosiy vositalar "aldoqchi so'zlar" deb ham yuritiladigan, shaklan o'xshash yoki bir xil, mazmunan bir-biridan farq qiluvchi "soxta ekvivalentlar" hamda shakli tarjima tilidagi biror so'zni eslatuvchi lug'aviy birliklardir. Mazkur til birliklari odatda tarjimonning sinchkovligini susaytirib, uni chalg'itadi. Natijada, asliyatda ifodalangan ma'no tarjima matnida o'zgacha mazmun kasb etadi va asarning umumiy konseptual qiymatiga putur yetadi. Masalan, "Yaman", "yavuz" singari turkcha leksemalarning o'zbek tilidagi ekvivalentlari sanalgan "yomon", "yovuz" leksik birliklaridan semantik jihatdan farqlanishi mutaxassislar tomonidan ko'p bora ta'kidlangan bo'lishiga qaramay, tarjimada bu jihatga e'tiborsizlik davom etmoqda. Ayni holatni *"Bilge Tudun pek yavuz pehlivandı"*³⁹ muallif aktining *"Bilga Tudun ko'p yovuz alp edi"*⁴⁰ shaklida; *"Karısı söze karışınca Çalık sustu. Çünkü onun ne yaman kadın olduğunu biliyordu"*⁴¹ muallif aktining *"Evdoshi so'zga aralashgach, Choliq tilini tiydi. Chunki uning qanaqa yomon xotinligini yaxshi bilardi"*⁴² tarzida ifodalanishida ham ko'rish mumkin. Yuqoridagi tarjimon aktlarida "yavuz" so'zining "kuchli, jasur" hamda "yaman" so'zining (kontekstdan kelib chiqib) "o'tkir" degan ma'nosi ifodalanmay qolgan.

³³ Atsiz Hüseyin Nihal. Bozkurtların Ölümü. – İstanbul: İrfan Yayınevi, 1997. – S. 244.

³⁴ Отсиз Хусайн Ниҳол. Кўкбўрилларнинг ўлими: тарихий роман. Туркчадан Тоҳир Қаххор таржимаси. – Тошкент: Ўзбекистон, 2015. – Б. 156.

³⁵ Atsiz Hüseyin Nihal. Ko'rsatilgan manba. – S. 348.

³⁶ Отсиз Хусайн Ниҳол. Ко'рсатилган роман. – Б. 216.

³⁷ Atsiz Hüseyin Nihal. Ko'rsatilgan manba. – S. 272.

³⁸ Отсиз Хусайн Ниҳол. Ко'рсатилган роман. – Б. 87.

³⁹ Atsiz Hüseyin Nihal. Ko'rsatilgan manba. – S. 50.

⁴⁰ Отсиз Хусайн Ниҳол. Ко'рсатилган роман. – Б. 34.

⁴¹ Atsiz Hüseyin Nihal. Ko'rsatilgan manba. – S. 131.

⁴² Отсиз Хусайн Ниҳол. Ко'рсатилган роман. – Б. 85.

Turk tilida “ciğer” inson organizmining ichki a’zolaridan “jigar” va “o’pka”ga nisbatan qo’llanadigan umumiy nom sanaladi. Ayni paytda, turklar ularni farqlash uchun birini oq jigar (akciğer), ikkinchisini qora jigar (karaciğer) deb ataydi. Husayn Nihol Otsiz asarida kelgan “Çünkü ok Arık Buka’nın tam ciğerini delerek göğsünden çıkmıştı”⁴³ jumlasida mazkur leksema orqali “o’pka” ifodalangan. Tarjimon bu o’rinda ham chalg’ib, xatoga yo’l qo’yadi va jumlaning “O’q Ariq Buqaning tom jigariga sanchilib, ko’ksidan teshib chiqqandi”⁴⁴ tarzida shakllantiradi. Natijada, g’ayritabiiy propozitsiya yuzaga keladi, ya’ni o’q jigardan kirib, Ariq Buqaning ko’ksidan teshib chiqadi.

“Ko’kbo’rilarning o’limi” asari tarjimasida tarjimon tomonidan hosil qilingan okkazonal so’zlar ham pragmatik to’siqqa sabab bo’lgan. Jumladan, tarjimon tom (naq, qoq, endi), turum (holat, vaziyat), so’liq (nafas), sachramoq (sakramoq), soldir (hujumga o’t), ustacha (mohirlik bilan), chinli (chinlik), kimi (ba’zilar, ayrimlari), ko’z otmoq (ko’z tashlamoq), o’qlamoq (o’q uzmoq), talashli (xavotirga to’la), duduk (hushtak), sirt (orqa, kurak), shanlik (bayram), sira (navbat), siqishtirmoq (tiqishtirmoq), dalalik (dala joy), zavolli (bechora), qulay-qulay (osonlikcha), tinlanmoq (dam olmoq), yashayish (yashash), qarshilik (evaz, muqobil), bir turli (negadir, hech ham), yolg’iz (biroq), tutsaq (tutqun), buzg’un (mag’lubiyat), telik-teshik (ilma-teshik), yuklanmoq (bosim qilmoq), chinlamoq (jaranglamoq), tuzansiz (tarqoq), sovuqqonlilik (sovuqqonlik), o’zli (maxfiy, maxsus), o’rdu (qo’shin), yasoqlamoq (taqiqlamoq), yoziq (afsus), achchiq (og’riq, azob), yana (baribir), gizlicha (yashirishcha), bilib-bilmaganini (bilishi yoki bilmasligini), chiroq (shogird), achchiqli (qayg’uli, alamli), maydonlik (maydon), o’imiz (yelka), otilganlik (dadillik), odimli (odimlik), bilinmagan (noma’lum), ko’ngil rohatligi (ko’ngil xotirjamligi), oqin (oqim), uzilmoq (ranjimoq) shaklida turkcha so’zlar asosida ko’plab okkazonalizmlar hosil qilgan. Tarjimada mazkur okkazonalizmlarning kontekstdagi ma’nosiga oydinlik kirituvchi izoh keltirilmagan. Bu esa so’zlarning semantik qamrovi, shunga bog’liq ravishda, muallif akti orqali ifodalash niyat qilingan propozitsiya hamda presuppozitsiya o’quvchi tomonidan to’liq idrok etilmay qolishiga sabab bo’lgan.

XULOSA

1. So’zlovchi tomonidan nome’yoriy holatda qo’llanilgan nutq (matn), muloqot ishtirokchilarining diskursiv faoliyatida yosh, jins, bilim, tajriba, ixtisoslik, til farqlari, shuningdek, milliy xususiyatlarning yuzaga chiqishi, tinglovchining kontekst yoki nutq vaziyatida so’zlovchi nutqiy akti orqali nazarda tutilayotgan propozitsiya mazmuni, noverbal kommunikatsiya vositasi yuzasidan yetarli ma’lumotga ega emasligi, noqulay nutq vaziyati va sharoiti kabilar kommunikativ muvaffaqiyatsizlikka sabab bo’luvchi pragmatik to’siqlardir.

2. Pragmatik to’siqlar jonli muloqotda nutqning ifodalanishi va tushunilishi bilan bog’liqlikda, tabiiy ravishda yuzaga keladi. Shuningdek, nutq egasining

⁴³ Atsız Hüseyin Nihal. Bozkurtların Ölümü. – İstanbul: İrfan Yayınevi, 1997. – S. 184.

⁴⁴ Отсиз Хусайн Нихол. Кўкбўрилларнинг ўлими: тарихий роман. Туркчадан Тохир Қаххор таржимаси. – Тошкент: Ўзбекистон, 2015. – Б. 120.

kommunikativ maqsadidan kelib chiqib, maqsadli tarzda ham amalga oshirilishi, muayyan uslubiy-pragmatik vazifani bajarish uchun xizmat qilishi mumkin.

3. Pragmatik to‘siqlar turli lisoniy va madaniy belgilarga ega kommunikantlar o‘rtasidagi muloqotda o‘ziga xos jihatlari bilan namoyon bo‘ladi. Bunda “o‘zga nutq”, “begona axborot”ning idrok etilishi va talqini bilan bog‘liq pragmatik vaziyat hal qiluvchi ahamiyat kasb etadi. Ahamiyatlisi, bunday to‘siqlar oddiy tushunmovchiliklardan tortib, siyosiy mojarolargacha turli oqibatlarga olib kelishi mumkin.

4. O‘zbek-turk muloqotida kuzatiladigan pragmatik to‘siqlar ko‘pincha lisoniy xarakterga ega bo‘lib, shaklan bir xil yoki o‘xshash, mazmunan farqlanadigan til birliklarining nutqda noo‘rin qo‘llanilishi, xato idrok etilishi asosida yuzaga keladi. Kommunikantlar tilidagi yaqinlik muloqotda qulaylik yaratish bilan birga, turli pragmatik vaziyatlarni ham yuzaga keltiradi.

5. O‘ziga xos xususiyatlarga ega alohida jo‘g‘rofiy muhitda istiqomat qilgan o‘zbek va turk xalqlarining muloqot tilida yillar davomida farqli lisoniy belgilar shakllangan. Bu holat kommunikantlardan to‘laqonli muloqot uchun mazkur tillarni maxsus o‘rganishni talab etadi.

6. O‘zbek-turk muloqotini samarali tashkil etish uchun nutq egalari lisoniy qobiliyat bilan birga, kommunikatsiyaning noverbal vositalari, turli kinesik belgilar hamda milliy-madaniy qadriyatlar haqida ham tushunchaga ega bo‘lishlari lozim.

7. Boshqa tildagi matnni tushunish, uni o‘z tilida qayta yaratish tarjimon lisoniy, mental faoliyatining murakkab jarayonidir. Tarjimon o‘z maqsadiga erishishi uchun asliyat tilini ham, tarjima tilini ham yaxshi o‘zlashtirgan bo‘lishi zarur. Turk tilidan o‘zbek tiliga, o‘zbek tilidan turk tiliga turli ko‘rinishdagi matnlarni o‘g‘irishga oddiy yondashish, tarjimaga bepisandlik bilan qarash asliyatda ifodalangan mazmundan chalg‘ish bilan bog‘liq muammolarni yuzaga keltiradi.

8. Keyingi yillarda o‘zbek-turk ijtimoiy-siyosiy, iqtisodiy-moliyaviy, madaniy-ma’rifiy aloqalarining kengaygani, o‘zaro munosabat va muloqotning intensivlashgani, Turkiy Davlatlar Tashkilotida O‘zbekiston va o‘zbek tilining munosib o‘rin egallashi fonida qiyosiy yo‘nalishda tadqiqot va tahlillarni jadallashtirish muhim ahamiyat kasb etadi.

**SCIENTIFIC COUNCIL AWARDING SCIENTIFIC
DEGREES DSc.03/30.12.2019.Fil.21.01
AT TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES**

**TASHKENT STATE UNIVERSITY OF UZBEK LANGUAGE AND
LITERATURE NAMED AFTER ALISHER NAVOI**

ATAMURADOV SHERZOD RAKHMATULLAYEVICH

**EXPRESSION OF PRAGMATIC BARRIER IN UZBEK-TURKISH
COMMUNICATION CULTURE**

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

**DISSERTATION ABSTRACT
of the doctor of philosophy (PhD) on philological sciences**

Tashkent – 2024

The theme of dissertation for doctor of philosophy (PhD) on philological science was registered at the Supreme Attestation Commission under №B2021.2.PhD/Fil1324.

Doctoral dissertation has been prepared at Tashkent State University of Uzbek language and Literature named after Alisher Navoi.

The abstract of the dissertation is posted in three languages (Uzbek, English, Russian (abstract) on the Scientific council website (www.tsuos.uz) and on the website of “Ziyonet” information and educational portal website (www.ziyonet.uz).

Scientific supervisor: **Kurbanova Munavvara Abdujabbarovna**
Doctor of philological sciences, professor

Official opponents: **Safarov Shahriyor Safarovich**
Doctor of philological sciences, professor

Shabanov Jumali Kazimovich
PhD, docent

Lead organization: **Uzbekistan state world languages university**

The defense will take place on a “_____” _____2024 at _____ at the meeting of Scientific council DSc.03/30.12.2019.Fil.21.01 on award of scientific degrees at Tashkent State University of oriental Studies (Address: 16, Shahrisabz street, Tashkent, 100074; Phone: (99871) 233-45-21; fax: (99871) 233-52-24; e-mail: info@tsuos.uz).

Dissertation is available at the Information Recourse Center of Tashkent State University of Oriental Studies (registered under the number _____). (Address: 100060, Tashkent, Amir Temur Street, 20. Phone: (99871) 233-45-21.

Abstract of dissertation was distributed on “_____” _____2024.

(Protocol at the registered № _____ on “_____” _____ 2024).

A.M.Mannonov

Chairman of the Scientific Council awarding scientific degrees; Doctor of philosophy on philological sciences, Professor

R.A.Alimukhamedov

Secretary of the Scientific Council awarding scientific degrees; Doctor of philosophy on philological sciences, Associate professor

X.Z.Alimova

Chairman of the Scientific Seminar at the Scientific council awarding scientific degrees; Doctor of philosophy on philological sciences, Professor

INTRODUCTION (abstract of Doctor of Philosophy (PhD) dissertation)

Relevance and necessity of the dissertation topic. Pragmalinguistics, a prominent field within anthropocentric linguistics on a global scale, focuses on recognizing linguistic elements that impede effective communication in speech acts. It examines these elements in conjunction with factors beyond language itself, including the psychological disposition of communicators, their perspectives on relevant topics and events, their overall understanding of the subject matter being discussed, the communicative setting, contextual cues, as well as the national and cultural traits of the speakers. Investigating issues such as “speech errors”, “ineffective communication”, “communication breakdowns” and the nature of pragmatic barriers, along with the factors contributing to these barriers in cognitive processes, and the various manifestations of communicative-pragmatic obstacles, holds significant importance within the realm of pragmalinguistics.

The fact that Turkic-speaking countries and nations are getting closer to each other and that cooperation relations are increasing is observed in background of the political and strategic changes taking place in the world. As stated by the President of our country – Shavkat Mirziyoyev, changing the name of the Turkic Council to the “Organization of Turkic States” creates a solid foundation for further development of cooperation relations¹. Improving our partnership with Turkey makes us communicate better and strengthens our relationship. It’s crucial to make sure we communicate well, fix any existing issues, and find practical solutions to problems that might arise. Also, understanding the barriers to communication between Uzbek and Turkish cultures helps us cooperate better.

When people from Uzbekistan and Turkey talk to each other, whether translating texts or having official meetings, they often face communication problems. These can range from small issues to serious problems that harm relationships. To tackle these problems, it’s important to understand why they happen, whether it's because of language differences or other reasons. By studying these barriers and finding solutions, we can improve communication between Uzbek and Turkish speakers. This research can also help develop fields like language studies, translation, and cultural communication.

This dissertation may serve partly in the accomplishment of the task appointed in President’s decree PF-4997 dated May 13, 2016 “On the establishment of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi”, February 7, President’s decree PF-4947 dated February 7, 2017 “On the Strategy of Actions for further development”, President’s decree PF-5850 dated October 21, 2019 “On measures to fundamentally increase the prestige and position of the Uzbek language as a state language”, President’s Order PQ-5117 dated May 19, 2021 “On measures to bring the activities of popularization of learning foreign languages to a qualitatively new level in the Republic of Uzbekistan”, President’s Order PQ-307 dated July 6, 2022 “On organizational measures to implement the innovative development strategy of the Republic of Uzbekistan in 2022-2026”, Order No. 984 of

¹ Speech of the President of the Republic of Uzbekistan, Shavkat Mirziyoyev at the Summit of the Cooperation Council of Turkic-Speaking Countries, November 13, 2021.

the Cabinet of Ministers of the Republic of Uzbekistan dated December 12, 2019 “On Approval of the Regulation on the Department of State Language Development” and other normative documents related to this activity.

Correspondence of the research with the priorities of the Republic's science and technology development. This research corresponds with the priority direction “Formation of the system of innovative ideas in the social, legal, economic, cultural, spiritual and educational development of the information society and the democratic state and ways of their implementation” of the development of science and technology of the Republic.

Literature review. Communication holds significant importance in every human society, as it fulfills a fundamental need for social beings. It serves as a primary method for people to interact and socialize, employing both linguistic and non-linguistic signals. Consequently, the effective management of interpersonal relationships and communication remains a central concern for members of society. While the specific investigation of communicative-pragmatic barriers hasn't been the primary focus within pragmalinguistics, it has been addressed in various other fields such as comparative linguistics, sociolinguistics, psycholinguistics, linguoculturology, and translation theory.

This issue has received some attention within Russian linguistics. The perspectives and analyses presented in the works of R.R.Gelgardt, L.A.Kiseleva, B.Y.Gorodetskiy, I.V.Chernigova, Y.V.Sadovskaya, M.Mirianashvili, O.N.Yermakova, Y.A.Zemskaya, and A.Y.Maslova offer initial insights into the topic². Additionally, Russian scholars such as Y.G.Polonnikova, Y.Komarova, D.D.Ivleva, Y.G.Doronina, N.I.Pushina, N.V.Maxankova, Y.A.Shirokix, N.B.Muxina, and N.V.Matveyeva have discussed the issue of communicative breakdown in intercultural communication³.

Some aspects of the research have been expressed in the researches carried out in Uzbek linguistics. Particularly, the monographs by M.Hakimov and M. Qurbanova

² Гельгардт Р.Р. Помехи в понимании речевых сообщений // Русский язык в школе, №3, 1968. – С. 3-9; Киселева Л.А. Вопросы теории речевого воздействия. – Ленинград: Издательство Ленинградского университета, 1978. – С.135-136; Городецкий Б.Ю. К типологии коммуникативных неудач // Диалоговое взаимодействие и представление знаний. – Новосибирск, 1985. – С. 4, 64-80; Чернигова И.В. Нейтрализация коммуникативно-прагматических помех в тексте издательского предисловия к французским художественным произведениям XVI-XVII веков // Вестник Иркутского государственного лингвистического университета, №1, 2008. – С.42-45; Садовская Ю.В. Коммуникативные помехи в детской речи. Вестник ИГЛУ, 2010. – С.132-138; Мирианашвили М. Лингвопрагматика диалогической коммуникации: диссертация представленная на соискание академической степени доктора филологии (PhD). – Тбилиси, 2008. – 169 с.; Ермакова О.Н., Земская Е.А. К построению типологии коммуникативных неудач // Русский язык в его функционировании. Коммуникативно-прагматический аспект. – Москва: Наука, 1993; Маслова А.Ю. Введение в прагмалингвистику: учебное пособие. – Москва: Флинта, 2014. – 149 с.

³ Полонникова Е. Г. Методический потенциал внутренней формы русских идиоматических единиц в процессе формирования социокультурной компетенции на занятиях по русскому языку как иностранному // Пересекая границы: межкультурная коммуникация в глобальном контексте. Сборник материалов I Международной научно-практической конференции 14-16 февраля 2018 г., – Москва. – С. 227-229; Ивлева Д.А., Доронина Е.Г. Коммуникативные неудачи в естественном межкультурном диалоге // Язык и культура, № 18, 2015. – С. 105-109; Комарова Е. Конфликтотенный дискурс в соотношении с коммуникативной неудачей, его особенности и типология Слова ў кантэксте часу: Дыскурсны анализ СМІ і медыярыторыка, – С. 167-172; Мухина Н.Б., Матвеева Н.В. Коммуникативные неудачи при реализации скрытой цели речевого действия англоязычного говорящего. Филологические науки. Вестник Вятского государственного университета, 2017. – С. 63-67.

devoted to issues of pragmalinguistics are noteworthy⁴. In their research, the problem of pragmatic barrier is explored in a separate chapter. In her scientific article, B. Polvonova researched the types of pragmatic barriers and their manifestations in speech⁵. The handbook authored by Sh. Usmanova and G. Rikhsiyeva delves into significant aspects of intercultural communication, including issues such as cultural adaptation, intercultural barriers and conflicts, as well as phenomena related to cultural and linguistic shock⁶.

E.Ochilov's research primarily centers on the topic of translation between closely related languages⁷. Additionally, Berdak Yusuf compiled a "Turkish-Uzbek dictionary of false friends"⁸.

Several studies conducted in Turkish language have explored the same subject within the fields of lexicology, lexicography, and translation studies, primarily focusing on words referred to as "false equivalents" or "false friends"⁹. The primary aim of these studies is to examine closely related languages, particularly Turkish languages, with a focus on how "false equivalents" create various challenges in communication and translation. Notable contributions in this regard come from linguists such as N.Mahmudov, X.Alkan, L.Amanova, V.S.Yelok, F.O'zkan, E.Gul, and A.Merhan. Additionally, researchers like G.O'g'uz, G.Chalishir, A.Selchuk, and B.Jangil analyze the barriers that emerge during intercultural communication¹⁰.

⁴ Ҳақимов М. Ўзбек прагмалингвистикаси асослари. – Тошкент: Академнашр, 2013. – Б. 124.; Қурбонова М. Ўзбек болалари нутқининг прагмалингвистик аспекти. – Тошкент: Адабиёт учқунлари, 2018. – Б. 44.

⁵ Polvonova B. Pragmatik to'siqlarning nutqdagi ko'rinishlari. Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti "O'zbek mutafakkirlarining til nazariyasiga oid qarashlari" xalqaro ilmiy-nazariy anjuman materiallari, 2021-yil 15-mart. – B. 430-432.

⁶ Usmanova Sh., Rixsiyeva G. Madaniyatlararo muloqot: o'quv qo'llanma. – Toshkent: Toshkent davlat sharqshunoslik instituti, 2017. – 172 b.

⁷ Ochilov E. Tarjima nazariyasi va amaliyoti: o'quv qo'llanma. – Toshkent: Toshkent davlat sharqshunoslik instituti, 2012. – 124 b.

⁸ Yusuf B. Turkcha-o'zbekcha "aldoqchi" so'zlar lug'ati. – Toshkent: Voris-nashriyot, 2009. – 647 b.

⁹ Adigüzel Sedat. Azerbaycan Türkçesi ve Türkiye Türkçesi Arasında Aktarma Üzerine Bazı Problemler, AÜ Türkiyat Araştırmaları Enstitüsü Dergisi [TAED], sayı: 47, 2012. – S. 55-56; Alkan Hanife. Lehçeler Arası Aktarmalarda Yalancı Eş Değerler Sorunu (Türkiye Türkçesi-Özbek Türkçesi-Yeni Uygur Türkçesi Fiil Örneği), Turkish Studies, 7/4, 2012. – S. 671-688; Alkayış M. Fatih. Çağdaş Türk Şiveleri Arasında Aktarma Meseleleri (Yeni Uygur Türkçesi-Türkiye Türkçesi Örneği), Turkish Studies, 4/3, 2009. – S. 60-70; Amanova Lola. Türkiye Türkçesindeki Deyim ve Atasözlerin Özbek Türkçesine Aktarma Problemi, Türkiye Sosyal Araştırmalar Dergisi, 183 (183), 2014. – S. 167-177; Beşen Delice Tuna. Türkmen Türkçesinde Yalancı Eşdeğerler, Uluslararası Türkçe Edebiyat Kültür Eğitim Dergisi, 2/4, 2012. – S. 131-146; Çakmak Cihan. Türkmen Türkçesinde Görülen Yalancı Eş Değer Kelimeler, Dede Korkut, 3 (5), 2014. – S. 15-53; Direkci Bekir ve Gülmez Mevlüt. Güney Azerbaycan Türkçesi ve Türkiye Türkçesi Arasındaki Yalancı Eş Değerler, Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi, (32), 2012. – S. 133-154; Ergönenç Akbaba Dilek. Nogay Türkçesi ve Türkiye Türkçesi Arasındaki Yalancı Eş Değerler, Bilig, 42, 2007. – S. 151-176; Ersoy Feyzi. Çuvaş Türkçesi ve Türkiye Türkçesinde Yalancı Eş Değerler, Türkbilig, 2007/14, 2007. – S. 60-68; Özeren Mehmet. Salar Türkçesi ve Türkiye Türkçesi Arasındaki Yalancı Eşdeğer Sözcükler, Uluslararası Türkçe Edebiyat Kültür Eğitim Dergisi, 3/2, 2014. – S. 111-127; Rüstemova Nadzhiie. Kırım Tatarcası ve Türkiye Türkçesinde Yalancı Eşdeğerler, (Yayımlanmamış Yüksek Lisans Tezi). – Isparta: Süleyman Demirel Üniversitesi Sosyal Bilimler Enstitüsü, 2014; Yelok Veli Savaş. Türkiye Türkçesinden Özbek Türkçesine Aktarma Meseleleri, Gazi Türkiyat, Güz 2014/15, – S. 67-86; Mahmudov Nizameddin. Ortak Kelimeler Ortak Anlamlar mı Demektir, A.Ü.Tömer Dil Dergisi, sayı: 17, 1994. – S. 15-19; Özkan Fatma. Bugünkü Türk Lehçelerindeki İletişimi Zorlaştıran Kelimeler, Uluslar Arası Türk Dil Kurultayı, TDK Yayınları, – Ankara, 1999; Gül E. Özbek Türkçesi-Türkiye Türkçesi Yalancı Eş Değerli Sözcükler. (Yayımlanmamış yüksek lisans tezi). Ondokuz Mayıs Üniversitesi, – Samsun, 2011; Merhan A. Türkçe ve Özbekçe Eşesli Sözcük Karşılaştırması. Atatürk Üniversitesi Türkiyat Araştırmaları Enstitüsü Dergisi, sayı: 47, 2012. – S. 1-16; Gedik Sadi, Uçar İsmail. "Bala Alisher" İsimli Eser Esasında Özbek Türkçesi ve Türkiye Türkçesi Arası "Yalancı Eş Değerlik" Üzerine Bir İnceleme. KSÜ Sosyal Bilimler Dergisi, cilt 12, sayı I, 2015. – S. 114-126.

¹⁰ Oğuz Gürsel Yaktıl. Kültürlerarası İletişimde Engeller. Kurgu Dergisi, sayı: 19, 2002. – S. 25-33; Selçuk Ayhan. Kültürlerarası İletişimi Engelleyen Bazı Faktörler. Sosyal Bilimler Enstitüsü Dergisi, 2003. – S. 319-324; Cangil B.

Several English studies have focused on the sociolinguistic and linguocultural aspects of the issue, highlighting the diverse reasons and factors contributing to communication barriers¹¹.

The relationship between the research and the plans for research at the university where the dissertation was carried out. The study was conducted as a part of the “Practical issues of the Uzbek language” area of scientific research at the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, for 2021–2023.

The goal of the study is to find out what causes difficulties in communication in Uzbek and Turkish languages, especially in terms of cultural differences. It also seeks to understand how these cultural factors impact communication between Uzbek and Turkish speakers. Additionally, it aims to compare the languages to see their similarities and differences.

The research objectives are:

to determine the linguistic factors that create a pragmatic barrier in the Uzbek and Turkish languages;

to analyze the non-linguistic factors that create a pragmatic barrier in the Uzbek and Turkish languages;

to determine the pragmatic barriers in the expression of national-cultural units of the Uzbek and Turkish languages;

to analyze of pragmatic barriers in the expression of paralinguistic means in Uzbek and Turkish languages;

to study the reasons for the manifestation of pragmatic barriers in translation work.

The object of the research is on the language and non-language elements found in Uzbek and Turkish texts. The research relies on materials gathered through direct observations and linguistic pragmatic analysis, as well as selected samples from fiction literature.

The research subject involves analyzing the various forms of obstacles that arise in Uzbek-Turkish conversations, understanding the reasons behind them, and identifying the factors contributing to communication breakdowns.

Research methods. The research topic was explored using methods such as description, classification, comparison, discourse analysis, and cross-cultural analysis.

Scientific novelty of the research:

The research brings new insights in several areas:

it shows that although Uzbek and Turkish languages are similar and can make communication easier, they can also create problems in expressing ideas effectively;

Beden Dili ve Kültürlerarası İletişim. Hasan Ali Yücel Eğitim Fakültesi Dergisi, sayı: 2, 2004. – S. 69-78; Çalşır Gülsüm. Kültürlerarası İletişim ve Beden Dili. Kültürlerarası İletişim kitabında, Eğitim Yay., 2019. – S. 221-237.

¹¹ Fred C. Lunenburg. Communication: The Process, Barriers, And Improving Effectiveness. SCHOOLING VOLUME 1, NUMBER1, Sam Houston State University, 2010; Abrell, R. (2004). Preventing communication breakdowns. Reston, VA: National Association of Secondary School Principals.; Blanka Frydrychova Klimova, Iлона Semradova. Barriers to communication. Procedia – Social and Behavioral Sciences 31 (2012) 207-211.; Andreea DOBRA and Alexandra-Valeria POPESCU. Barriers in Verbal Communication. Scientific Bulletin of "Politehnica" University of Timișoara Transactions on Modern languages, Vol. 7, No. 1-2/2008.

it examines various linguistic factors like pronunciation, word meanings, and sentence structure, as well as non-linguistic factors such as our mental and physical state and surroundings, which can affect how well we understand each other;

it demonstrates how cultural differences, like specific gestures or expressions, can lead to misunderstandings and culture shock in communication;

it explores how mistakes in translation, caused by translators not fully understanding the original language or using wrong terms, can lead to misunderstandings in communication.

Practical results of the research are as follows:

It has been demonstrated that the similarity and closeness of Uzbek and Turkic languages are the main factors contributing to the emergence of communication barriers between speakers of these languages.

The research findings will offer valuable theoretical insights for pragmalinguistics, sociolinguistics, and linguo-cultural studies, and can serve as a foundation for the development of textbooks, manuals, and dictionaries in these fields.

A dictionary has been compiled and published containing vocabulary units from Uzbek and Turkish languages that appear similar or identical in form and pronunciation, but have different meanings.

Reliability of research results is explained by the fact that the problem has been clearly defined, reasonable scientific and practical conclusions have been drawn as a result of the analysis of the collected materials, theoretical ideas and conclusions have been proven with practical examples, and the obtained results have been confirmed by competent structures.

Scientific and practical significance of research results are explained with the fact that the scientific significance of the results of the dissertation serves to enrich the existing scientific views on the pragmatic barrier theory with new knowledge and that it serves to be a theoretical basis for determining linguistic and extralinguistic factors that make it difficult to correctly understand the information content expressed in a sentence and the types of pragmatic barriers related to the culture of Uzbek-Turkish communication for the research works conducted in pragmalinguistics.

The practical significance of the research results is the preparation of textbooks, training manuals, methodological instructions on speech culture, stylistics, anthropocentric linguistics; organizing lectures and seminars in philological directions, the possibility of using it in the compilation of educational dictionaries on pragmalinguistics, and the elimination of various pragmatic barriers in translation work.

Implementation of research results. Based on the results of the research prepared in the framework of the representation of the pragmatic barrier in the culture of Uzbek-Turkish dialogue:

The text of the article on the topic “Communicative barrier as a linguo-pragmatic problem” was used in the formation of linguistic support and audio database in the project of the state practical grant “Development of Uzbek language-based speaking software and voice synthesizer that allows blind people to use

computer technology, read and write texts” (Certificate No. 01/10-1194 of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi dated June 15, 2023). As a result, it served as a resource for finding practical solutions to problems related to understanding speech in the Uzbek language and providing meaningful understanding of the text.

The examples presented on the issues of common and different aspects of the Uzbek and Turkish languages, peculiarities in the expression of cultural units, pragmatic barriers in translation work were used in the practical project PZ-2020042022 on the topic “Creating a linguo-didactic electronic platform of Turkish languages” completed in 2021-2023. (Certificate No. 01/10-1195 of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi dated June 15, 2023) was used. As a result, it served to ensure the implementation of plans for the third stage of the project.

Views and examples related to linguistic factors that cause pragmatic barriers in the Uzbek-Turkish communication culture, characteristics of languages and problems in teaching languages were used in the practical project AM-FZ-201908172 “Creation of the educational corpus of the Uzbek language” implemented in 2022 within the framework of state scientific and technical programs (Certificate No. 01/10-1196 of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, dated June 15, 2023). As a result, the corpus text is enriched with linguodidactic examples.

The information about effective communication, barriers that arise in mutual communication was used in writing the scenario of the program “Assalom Uzbekistan!” of the channel “Uzbekistan” of the National Television and Radio Company of Uzbekistan TV (Certificate No. 01-06-961 of the “Uzbekistan” television and radio channel of the National Broadcasting Company of Uzbekistan dated June 15, 2023). As a result, the content of this broadcast is enriched with scientific evidence.

Approbation of the research results. The research results were discussed at 2 national and 2 international conferences.

Publication of the research results. 12 scientific works were published within the scope of the dissertation topic. 6 articles were published in scientific publications recommended by the Higher Attestation Commission, 5 of them were published in national journals and 1 in a foreign journal.

The structure and volume of the dissertation. The dissertation includes an introduction, three main chapters, a conclusion, a list of references, and an appendix. It spans a total of 132 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introduction part of the dissertation the relevance of the dissertation topic is based, the purpose and tasks, objects and subjects of the research are described, the correspondence of the work with the priority directions of the development of science and technology of the republic is given, the scientific innovation and practical results of the research are stated, the scientific and practical significance of the obtained results is disclosed, the references on the implementation of research results, published works and the structure of the dissertation are presented.

The first chapter of the dissertation is entitled “Theoretical foundations of the pragmatic barrier problem”. In the first part of the chapter entitled “The Concept of Pragmatic Barrier in Linguistics”, the concept of pragmatic barrier is described as one of the outstanding problems of pragmalinguistics, which is one of the main directions of anthropocentric linguistics. It is noted that there are various forms of pragmatic barriers that “disturb” the realization of effective communication, and attention is paid to their occurrence in connection with the creation of speech or its perception in a contextual situation. It is emphasized that comprehensive research of the problem of pragmatic barriers is significant in ensuring effective communication of representatives of languages with different national and cultural characteristics in the processes of inter-national globalization and integration.

The second section of the first chapter entitled “Analysis of theoretical views on the pragmatic barrier” is devoted to the problem of pragmatic barrier in Russian, English, Turkish and Uzbek linguistics, and also the views given in the researches devoted to some aspects of the problem are presented in the research work and they were analyzed.

In particular, R.R.Gelgardt, I.V.Chernigova note in their researches that the barriers related to reading literary works undermine the effectiveness of communication. I.V.Chernigova notes that the preface texts provided by publishers help the reader to understand the content of the work.

O.P.Yermakova and Y.A.Zemskaya distinguish three forms of communicative failure: 1) communicative failure that occurs on the basis of language construction 2) communicative failure that occurs due to the difference between the participants of the dialogue 3) communicative failure that occurs due to pragmatic factors.

Y.V.Sadovskaya writes about the pragmatic barriers that arise in connection with children’s speech. According to the scientist, the communication barrier characteristic of children’s speech is due to the fact that their speech ability is not sufficiently developed compared to that of adults.

L.A.Kiseleva, emphasizing the existence of non-linguistic and linguistic manifestations of the pragmatic barrier, divides the linguistic barrier into two:

1. Barriers related to the formation of expression. According to this, too fast and unusual pronunciation and unreadability of written speech make it difficult to understand the content of the text as a pragmatic barrier.

2. Barriers related to the form of expression. Pragmatic barriers in this group are also classified: a) irregular pronunciation; b) inappropriate use of words (use of

words inconsistent with their meaning); d) improper use of grammatical forms and syntactic devices also creates a pragmatic barrier¹².

N.B.Mukhina and N.V.Matveyeva note that the addressee's lack of understanding of the hidden content of the information transmitted through veiling causes a pragmatic failure.

M. Hakimov was the first who expressed his attitude to the issue of pragmatic barrier in Uzbek linguistics. M. Hakimov examines the pragmatic barrier as a methodological tool, and noted that the pragmatic barrier is caused by improper pronunciation, improper use of words, improper connection of grammatical forms and devices, improper use of functional style¹³.

The theoretical views related to the age aspect of communication participants in the emergence of communicative-pragmatic barriers were expressed in the linguistic-pragmatic research carried out by M. Kurbanova. The research highlights the emergence of a pragmatic barrier in children's speech and their perception of others' speech as a pragmatic barrier¹⁴.

Difficulties and complications that arise in the process of communication with representatives of different cultures reducing the effectiveness of mutual relations are called barriers. Sh.Usmanova and G.Rikhsiyeva investigated the adaptation to culture, intercultural barriers and conflicts, cultural and linguistic shock phenomena, which are important in intercultural communication¹⁵.

The issue of pragmatic barrier is also an object of study in the field of translation theory. Addressing the issue of translation from related languages, E. Ochilov connects the emerging problems with the insufficient development of the sphere, the lack of development of basic rules and principles, and the fact that the sphere is out of control. Focusing on the problem of translation from related languages, he supports the statement of Z.Isomiddinov, a well-known translator, who states cases of "false equivalents" warning the translator when translating from related languages are actually caused by the translator's insufficient knowledge of the original language"¹⁶.

As Ayhan Selchuk stated in his article "Factors hindering intercultural communication", "...in general, the first condition for effective communication between two or more communicants is that they speak the same language. However, the scope of knowledge, education, age, profession, gender of these people and, especially, the same or different cultural environment in which they grew up, find their positive or negative expression in communication. In particular, if the common language in which the participants are communicating is a foreign language, communication is not always effective.

Gulsum Chalishir emphasizes that a number of paralinguistic tools express different meanings in different nations and peoples, and it is important to know

¹² See: Ҳақимов М. Ўзбек прагмалингвистикаси асослари. – Тошкент: Академнашр, 2013. – Б. 127.

¹³ Ҳақимов М. Given monograph. – Б. 133.

¹⁴ Курбанова М. Ўзбек болалари нутқининг прагмалингвистик аспекти. – Тошкент: Адабиёт учқунлари, 2018. – Б. 42-54.

¹⁵ Usmanova Sh., Rixsiyeva G. Madaniyatlararo muloqot: o'quv qo'llanma. – Toshkent: Toshkent davlat sharqshunoslik instituti, 2017. – 172 b.

¹⁶ Ochilov E. Tarjima nazariyasi va amaliyoti: o'quv qo'llanma. – Toshkent: Toshkent davlat sharqshunoslik instituti, 2012. – B. 51-54.

paralinguistic tools with specific content in intercultural communication¹⁷. For example, in the Turkish culture, putting the fingertips together is considered as “approving, liking” something, a situation, while in the Arab culture, this action means “be patient”; Turkish Cypriots use this action to mean “you'll see”, while in Italy it means “swearing”¹⁸.

The third part of the first chapter entitled “Emergence of a pragmatic barrier in speech: communicative failure” focuses on verbal, non-verbal, paraverbal and virtual forms of communication. Pragmatic barrier occurs during the communicative relationship between the speaker and the listener in a specific speech condition and situation. So, on the one hand, it is the result of the speaker's abnormal use of language, and on the other hand, it is the result of the listener's complete or partial misunderstanding of the meaning of the expression in question. Also, external factors can cause the communicative failure.

The communication between communicants, in general, takes place in verbal or non-verbal forms. Based on this, in the research, the pragmatic obstacles that cause communicative failure are divided into linguistic and extralinguistic obstacles. At the end of the chapter, a generalized classification of pragmatic obstacles is made.

The second chapter of the dissertation is named as “**Factors that create a pragmatic barrier in the Uzbek and Turkish languages**”. The types of pragmatic barriers specific to these languages are shown on the basis of the above classification.

The first part of the chapter called “Linguistic factors” consists of such stereotyped opinions as “Phonetic and graphic factors”, “Morphological factors”, “Lexical factors”, “Syntactic and stylistic factors”. In this part, the pragmatic barrier arising from the closeness of the languages is opposed to the stereotyped opinions about the ease of the Turkish language and the lack of need for special learning, which is widespread among most people. Today, it is emphasized that Uzbek and Turkish languages should be considered as separate, independent languages, and the opinions are proved with examples.

Uzbek and Turkish languages have a number of phonetic-graphic peculiarities. As mentioned above, differences between languages serve as the basis of pragmatic barriers in discursive activity. In Turkish vocalism, hard (a, ı, o, u) and soft (e, i, ö, ü) vowels are distinguished, and each vowel has its own pair/opposition: a-e, ı-i, o-ö, u-ü. Based on this, the phenomenon of harmony of sounds (synharmonism) applies in the Turkish language. A representative of the Uzbek language, who has learned to express both hard vowels and soft vowels with the same letter, faces some difficulties in learning and using the written Turkish language. For example, using “**Sınırlarımız** askerlerimiz tarafından korunuyor.” (Our border is guarded by our soldiers) in the form “**Sinirlerimiz** askerlerimiz tarafından korunuyor.” (Our nerves are guarded by our soldiers) leads to a change/distortion of the content of the sentence.

In Turkish, one sound is represented by one graphic symbol (letter). As in the Uzbek alphabet, there are no combinations of letters ch, sh, ng. Also, deep tongue

¹⁷ Selçuk Ayhan. Kültürlerarası İletişimi Engelleyen Bazı Faktörler. Sosyal Bilimler Enstitüsü Dergisi, 2003. – S. 319-320.

¹⁸ Çalışır Gülsüm. Kültürlerarası İletişim ve Beden Dili. Kültürlerarası İletişim kitabında, Eğitim Yay., 2019. – S. 230.

back sound (x) and throat sound (h) are not distinguished in Turkish. A guttural sound (h) is used in all places. These situations also present their own problems in discourse. Such situations are especially common among students learning the Turkish language: “**Chocuk taxtaya yazıyor.**” That is “**Çocuk tahtaya yazıyor.**” (The child is writing on the board)

The occurrence of pragmatic barriers in the culture of Uzbek-Turkish communication depends on a number of morphemic-morphological factors. In Uzbek language, the suffix -lik, which is added to place nouns and names, means belonging to a certain place: Fergana, English, Indonesian, etc. The Turkish alternative of the suffix is -li⁴ (- is not -lik). In most cases, we witness that this morpheme is used incorrectly by an Uzbek communicator (under the influence of his native language). For example, “Turkish (actually Türkiyeli) athletes have arrived.”

Sometimes the opposite is observed:

“*Uy egasi bu so‘zimdanda o‘pkalandi:*

Istanbulliman, deysiz-da dengizni tanimaysiz”¹⁹.

The correct spelling of the word in the above example is “Istanbullikman” (I am from Istanbul), and “Istanbulliman” means “I own Istanbul”.

Verbs that lose their main meaning in a sentence and add additional meaning to the content of the leading verb in the adverbial form to which it is attached are considered auxiliary verbs. There are about thirty verbs that perform this task in Uzbek (boshlamoq, chiqmoq, tushmoq, yubormoq, yotmoq, turmoq, ko‘rmoq, ketmoq, kelmoq, olmoq, bermoq, tashlamoq, o‘tirmoq, yurmoq, bormoq, qolmoq, qaramoq, boqmoq, solmoq, bo‘lmoq, etc.) are available. In Turkish, only the verbs *durmak, kalmak, bilmek, vermek, yazmak, gelmek* perform the same function. In many cases, the representative of Uzbek language makes mistakes in the use of auxiliary verbs. That is, both verbs are used in Turkish language, just like in Uzbek language. For example, using the sentence “*Tashvishlanmang, sizning ishingizni ko‘rib chiqamiz*” (“Don’t worry, we’ll look into your case”) “*Merak etmeyin, sizin ishinizi görüp çıkacağız*” in Turkish completely changes the meaning of the sentence, meaning “Don’t worry, we’ll calm you down and then we’ll leave.” acquires content. In fact, it is appropriate to express the sentence in Turkish in the form “Don’t worry, we will take care of you”. It is necessary not to use/invert the auxiliary verb (çıkma) in the translation. Or, it is difficult to translate the sentence “*Men uni og‘ziga mahkam desam, hamma gapni aytib o‘tiribdi*” in Turkish. Due to the violation of the syntactic standard of the Turkish language, it is impossible to use the syntactic pattern of the sentence, the auxiliary verb device in the sentence. It would be appropriate to translate in the form of: “*Yahu adamın ağzı sıkı sandık ama, gitti her şeyi anlattı.*” in Turkish language.

The formal similarity or uniformity of some lexical units (false equivalents) does not mean that their meanings are the same. Sometimes such units can confuse communicants. For example, when translating the sentence: “*Tanıdıyordu Müfettişler Müfettişi’ni. Geçen gelişinde vilayete girerken görmüş, kalıbına kıyafetine hayran olmuş, İstanbul’da, Boğaz’daki bir otelde tutuklandığını, suç yerine yollanacağını*

¹⁹ Несин Азиз. Хуштак афандим: ҳажвий ҳикоялар. – Тошкент: Ўзбекистон, 2015. – Б. 188.

okuduğu zaman da başından aşağı kaynar sular dökülmüştü âdeta”²⁰. “*Taftishchilar taftishchisini tanigan edi. O‘tgan gal viloyatga kelganida ko‘rgan, soxt-sumbatiga qoyil qolgan, Istanbulda, Bo‘g‘ozdagi bir otelda qo‘lga olinganini, jinoyat joyiga jo‘natilishini o‘qigan zahoti boshidan sovuq suv quyilganday bo‘lgandi*”²¹) the above mentioned case would be observed. Here, the word “vilayet” in the Turkish text does not mean “province”, but “governance”, “government building”.

Another unit that forms the basis of a pragmatic barrier is slang. For example, let's take the word “armut” in Turkish. Armut means “pear”. The slang meaning of the word is “stupid, fool, foolish”. This meaning is equivalent to one of the meanings of the word “melon” in the Uzbek language: “*Bugün bana Armut diyen adam, gücünüze gitmesin beyefendi, yarın size Hıyar Ağa der...*”²² *Bugun meni “Qovun” degan odam, xafa bo‘lmang-ku janob, ertaga sizni “To‘nka og‘a” deb ataydi.*) The words “armut” and “hıyar” in the sentence prevent the perception of the thought expressed in the process of communication or translation. Because the Uzbek alternatives of these words (nok, sabzi) (pear, carrot) are not used in their slang meanings (“fool, foolish” and “rude, impolite”). These meanings can be expressed in Uzbek language using the words “qovun” and “to‘nka”.

In the Uzbek and Turkish culture of communication, idioms that are identical in form, but different in meaning, also create a pragmatic barrier. For example, “*Bu limonata canıma deđdi.*” is understood as “*Bu limonad jonimga tegdi.*” by an Uzbek-speaking communicant. But in fact, this sentence means “I liked this lemonade.”

The syntactic structure and syntactic patterns of the Uzbek and Turkish languages differ in certain places. Expressing a syntactic unit of one language into another language by turning it word by word, pattern by pattern creates a pragmatic barrier. For example, in the text “*Bu sulloh, balki, rahbarlarimizning odamidir. Tosh otib aybdor bo‘lib chiqsak, nima bo‘ladi? Yoki tepamizdagilar bizni sinayotganmikan? Nimamga ham kerak? Bola-chaqali odam bo‘lsam!*”²³ the phrase “**Nimamga ham kerak?**” is the exact translation of the Turkish “**Neme lazım?**” As you can see, the sentence “**Nimamga ham kerak?**” is syntactically and stylistically incorrect. This sentence should sound as “**Menga nimaga kerak?**” or “**Shu menga kerakmi?**” in Uzbek.

The second part of the second chapter is called “Non-linguistic factors” and includes such parts as “Factors associated with the differential characteristics of communicators”, “Factors associated with the psychophysiological state of communicators”, “External factors”. In this chapter, views on the fact that non-linguistic signs create a pragmatic barrier in the communicative activity of Uzbek and Turkish speakers are put forward. For example, in Turkish, children show their respect by kissing the hands of adults and touching their foreheads. If such behavior

²⁰ Kemal Orhan. Müfettişler Müfettişi – Üçkâğıtçı: roman. – İstanbul: Everest Yay., 2007. – S. 39.

²¹ Камол Ўрхон. Фирибгар: роман. Турк тилидан Бобохон Муҳаммад Шариф таржимаси. – Тошкент: Янги асп авлоди, 2021. – Б. 72.

²² Aktunç Hulki. Büyük Argo Sözlüğü. – İstanbul: Yapı Kredi Yayınları, 2002. – S. 43.

²³ Камол Ўрхон. Given novel. – Б. 8.

is performed by a person belonging to the Uzbek nationality, a situation of cultural shock occurs.

In this part, specific non-verbal signs that cause communicative failure in the Uzbek-Turkish dialogue are studied. It is emphasized that the research of non-verbal means can prevent conflicts that arise in intercultural communication, communicative errors, eliminate the state of cultural shock, and ensure successful and effective communication.

For example, in the Uzbek kinesics system, the meaning of “come to this side” is expressed by the addressee extending one hand forward and moving four fingers except the thumb or the index finger towards him several times. Most of the peoples of the world perform the act of calling through this kinetic symbol. Turks invite the interlocutor by extending the hand forward and moving the downward facing palm down several times. In Uzbeks, such an action is performed to stop a person or an object.

It is known that fingers are used when counting a small number of things or people. Uzbeks count by bringing the fingers into a fist position, starting with the thumb, then opening them again, starting with the thumb. Turks also start counting by hand with the thumb, but first the fingers are opened from a fist position, and then they are closed in sequence through the ring finger.

Uzbeks while directing the question “What’s the matter?”, “What happened?” to the addressee in a non-verbal form, they raise their head and eyebrows slightly and form a questioning expression on their face. Turks express the same meaning by quickly moving the head to the right and left, i.e., by quickly performing the negative head movement in Uzbeks, at the same time, by winking. Moreover, based on the context, Turks use this action to say “Well?”, “How are you?”, “Who is this?”, “What are you doing?” can represent dozens of meanings.

Such facts as the addressee speaks in a low voice, mumbles, violates, distraction, inattention, aphasia due to brain dysfunction also impairs communicative activity.

According to the original of the novel “Choliqushi”, “*Bunlari yemek de bir sanattir, Kâmrân. Hem bu sanati, acizâne ben keşfettim. Bak, mesela sen şu sarıyı kırmızıdan evvel yemekte bir zarar görmezsin, değil mi? Halbuki ne yazık? Çünkü kırmızı; hem fazla tatlıdır, hem biraz nanelidir. Onu evvela yersem sanırım o nazik lezzetine, o şairane kokusuna yazık olur. Ah, canım şekerler...*”²⁴ (“*Bularni yeyish ham bir san’at, Komron. Tag’in bu san’atni kamina ojizalari kashf etdi. Qara, masalan, mana shu sarig’ini qizilidan oldin yesang, hech qanday zarar ko’rmaysan, shunday emasmi? Lekin, ming afsus! Chunki qizili ham juda shirin, innaykeyin, bir oz nordon ham. Buni avval yesang, sarig’ining nozik lazzatiga, shoirona bo’yiga jabr bo’ladi. Oh, jonim konfetlar!*”²⁵) and in the translation of the style, it is said that the “very sweet” and “sour” nature of the red candy hurts the delicate taste and poetic stature of the yellow candy. At this point, the translator gets distracted by the word “I think” and takes it as “yellow”, as a result, the original content is not expressed correctly.

²⁴ Güntekin Reşat Nuri. Çalıkuşu. – İstanbul: İnkılap Kitabevi Baskı Tesisleri. – S. 67-68.

²⁵ Гунтекин Рашод Нури. Чоликуши. Туркчадан Мирзакалон Исмоилий таржимаси. – Тошкент: Янги асп авлоди, 2017. – Б. 60.

External factors play an important role in the effective communication between Uzbek and Turkish communicants. Although external factors have a negative impact on any form of communication, the situation is further complicated by the fact that communicants have different linguistic and cultural characteristics. Inappropriate place and time for communication, unfavorable weather conditions (rain, storm, wind), failure of communication tools (telephone, Internet, fax, microphone) are external factors that blur the content of communication.

The third chapter of the dissertation is called “Pragmatic barriers related to Uzbek-Turkish culture”. In the first part of the chapter entitled “Pragmatic barrier in the expression of national-cultural units specific to Uzbek and Turkish languages”. It was noted that in recent years, linguists and social psychologists have been paying attention to the study of people's culture of communication, signs used in it, national situations, customs and norms of manners. The specific aspects of the Uzbek and Turkish peoples in expressing different cultural units are proven by examples to be the main factor in creating a pragmatic barrier in communicative activity. For example, “tea” has a special place in Uzbek culture. Uzbeks are among the nations that consume tea the most. Tea has an important place in Turkish culture: Turks cannot imagine their daily life without tea. Despite the fact that traditions related to tea are of equal importance to both Uzbeks and Turks, there are some differences related to them. For example, Uzbeks say “Choyingni ichdingmi?”, “Yuring, sizga choy beraman”, “Choy tayyormi?” They do not mean only tea by such expressions. This means eating food along with tea. In Turks, the concept of tea means exactly tea:

“Salomga alik olgan “Tuya”:

- Bu yoqqa kelsangchi, Mistiq afandi, - dedi. – Choy ichaylik!

Tekin desa o‘zini tomdan tashlaydigan Kal Mistiq tekin choy ichish fursatini boy bermaslik uchun darhol yaqin keldi.

- Assalomu alaykum.

Vaalaykum assalom. Marhamat. – Qahvachi! Bitta choy keltir!”²⁶

Or, Turks can address people who are not lovers or relatives, even strangers, as “canım” in daily relationships: “*Yok canım!*”, “*Tabii canım*”, “*Hadi canım sen de!*”, “*Olur mu canım!?*”, “*Bak canım*” and so on. Even among Turkish men, the use of such speech units are considered normal. The reason is that Turks do not express intimate meaning through such expressions. This is a unique national characteristic that shows the close relationship of Turks to each other and to others. In Uzbek language, the word “jonim” means “my love” between lovers or couples (usually in a private place), as well as between women and girls or in relation to young children, it means “closeness, love”. It is used in the sense of “to love”. In such sentences as “*Yok canım!*” (Yo‘g‘-e!), “*Tabii canım!*” (Albatta!), “*Hadi canım sen de!*” (Ol-a!, Yorib qo‘yding-ku!), “*Olur mu canım!?*” (Yo‘g‘-a!, Unaqamas-ey!), “*Bak canım*” (Menga qara birodar) the word “canım” created a lacuna.

The following original text also includes the word “dear”:

²⁶ Камол Ўрхон. Фирибгар: роман. Турк тилидан Бобохон Муҳаммад Шариф таржимаси. – Тошкент: Янги асп авлоди, 2021. – Б. 279-280.

“Otele döndüğüm zaman Hacı Kalfa, beni kapıda karşıladı, hem sitemli, hem memnun bir tavırla:

-Sen sakladın da ben öğrenmedim mi sanki? Allah mübarek etsin, dedi.

-Neyi öğrendin?

-Emrinin geldiğini canım...”²⁷

In the text of the translation, this unit is presented exactly:

“Musofirxonaga qaytganimda Hoji xalfa meni eshikdan kutib oldi. U ham ranjigan, ham suyungan alfozda:

-Sen yashirding-u, men bilmay qoldim, shunday-da? Xudo muborak qilsin, - dedi.

-Nimani bildingiz?

Buyrug‘ing kelganini, jonim...”²⁸

- In this place, the word “*canım*” does not correspond to the originally intended propositional content. In fact, the word “*canım*” has the meaning of “emphasis”. There is no emphasis on the word “*canım*” used in the translation. In this case, the use of emphasis (-da) would have served to convey the original content correctly:

-Nimani bildingiz?

Buyrug‘ing kelganini-**da!**

In the daily communication of Turks, we see that communicants with a small age difference or the same age address each other as “oğlum” (my son) and “kızım” (my daughter). These units reflect the meaning of equality and closeness: “Dur, oğlum, dur!” (Stop, my friend stop!); “Ne diyorsun sen kızım?!” (What are you saying pal?). It should be noted that from the interaction of the dialogue participants (elder brother-younger brother, brother-sister, elder sister-younger sister, sister-brother, peers, acquaintance, stranger, etc.) are the forms of reference “son” and “daughter” and can be interpreted differently in terms of content. This is an unusual phenomenon for an Uzbek communicator. In communication, the Uzbeks use terms of reference such as “og‘ayni, o‘rtoq, birodar, do‘st, jo‘ra” and “dugona, dugon, dugosh, o‘rtoq”.

In most linguistic cultures, the same analogical standards can be used as a measure of different signs: in Uzbek *otday* (as a horse) means “healthy”, in Turkish, *at gibi* means “plump woman”; in Uzbek *ayiqday* (as a bear) “strong, excellent, strong”, “rude, clumsy, rude”, in Turkish *ayı gibi* “big, large”, “rude, clumsy”; In Uzbek *musichaday* (as a turtledove) is “careless”, in Turkish, *kumru gibi* is “immersed in one’s own world”; in Uzbek *ajdarhoday* (as a dragon) means “great, fearlessly strong, fighter”, “bloodthirsty, evil”, “inedible, voracious”, in Turkish *ejder(ha) gibi* “big and scary”; in Uzbek *xachirday* (as a mule) means “strong” like a mule, in Turkish *katır gibi* is “stubborn”; in Uzbek *chumoliday qumursqaday* (as an ant) “hardworking”, “small”, “innumerable, very many”, in Turkish *karınca gibi* means “patient”; in Uzbek *quzg‘unday* (as a crow) means “nasty, disgusting”, in Turkish *kuzgun gibi* “black”; in Uzbek *mixday* (as a nail) “very good, in place”, in Turkish *çivi gibi* “healthy and agile”, “very cold”; in Uzbek *qoqqan qoziqday* is

²⁷ Güntekin Reşat Nuri. Çalığışu. – İstanbul: İnkılap Kitabevi Baskı Tesisleri. – S. 204.

²⁸ Гунтекин Рашод Нури. Чоликуши. Туркчадан Мирзакалон Исмоилий таржимаси. – Тошкент: Янги асп авлоди, 2017. – Б. 187.

“motionless”, in Turkish *kazık gibi* is “rough, rude”; in Uzbek *soyaday* (as a shadow) means “without leaving behind”, in Turkish *gölge gibi* is “secretly” in Uzbek *zaharday* (as a poison) “very bitter”, “piercing a person, hurting the heart”, “very cold”, in Turkish *zehir gibi*, “very bitter”, “very cold”, “master, skillful”, “excellent, superior”, “very good”; in Uzbek *devorday* (as a wall) means “white”, “with no honor” and in Turkish *duvar gibi* is “deaf” ; in Uzbek *to‘nkaday* means “rude, deaf”, “stupid”, in Turkish *kütük gibi* means “swollen”, “drunk” etc.

The second part of the third chapter is called “Emergence of a pragmatic barrier in translation work”. In this part, in the process of comparing the translation of the historical novel “Death of the Blue Wolves” written by the Turkish writer Husayn Nihal Otsiz by Tahir Qahhor with the original text, many barriers related to the perception of the author’s speech and re-expression in the translation are determined. Identified pragmatic barriers deal with 1) the translator’s lack of perfect knowledge of the Turkish language, 2) the translator’s distraction by false equivalents, 3) occasionalisms created by the translator.

For example, “*Bu kadının ölmesi gerek. Elbette yay kırıyla onun soluğunu tıkayacaklar*”²⁹ author’s act is expressed in the form of “*Bu xotun o‘lishi kerak. Menimcha, buning so‘lig‘ini yoy ipi bilan tikajakdir*” and such explanation as “*Turklarda ulug‘lar aybi uchun yoy ipi bilan bo‘g‘ib o‘ldirilgan. “Bu yerda Iching Xotunning nafasi yoy ipi bilan tikib o‘ldiriladi, deyilmoqchi*”³⁰ is given. In the Turks, the nobles were strangled with a bowstring for the fault of the Turks. Here, the translator correctly explained that the Turks were strangled with a bow string for the fault of the nobles, but the word “*tıkayacaklar*” confused him and he expressed the second sentence by a completely incomprehensible sentence. The lexeme “*tıkamak*” means “to stop something by closing the opening of some flow and due to the content in the book it should have been understood as to “to stop someone’s breathing by choking with a bow string”.

The fact that the writer’s intention is not understood by the translator is due to the fact that the translator-addressee does not have enough knowledge about a specific language unit. A person does not understand what he does not know, and he cannot explain what he does not understand. The author’s act “*Bu yere batası Çin benim de ahlâkımı bozdu*” *diye söyleniyordu*”³¹ was translated incorrect: “*Bu yerga botgan Chin mening-da axloqimni buzdi, - deya ming‘irlardi*”³². As a result, the locution in the author’s act and the connotative meaning of the protagonist’s relationship to Chin were not fully expressed. The author’s act to be translated in the following style as “*Bu yerga botgur (ya‘ni “yer yutkur”) Chin mening-da axloqimni buzdi, - deya ming‘irlardi*” helps to overcome this problem.

In a number of other acts created by the translator, a pragmatic barrier arose due to imperfection of the language. For example, “*Yağmur‘la Alka hâlâ at başı*

²⁹ Atsız Hüseyin Nihal. *Bozkurtların Ölümü*. – İstanbul: İrfan Yayınevi, 1997. – S. 25.

³⁰ Отсиз Хусайн Нихол. Кўкбўриларнинг ўлими: тарихий роман. Туркчадан Тоҳир Қаҳҳор таржимаси. – Тошкент: Ўзбекистон, 2015. – Б. 17.

³¹ Atsız Hüseyin Nihal. *Given work*. – S. 316.

³² Отсиз Хусайн Нихол. *Given novel*. – Б. 197.

gidiyorlardi”³³ of the author’s act “*Yomg‘ir bilan Olqa hamon otboshi bo‘lib, ilgarida ketishmoqda*”³⁴ in the form of the translator’s act, “to become a horseman” gave rise to the “Turkish-Uzbek hybrid” sentence. In fact, the act “*Yomg‘ir bilan Olqa hamon bir-biridan o‘zib, oldinda yelib borardi*” creates adequacy with the author’s act both in terms of form and content. Also, in the author’s act “*Yazin ortasinda kuşbaşı kar yağıyordu*”³⁵ the expression “as big as a bird’s head” in the translator’s act of “*Tashqarida, yoz o‘rtasida qish boshidagi kabi qor yog‘ib yotardi*”³⁶ is comprehended as “qishning boshi”; and in the act “*Rüzgâr esmiyor, kuşbaşı kar yağıyordu*”³⁷ to “*Shamol yo‘q, qushboshi qor yog‘moqda edi*”³⁸) is used as “bird head”. As a result, a pragmatic situation with violation of the propositional meaning occurred in the initial acts created by the translator.

The main tools that create a pragmatic barrier in the translation from related languages and cause the idea (proposition) intended by the author to be partially or completely not understood are the so-called “cheat words”, similar in form or the same, “false equivalents” that differ from each other in terms of content and are lexical units whose form resembles a word in the translated language. These language units usually weaken the accuracy of the translator and confuse him. As a result, the meaning expressed in the original takes on a different meaning in the translated text and undermines the overall conceptual value of the work. For example, despite the fact that Turkish lexemes such as “yaman” and “yavuz” are semantically different from the lexical units “yomon” (bad) and “yovuz” (evil) whose equivalents are in Uzbek, this aspect continues to be neglected in translation. This situation is described in the form of the author’s act “*Bilge Tudun pek yavuz pehlivandi*”³⁹ as “*Bilga Tudun ko‘p yovuz alp edi*”⁴⁰; and “*Karısı söze karışınca Çalık sustu. Çünkü onun ne yaman kadın olduğunu biliyordu*”⁴¹ as “*Evdoshi so‘zga aralashgach, Choliq tilini tiydi. Chunki uning qanaqa yomon xotinligini yaxshi bilardi*”⁴² can also be seen in its expression. In the above translation acts, the meaning of the word “yavuz” (evil) as “strong, brave” and the word “yaman” (bad) (based on the context) as “sharp” have not been expressed.

In Turkish, “ciğer” is a common name used for “liver” and “lung” from the internal organs of the human body. Meanwhile, Turks call one white liver (aksiğer) and the other black liver (karasiğer) to distinguish them. In the sentence given in Huseyn Nihal Atsız’s work “*Çünkü ok Arık Buka’nın tam ciğerini delerek göğsünden çıkmıştı*”⁴³ this lexeme expresses “lung”. The translator gets distracted and makes a mistake at this point and translates the sentence as his own act: “*O‘q Ariq Buqaning*

³³ Atsız Hüseyin Nihal. *Bozkurtların Ölümü*. – İstanbul: İrfan Yayınevi, 1997. – S. 244.

³⁴ Отсиз Хусайн Ниҳол. Кўкбўрилларнинг ўлими: тарихий роман. Туркчадан Тоҳир Қахҳор таржимаси. – Тошкент: Ўзбекистон, 2015. – Б. 156.

³⁵ Atsız Hüseyin Nihal. Given work. – S. 348.

³⁶ Отсиз Хусайн Ниҳол. Given novel. – Б. 216.

³⁷ Atsız Hüseyin Nihal. Given work. – S. 272.

³⁸ Отсиз Хусайн Ниҳол. Given novel. – Б. 87.

³⁹ Atsız Hüseyin Nihal. Given work. – S. 50.

⁴⁰ Отсиз Хусайн Ниҳол. Given novel. – Б. 34.

⁴¹ Atsız Hüseyin Nihal. Given work. – S. 131.

⁴² Отсиз Хусайн Ниҳол. Given novel. – Б. 85.

⁴³ Atsız Hüseyin Nihal. Given work. – S. 184.

tom jigariga sanchilib, ko'ksidan teshib chiqqandi"⁴⁴. As a result, an unnatural proposition occurs, that is, the bullet enters the liver and pierces the chest of the Ariq Buqa.

Occasional words created by the translator in the translation of "Bozkurtların Ölümü" (Death of Blue Wolves) also cause a pragmatic barrier. Among them, the translator makes occasionalisms in the form of Turkish words as *tom* (straight, right, now), *turum* (state, situation), *so'liq* (breath), *sachramoq* (jump), *tuzgun*, *soldir* (attack), *ustacha* (skillfully), *chinli* (truth), *kimi* (some, some), *ko'z otmoq* (eye throw), *o'qlamak* (shoot), *talashli* (full of anxiety), *duduk* (whistle), *sirt* (back, spade), *shanlik* (holiday), *sira* (turn), *siqishtirmoq* (cramming), *dalalik* (field place), *zavolli* (poor), *qulay-qulay* (easily), *tinlanmoq* (rest), *yashayish* (live), *qarshilik* (alternative), *bir turli* (for some reason, no too), *yolg'iz* (but), *tutsaq* (captive), *buzg'un* (defeat), *telik-teshik* (ilma-hole), *yuklanmoq* (press), *chinlamoq* (jagger), *tuzansiz* (scattered), *sovuqqonlilik* (coldness), *o'zli* (secret, special), *o'rdu* (army), *yasoqlamoq* (forbid), *yoziq* (sorry), *achchiq* (pain, suffering), *yana* (anyway), *gizlicha* (secretly), *bilib bilmaganini* (whether he knows or not), *chiroq* (disciple), *achchiqli* (sad, painful), *maydonlik* (field), *o'miz* (shoulder), *otilganlik* (boldness), *odimli* (...step), *bilinmagan* (unknown), *ko'ngil rohatligi* (calmness), *oqin* (flow), *so'ng bor* (last time), *uzilmoq* (*ranjimoq*). In the translation, there is no explanation explaining the meaning of these occasionalisms in the context. And this resulted in misunderstanding the proposition intended by the author's act and the presupposition that was meant to be gained by the reader.

CONCLUSION

1. Various factors such as the speaker's age, gender, knowledge, and experience, as well as differences in language and cultural backgrounds, can create obstacles to effective communication. These obstacles can include misunderstandings due to unfamiliarity with the context or the speaker's intended message, as well as challenges arising from non-verbal cues and unfavorable communication conditions.

2. Pragmatic obstacles naturally occur during verbal interactions and can be intentional depending on the speaker's communicative goal. They can serve a specific purpose in achieving a certain pragmatic objective.

3. Pragmatic obstacles often arise when individuals with different linguistic and cultural backgrounds communicate. The ability to perceive and interpret foreign speech or information is crucial in such situations, as misunderstandings can range from simple errors to more serious consequences like political conflicts.

4. In dialogues between Uzbek and Turkish speakers, pragmatic obstacles frequently stem from linguistic errors, particularly when similar-sounding words have different meanings. While linguistic similarities between the two languages facilitate communication, they can also create challenges in certain pragmatic contexts.

5. Over time, distinct linguistic features have developed in the communication styles of Uzbek and Turkish people, influenced by their unique geographical and

⁴⁴ Отсиз Хусайн Нихол. Кўкбўриларнинг ўлими: тарихий роман. Туркчадан Тоҳир Қаххор таржимаси. – Тошкент: Ўзбекистон, 2015. – Б. 120.

cultural environments. To communicate effectively, individuals must understand and adapt to these linguistic nuances.

6. Successful communication in Uzbek-Turkish dialogues requires not only linguistic proficiency but also an understanding of non-verbal communication cues, cultural values, and body language.

7. Translating texts between Turkish and Uzbek languages is a complex task that demands linguistic and cognitive skills. Translators must fully grasp both languages to accurately convey the original meaning, as overlooking nuances can lead to misunderstandings.

8. With the growing socio-political, economic, and cultural ties between Uzbekistan and Turkey, there is a need for increased research and analysis in comparative studies. This includes exploring the dynamics of their relationship within the broader context of Turkic states.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019.Fil.21.01 ПО ПРИСУЖДЕНИЮ
УЧЕНЫХ СТЕПЕНЕЙ ПРИ ТАШКЕНТСКОМ ГОСУДАРСТВЕННОМ
УНИВЕРСИТЕТЕ ВОСТОКОВЕДЕНИЯ**

**ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ
УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ ИМЕНИ АЛИШЕРА НАВОИ**

АТАМУРАДОВ ШЕРЗОД РАХМАТУЛЛАЕВИЧ

**ВЫРАЖЕНИЕ ПРАГМАТИЧЕСКИХ ПОМЕХ
В УЗБЕКСКО-ТУРЕЦКОЙ КУЛЬТУРЕ ОБЩЕНИЯ**

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

АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по филологическим наукам

Ташкент – 2024

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии за № B2021.2.PhD/Fil1324.

Диссертация выполнена в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои.

Автореферат диссертации на трех языках (узбекском, английском, русском (резюме)) размещен на веб-странице Научного совета www.tsuos.uz и на Информационно-образовательном портале www.ziyonet.uz.

Научный руководитель: Курбанова Мунаввара Абдужаббаровна
доктор филологических наук, профессор

Официальные оппоненты: Сафаров Шахриёр Сафарович
доктор филологических наук, профессор

Шабанов Джумали Казимович
кандидат филологических наук, доцент

Ведущая организация: **Узбекский государственный университет мировых языков**

Защита диссертации состоится в «___» _____ 2024 г. в ___ часов на заседании Научного совета DSc.03/30.12.2019.Fil.21.01 по присуждению ученых степеней при Ташкентском государственном университете востоковедения по адресу: 100047, г.Ташкент, ул.Шахрисабз, 16. Тел.: (99871) 233-45-21; факс: (99871) 233-52-24; электронная почта: info@tsuos.uz.

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ташкентского государственного университета востоковедения. (зарегистрирована за №___). (Адрес: 100060, г. Ташкент, улица Амира Темура, 20. Тел.: (99871) 233-45-21.

Автореферат диссертации разослан «___» _____ 2024 года.

(Протокол реестра рассылки №___ от «___» _____ 2024 года).

А. М. Маннонов

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

Р.А.Алимухамедов

Ученый секретарь Научного совета по присуждению ученых степеней, доктор филол. наук, доцент

Х.З.Алимова

Председатель Научного семинара при Научном совете по присуждению ученых степеней, доктор филол. наук, профессор

ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования – определить факторы, создающие прагматические помехи в узбекском и турецком языках, определить место прагматических помех, связанных с узбекско-турецкой культурой в общении, изучить языки в сравнительном аспекте, определить их сходства и различия.

Объектом исследования были выбраны языковые и неязыковые единицы, используемые в контексте узбекского и турецкого общения, при лингвопрагматических анализах опирались на материалы в ходе непосредственных наблюдений а также образцами отобранных из художественной литературы.

Научная новизна исследования заключается в следующем:

доказано, что общая близость узбекского и турецкого языков, создавая удобство для субъектов общения, обуславливает неэффективность дискурсивной деятельности как основу прагматической помехи;

определены лингвистические факторы фонетико-графического, лексико-семантического, морфологического, синтактико-стилистического характера, дифференциального, психофизиологического состояния коммуникантов и неязыковые факторы, связанные с внешней средой, которые создают коммуникативные помехи в узбекско-турецкой культуры общения. Доказано, как эти факторы оказывают негативное влияние на перцептивную деятельность адресата;

обоснована что специфически национально-культурные единицы, и система жестов обуславливают собой общения в контекстной ситуации и может стать причиной культурного шока;

исследованы неправильные толкования пропозиции выраженное в оригинальном тексте при переводе с родственных языков, из-за недостаточного знания переводчиком языка оригинала, его отвлечения на ложные эквиваленты и созданных им окказионализмов.

Внедрение результатов исследования. На основе результатов исследования, в рамках определения выражения прагматической помехи в узбекско-турецкой культуры общения:

Была использован текст из статьи на тему “Коммуникативные помехи как лингвопрагматическая проблема” при формировании лингвистического обеспечения и базы аудиоданных в государственном практическом проекте “Разработка основанного на узбекском языке говорящего программного обеспечения и синтезатора голоса, позволяющего незрячим людям пользоваться компьютерными технологиями, читать и писать тексты” (справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои № 01/10-1194 от 15 июня 2023 года). В результате, это послужило источником практического решения проблем, связанных с пониманием речи на узбекском языке и обеспечением осмысленного понимания текста;

Представленные примеры по проблемам схожих и отличительных свойств узбекского и турецкого языков, особенностей выражения культурных единиц,

прагматической помехи в переводческой работе были использованы при выполнении в 2021-2023 годах практического проекта PZ-2020042022 «Создание лингводидактической электронной платформы тюркских языков» (справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои № 01/10-1195 от 15 июня 2023 года). В результате чего послужило обеспечению реализации планов третьего этапа проекта;

Научные воззрения и примеры относительно лингвистических факторов, обуславливающих прагматические помехи в культуре узбекско-турецкого общения, особенностей языков, проблемы преподавания языков были использованы в практическом грантовом проекте AM-FZ-201908172 «Создание образовательного корпуса узбекского языка», осуществленном в 2020-2022 годах в рамках Государственных научно-технических программ (справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои № 01/10-1196 от 15 июня 2023 года). В результате, текст корпуса обогащен лингводидактическими примерами;

Сведения об эффективной коммуникации, помех, возникающих при взаимном общении, были использованы при написании сценария передачи «Ассалом, Узбекистон!» телеканала «Узбекистон» Национальной телерадиокомпании Узбекистана (Справка телерадиоканала «Узбекистон» Национальной телерадиокомпании Узбекистана за № 01-06-961 от 15 июня 2023 года). В результате, содержание этой передачи было обогащено научными данными.

Структура и объем диссертации. Диссертация состоит из введения, трёх глав, заключения, списка использованной литературы и приложения. Общий объем диссертации составляет 132 страниц.

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

I bo'lim (part I; I часть)

1. Atamuradov Sh. O'zbek-turk muloqot madaniyatida kommunikativ muvaffaqiyatsizlikning yuzaga kelishi. "O'zMU xabarlari" jurnali, Filologiya, 2021, № 1/6. – B. 193-197 (10.00.00; № 15).

2. Атамурадов Ш. Прагматик тўсиқ прагмалингвистика муаммоси сифатида. Ўзбекистон миллий ахборот агентлиги Илм-фан бўлими (электрон журнал). – Тошкент, 2021 йил декабрь сони. – Б. 324-332 (10.00.00; № 33).

3. Atamuradov Sh. Qarindosh tillardan tarjimada pragmatik to'siqning yuzaga kelishi (Husayn Nihol Otsizning "Ko'kbo'rilarning o'limi" asari tarjimasini misolida. Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti, O'zbekiston: til va madaniyat. "Lingvistika" jurnali, 2022 vol. 3 (1). – B. 67-77 (10.00.00; № 34).

4. Атамурадов Ш. Ўзбек-турк мулоқот маданиятида ибора. Ўзбек тили, адабиёти ва фольклори институти "Ўзбек тили ва адабиёти" журнали. – Б. 99-101 (10.00.00; № 14).

5. Atamuradov Sh. O'zbek va turk tillarida pragmatik to'siqni yuzaga keltiruvchi lisoniy omillar. Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti, O'zbekiston: til va madaniyat. "Lingvistika" jurnali, 2023 vol. 2 (1). – B. 52-70 (10.00.00; № 34).

6. Atamuradov Sh. Exclamations as a pragmatic barrier in Uzbek-Turkish communicative culture. Current Research Journal of Philological Sciences. Vol.: 4 Issue 11 November 2023. – P. 25-31 (№23, SJIF Impact Factor (2023): 7.491).

7. Atamuradov Sh. Kommunikativ to'siq lingvopragmatik muammo sifatida. "Filologik ta'limni takomillashtirish muammolari" Respublika ilmiy-amaliy anjumani materiallari. – Toshkent: O'zMU, 2020-yil 20-oktabr. – B. 84-86.

8. Atamuradov Sh. O'zbek-turk muloqot madaniyatida pragmatik to'siq sifatida argolar. "Tilshunoslikning dolzarb masalalari" Respublika ilmiy-nazariy anjumani materiallari: Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti, 2022-yil 16-mart. – B. 344-346.

9. Şerzad Rahmatullayeviç Atamuradov. Özbek-Türk iletişim kültüründe pragmatik engel olarak deyimler. I Beynəlxalq Humanitar və İctimai Elmlərin Əsasları Konferansının Materialları (24 dekabr 2021) – S. 217-220.

10. Atamuradov Sh. O'zbek va turk tillariga xos milliy-madaniy birliklarni ifoda etishdagi pragmatik to'siq. VII. Uluslararası Türklerin Dünyası Sosyal Bilimler Sempozyumu, 2–4 Haziran 2023. – Prag-Çekya. – S. 211-212.

II bo'lim (part II; II часть)

11. Atamuradov Sh. O'zbek va turk tillariga oid noverbal vositalarni ifoda etishdagi pragmatik to'siq. "Til va adabiyot.uz" ilmiy-metodik elektron jurnal, 2023-yil 8-son. – B. 7-9.

12. Şerzat Atamuradov. Özbek-Türk İletişim Kültüründe İletişimsel-Pragmatik Engel Meselesi. Türkay dergi, Mayıs 2022, sayı: 57. – S. 36-40.

Avtoreferat “Sharqshunoslik, Востоковедение, Oriental Studies” jurnali tahririyatida tahrirdan o‘tkazilib, o‘zbek, ingliz va rus tillaridagi matnlar o‘zaro muvofiqlashtirildi.

Bosishga ruxsat etildi: 24.04.2024-yil.
Bichimi 60x45 ¹/₈ “Times New Roman”
garnitura raqamli bosma usulida bosildi.
Shartli bosma tabog‘i 3,5. Adad 100 nusxa. Buyurtma 15.

O‘zbekiston Respublikasi IIV Akademiyasi,
100197, Toshkent shahri, Intizor ko‘chasi, 68.

“AKADEMIYA NOSHIRLIK MARKAZI” DUK