

SCIENCE
PROBLEMS.UZ

ISSN 2181-1342

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

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ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ

№ 6 (4) - 2024

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

ТОШКЕНТ-2024

БОШ МУҲАРРИР:

Исанова Феруза Тулқиновна

ТАҲРИР ҲАЙЪАТИ:

07.00.00-ТАРИХ ФАНЛАРИ:

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холиқулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Ҳожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

09.00.00-ФАЛСАФА ФАНЛАРИ:

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулув Жамолиддиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудир;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

12.00.00-ЮРИДИК ФАНЛАР:

Ахмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат хавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Хашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Қаюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохидат Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психологияси кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

Содиқова Шоҳида Мархабоевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атақулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

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Муассис: “SCIENCEPROBLEMS TEAM” масъулияти чекланган жамияти

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Боғланиш учун телефонлар:

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

MUNDARIJA

07.00.00 – TARIX FANLARI

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Received: 20 May 2024
Accepted: 30 May 2024
Published: 19 June 2024

Article / Original Paper

SPECIFIC FEATURES OF THE UNITS DENOTING REPROACH IN THE ENGLISH AND UZBEK LANGUAGES

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Abstract. This study explores the linguistic and cultural dimensions of reproach expression in English and Uzbek languages. Through semantic, syntactic, and cultural analysis of reproach-denoting units, the study examines the diverse ways in which individuals convey dissatisfaction or disappointment towards others' actions or behaviors. The findings reveal a rich variety of expressions reflecting cultural norms, social values, and interpersonal dynamics. Syntactic analysis uncovers structural patterns shaping the tone and intensity of reproachful expressions, while cultural analysis highlights the importance of considering cultural nuances in interpretation and usage. The study underscores the implications for language learning, translation, and intercultural communication, emphasizing the need for awareness of cultural and linguistic factors in cross-cultural interactions.

Keywords: Reproach, linguistic analysis, cultural dimensions, English language, Uzbek language, intercultural communication.

INGLIZ VA O'ZBEK TILLARIDA TANBEH BERISHNI BILDIRUVCHI BIRLIKLARNING O'ZIGA XOS XUSUSIYATLARI

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Jahon tillari kafedrası o'qıtuvchısı, Qo'qon universiteti

Annotatsiya. Ushbu tadqiqot ingliz va o'zbek tillarida tanbeh ifodasining lingvistik va madaniy jihatlarini o'rganadi. Ta'kidlovchi birliklarning semantik, sintaktik va madaniy tahlili orqali tadqiqot odamlarning xatti-harakatlaridan norozilik yoki umidsizlikni yetkazishning turli usullarini o'rganadi. Natijalae madaniy me'yorlarni, ijtimoiy qadriyatlarini va shaxslararo farqlarini aks ettiruvchi turli xil ifodalarni yuzaga keltiradi. Sintaktik tahlil tanbeh iboralarning ohangi va intensivligini shakllantiruvchi tuzilmaviy so'z birikmalarini ko'rsatadi, hamda madaniy tahlil esa talqin va foydalanishda madaniy birikmalarni hisobga olish muhimligini ta'kidlaydi. Tadqiqot til o'rganish, tarjima va madaniyatlararo muloqotga ta'sirini ta'kidlab, madaniyatlararo o'zaro ta'sirlarda madaniy va lingvistik omillardan xabardor bo'lish zarurligini ta'kidlaydi.

Kalit so'zlar: ta'na, lingvistik tahlil, madaniy o'lchovlar, ingliz tili, o'zbek tili, madaniyatlararo muloqot.

DOI: <https://doi.org/10.47390/SPR1342V4I6Y2024N79>

Introduction. The basic component of human communication, the expression of rebuke is deeply ingrained in language. There is a wide range of linguistic structures in Uzbek and English that are employed to express disapproving feelings. These linguistic units are employed to convey disapproval, discontent, or disappointment regarding the actions or behaviors of others. Examining the unique characteristics of these reproach-denoting units in Uzbek and English provides insights into the social and cultural dynamics ingrained in these languages as well as illuminating the linguistic mechanisms of reproach expression. Comprehending

language that is reproachful requires an examination of its pragmatic, syntactic, and semantic aspects. While syntactic analysis reveals the structural patterns and grammatical constructions used in expressing reproach, semantic analysis reveals the underlying meanings and connotations of reproach-denoting units. Furthermore, the pragmatic component looks at how these units are used in context and serve as communication tools in social interactions. Although Uzbek and English both express criticism in similar ways, they also have distinct linguistic characteristics influenced by different historical and cultural contexts. Through a closer look at these particular characteristics, we can learn more about the linguistic and cultural manifestations of resentment in each language.

Linguists, psychologists, and sociologists have long been interested in the study of reproach in language. Previous studies have looked into the social roles, cognitive foundations, and cross-cultural variances of reproach expression. More concentrated research is still required, though, to understand the unique linguistic characteristics of units that denote reproach in languages like Uzbek and English. The purpose of this study is to methodically examine the distinctive characteristics of the units in Uzbek and English that signify rebuke. The study aims to clarify the linguistic and cultural manifestations of reproach in each language by analyzing its semantic, syntactic, and pragmatic features. It attempts to find similarities and contrasts in the ways that Uzbek and English express resentment through comparison. Comprehending the linguistic characteristics of units that denote reproach in Uzbek and English has applications for language learners, translators, and communicators across cultural boundaries. It offers insightful information on intercultural competency, cultural sensitivity, and efficient communication techniques. Additionally, it advances the idea that language is a reflection of social norms and cultural values.

Literature review. The study of reproach-denoting units in language encompasses a multidisciplinary approach, drawing insights from linguistics, psychology, and cultural studies. This literature review examines previous research that explores the semantic, syntactic, and cultural dimensions of reproach expression in English and Uzbek languages.

Abdurasulovich (2023) delves into the lexical and semantic groups of judicial discourse in the Uzbek language, providing a foundational understanding of linguistic categorizations within the language. This work contributes to our understanding of the semantic nuances embedded within Uzbek discourse, which may extend to reproach-denoting units[1; 194-198]. Azizova (2023) explores the concept of "good" in the Russian and Uzbek language worldviews, shedding light on the cultural underpinnings of linguistic expressions. While not directly focused on reproach, this study offers valuable insights into the cultural values and norms that may influence the expression of reproach in Uzbek language[2; 161-175]. Erkinova (2024) investigates paremiological units representing time in English and Uzbek, highlighting the cultural and temporal dimensions of linguistic expressions. Although not directly related to reproach, this study contributes to our understanding of cultural representations within language, which may influence the expression of reproach[3; 505-509].

Galieva (2021) examines the paremiological representation of the concept "Word" in English, Russian, and Uzbek languages, providing insights into cross-cultural variations in linguistic expressions. While not specifically focused on reproach, this study contributes to our understanding of cultural representations within language, which may influence the expression of reproach[4; 83-96]. Kuchkinov (2020) explores paremiological units as reflections of

national character in Uzbek and English proverbs, offering insights into the cultural dimensions of linguistic expressions. This study provides a framework for understanding how cultural values and norms influence the expression of reproach in Uzbek language[5; 336-340]. Ochilova (2024) conducts a linguistic study of proverbs in English and Uzbek languages, uncovering the cultural and linguistic features embedded within these expressions. While not directly focused on reproach, this study contributes to our understanding of cultural representations within language, which may influence the expression of reproach[6; 322-325]. Sayfullayev (2023) examines the cultural study of gender stereotypes in English and Uzbek phraseological units, offering insights into the socio-cultural dimensions of linguistic expressions. While not specifically focused on reproach, this study provides a framework for understanding how cultural norms and values influence language use, including the expression of reproach[7; 12].

Silivanova (2012) investigates the linguistic and cultural basis of phraseological units denoting notions present in English and Ukrainian languages, offering insights into cross-cultural variations in linguistic expressions. While not directly focused on reproach, this study contributes to our understanding of cultural representations within language, which may influence the expression of reproach[8; 263-265]. Zulkhumor (2021) explores the semantics and linguo-culturological features of old Uzbek lexemes, providing insights into the historical and cultural dimensions of linguistic expressions. While not directly focused on reproach, this study offers valuable insights into the cultural underpinnings of language, which may influence the expression of reproach in Uzbek language[9; 488-497].

These studies collectively provide a foundation for understanding the semantic, syntactic, and cultural dimensions of reproach-denoting units in English and Uzbek languages. By examining linguistic expressions within their cultural contexts, we can gain a deeper understanding of how language reflects and shapes social interactions, including the expression of reproach.

Methods. A corpus of reproach-denoting units in English and Uzbek languages was compiled from various sources, including literature, online databases, and native speaker consultations. The selection criteria focused on including a diverse range of linguistic expressions specifically designed to convey reproachful sentiments.

Semantic analysis: Each reproach-denoting unit in the corpus was subjected to semantic analysis to identify its core meaning, connotations, and pragmatic functions within communicative contexts. This involved examining the literal and idiomatic interpretations of the expressions, as well as their cultural and social implications.

Syntactic analysis: The syntactic structures of reproach-denoting units were analyzed to identify common grammatical patterns, syntactic constructions, and collocational tendencies. This process involved examining the syntactic roles of individual words within the expression and their relationships to one another.

Cultural contextualization: The cultural context surrounding each reproach-denoting unit was explored to understand its historical origins, cultural significance, and sociolinguistic implications. This step involved consulting cultural references, historical texts, and native speaker insights to elucidate the broader cultural context in which these expressions are used.

Comparative analysis: A comparative analysis was conducted to compare the semantic, syntactic, and cultural features of reproach-denoting units between English and

Uzbek languages. This involved identifying similarities and differences in the linguistic mechanisms of reproach expression, as well as cultural variations in the interpretation and usage of these expressions.

Results. The analysis of reproach-denoting units in English and Uzbek languages revealed a multitude of linguistic features, semantic nuances, and cultural connotations. This section presents the key findings organized into several thematic categories: semantic properties, syntactic structures, cultural connotations, and comparative analysis between the two languages. Tables are provided to illustrate the distribution of reproach-denoting units across different semantic categories and syntactic patterns, along with examples from each language.

Semantic Properties. The semantic analysis of reproach-denoting units identified several overarching themes, including expressions related to disapproval, criticism, blame, and admonition. These units serve as linguistic tools for expressing negative evaluations of others' actions or behaviors. Table 1 presents examples of reproach-denoting units categorized based on their dominant semantic properties in English and Uzbek languages.

Table 1: Semantic Categories of Reproach-Denoting Units

Semantic Category	English Examples	Uzbek Examples
Disapproval	"Shame on you"	"Uyat senga, benomus"
Criticism	"You should be ashamed of yourself"	"Bu qilig'ingdan o'zing uyalishing kerak"
Blame	"It's all your fault"	"Hammasi seni deb bo'ldi"
Admonition	"You better watch yourself"	"O'zingni ehtiyot qil-a"

Syntactic Structures. The syntactic analysis of reproach-denoting units revealed a variety of structural patterns, including imperative constructions, declarative sentences, and interrogative forms. These syntactic structures play a crucial role in conveying the tone and intensity of the reproachful expression. Table 2 presents examples of reproach-denoting units categorized based on their syntactic structures in English and Uzbek languages.

Table 2: Syntactic Structures of Reproach-Denoting Units

Syntactic Structure	English Examples	Uzbek Examples
Imperative Constructions	"Shame on you"	" Uyat senga, benomus"
Declarative Sentences	"You should be ashamed of yourself"	" Bu qilig'ingdan o'zing uyalishing kerak"
Interrogative Forms	"Why did you do that?"	"Nega shunday qilgansiz?"

Cultural Connotations

The cultural analysis of reproach-denoting units revealed underlying cultural values, social norms, and interpersonal dynamics embedded within these expressions. Cultural factors influence the choice of reproachful language and the interpretation of such expressions within specific cultural contexts. Table 3 provides examples of reproach-denoting units categorized based on their cultural connotations in English and Uzbek languages.

Table 3: Cultural Connotations of Reproach-Denoting Units

Cultural Connotation	English Examples	Uzbek Examples
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Formality vs. Informality	"You should know better"	"Buni mendan ham yaxshi bilasan"
Power Dynamics	"Who do you think you are?"	"O'zingizni kim deb o'ylaysan?"
Politeness Strategies	"I'm sorry, but that was unacceptable"	"Kechir, lekin buni ko'tara olmayman"
Social Hierarchies	"You're out of line"	"Haddingdan oshding sen"

Comparative Analysis. The comparative analysis between English and Uzbek languages revealed both similarities and differences in the expression of reproach. While both languages employ a variety of linguistic tools to convey reproachful sentiments, there are notable differences in terms of cultural norms, linguistic structures, and pragmatic functions. Table 4 presents examples of reproach-denoting units from English and their counterparts in Uzbek language.

Table 4: Comparative Analysis of Reproach-Denoting Units

English Reproach-Denoting Unit	Uzbek Equivalent
"Shame on you"	"Uyat senga"
"You should know better"	"Buni mendan ham yaxshi bilasan"
"It's all your fault"	"Hammasi seni deb bo'ldi"
"Who do you think you are?"	"O'zingni kim deb o'ylaysan?"

The results of the analysis demonstrate the richness and complexity of reproach expression in both English and Uzbek languages. Semantic analysis revealed a wide range of expressions related to disapproval, criticism, blame, and admonition. Syntactic analysis uncovered various structural patterns, including imperative constructions, declarative sentences, and interrogative forms. Cultural analysis identified underlying cultural values, social norms, and interpersonal dynamics embedded within these expressions.

The comparative analysis highlighted both similarities and differences in the expression of reproach between English and Uzbek languages. While both languages employ similar linguistic tools to convey reproachful sentiments, there are notable variations in terms of cultural norms, linguistic structures, and pragmatic functions. These findings underscore the importance of considering cultural and linguistic factors in the interpretation and usage

Discussion. The comprehensive analysis of reproach-denoting units in English and Uzbek languages provides valuable insights into the linguistic, cultural, and pragmatic dimensions of reproach expression. This discussion synthesizes the key findings and explores their implications for language use, cross-cultural communication, and intercultural understanding.

The semantic analysis revealed a rich variety of expressions used to convey reproachful sentiments in both languages. From expressions of disapproval and criticism to blame and admonition, the lexicon of reproach reflects the complexity of human interaction and the diverse ways in which individuals express dissatisfaction or disappointment. However, it is important to note that the interpretation of these expressions is deeply rooted in cultural norms, social values, and interpersonal dynamics. For example, expressions like "Shame on you" in English and "Sizga qaramasligingiz" in Uzbek may carry different cultural connotations and pragmatic implications, influenced by cultural norms surrounding politeness, hierarchy, and power dynamics.

The syntactic analysis uncovered a range of structural patterns employed in expressing reproach, including imperative constructions, declarative sentences, and interrogative forms. These syntactic structures play a crucial role in shaping the tone, intensity, and communicative functions of reproachful expressions. Imperative constructions, such as "Shame on you" or "Watch yourself," convey direct commands or admonishments, while declarative sentences like "You should be ashamed of yourself" or "It's all your fault" express judgments or attributions of responsibility. Interrogative forms, such as "Why did you do that?" or "Who do you think you are?" serve to challenge or question the actions or behaviors of the interlocutor. The choice of syntactic structure is influenced by contextual factors, including the relationship between the interlocutors, the severity of the transgression, and the desired rhetorical effect.

The cultural analysis highlighted the importance of considering cultural norms and values in the interpretation and usage of reproach-denoting units. Cultural factors, such as politeness strategies, social hierarchies, and power dynamics, shape the choice of reproachful language and influence its reception within specific cultural contexts. For example, expressions of reproach in English may exhibit a greater degree of indirectness or mitigation compared to their counterparts in Uzbek, reflecting cultural norms surrounding politeness and face-saving strategies. Moreover, expressions of reproach may vary in their appropriateness or effectiveness depending on the cultural background and communicative norms of the interlocutors. Awareness of these cultural nuances is essential for effective cross-cultural communication and intercultural competence.

The findings of this study have practical implications for language learners, translators, and intercultural communicators. By gaining a deeper understanding of the linguistic and cultural dimensions of reproach expression, language learners can develop greater proficiency in using and interpreting reproachful language in real-life communication. Translators can navigate the challenges of translating reproach-denoting units by considering the cultural context and pragmatic functions of these expressions in both the source and target languages. Intercultural communicators can enhance their intercultural competence by recognizing and navigating cultural differences in the expression and interpretation of reproachful language, thereby fostering effective communication and mutual understanding across cultural boundaries.

Conclusion. In conclusion, the analysis of reproach-denoting units in English and Uzbek languages offers valuable insights into the linguistic, cultural, and pragmatic dimensions of reproach expression. By examining the semantic properties, syntactic structures, and cultural connotations of these expressions, this study contributes to our understanding of how language reflects and shapes social interactions, cultural norms, and interpersonal dynamics. The findings underscore the importance of considering cultural and linguistic factors in the interpretation and usage of reproachful language, and highlight the implications for language learning, translation, and intercultural communication. By fostering awareness of cultural nuances and enhancing intercultural competence, individuals can navigate the complexities of cross-cultural communication and promote mutual understanding and respect in diverse linguistic and cultural contexts.

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№ 6 (4) – 2024

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