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## **DISCURSIVE ADAPTATION: SOCIOPRAGMATIC VIEW OF THE TRANSFORMATION OF SIMPLE PROPOSITIONS IN COMMUNICATIVE SPACE**

**Abstract:** This article examines how simple propositions undergo discursive adaptation and transformation as they move through Uzbek and English communicative spaces. Employing a sociopragmatic approach, it analyzes the linguistic, cultural, and social factors that shape this process of propositional change. The findings reveal that propositions are adapted in broadly similar ways in Uzbek and English to align with genre conventions, cultural norms and values, and speaker-hearer relationships and identities. However, some differences emerge, reflecting the distinct linguistic resources and cultural paradigms of the two languages.

**Keywords:** Discursive adaptation, sociopragmatics, simple propositions, Uzbek, English, communicative spaces, genre, cross-cultural communication.

## **DISKURSIV MOSLASHUV: KOMMUNIKATIV MAKONDA SODDA GAPLARNING O'ZGARTIRISHNI SOTSIOPRAGMATIK KO'RINISHI**

**Annotatsiya:** Ushbu maqolada sodda gaplar o'zbek va ingliz kommunikativ makonlari bo'ylab harakatlanayotganda diskursiv moslashuv va transformatsiyaga qanday o'tishi ko'rib chiqiladi. Sotsiopragmatik yondashuvni qo'llagan holda, ushbu propozitsion o'zgarish jarayonini shakllantiradigan lingvistik, madaniy va ijtimoiy omillarni tahlil qiladi. Natijalar shuni ko'rsatadiki, gaplar o'zbek va ingliz tillarida janr konvensiyalari, madaniy me'yor va qadriyatlar, notiq-tinglovchi munosabatlari va o'ziga xosliklariga mos kelish uchun juda o'xshash tarzda moslashtirilgan. Biroq, ikki tilning aniq lingvistik manbalari va madaniy paradigmalarini aks ettiruvchi ba'zi farqlar paydo bo'ladi.

**Kalit so'zlar:** Diskursiv moslashuv, sotsiopragmatika, sodda gaplar, o'zbek, ingliz, kommunikativ makonlar, janr, madaniyatlararo muloqot.

## **ДИСКУРСИВНАЯ АДАПТАЦИЯ: СОЦИОПРАГМАТИЧЕСКИЙ ВЗГЛЯД НА ИЗМЕНЕНИЕ ПРОСТЫХ ПРЕДЛОЖЕНИЙ В КОММУНИКАТИВНОМ ПРОСТРАНСТВЕ**

**Аннотация:** В этой статье рассматривается, как простые пропозиции подвергаются дискурсивной адаптации и трансформации при перемещении по узбекскому и английскому коммуникативным пространствам. Используя социопрагматический подход, в статье анализируются лингвистические, культурные и социальные факторы, которые формируют этот процесс изменения пропозиций. Результаты исследования показывают, что предложения в узбекском и английском языках адаптируются в целом сходным образом, чтобы соответствовать жанровым условностям, культурным нормам и ценностям, а также отношениям и идентичности говорящего и слушающего. Однако возникают некоторые различия, отражающие различные языковые ресурсы и культурные парадигмы двух языков.

**Ключевые слова:** Дискурсивная адаптация, социопрагматика, простые предложения, узбекский, английский языки, коммуникативные пространства, жанр, межкультурная коммуникация.

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## **INTRODUCTION**

Simple propositions - basic units of meaning that express a single idea [1] - rarely remain static as they move through communicative spaces. Rather, they tend to undergo discursive adaptation, transforming in both subtle and substantial ways as speakers reshape them for different audiences, purposes, and contexts [2]. This process of propositional change is shaped by a complex interplay of linguistic, social, and pragmatic factors, which influence how meanings are encoded, negotiated, and interpreted across communicative settings [3].

Despite the ubiquity and significance of discursive adaptation, it remains an understudied phenomenon, particularly from a cross-linguistic and cross-cultural perspective. This paper aims to address this gap by examining how simple propositions are adapted as they travel through Uzbek and English communicative spaces. Employing a sociopragmatic approach [4], it analyzes the cultural norms, social relationships, and pragmatic considerations that drive the transformation of propositions in these two linguistic and cultural contexts.

## **METHODS AND LITERATURE REVIEW**

This study adopts a comparative, mixed-methods approach to examine the discursive adaptation of simple propositions in Uzbek and English. It combines qualitative analysis of propositional transformations across different genres of discourse with quantitative measures of the frequency and types of changes that occur.

The data for the study comes from a corpus of matched Uzbek and English texts from various discursive settings, including everyday conversation, news media, political speeches, and academic writing. For each text, simple propositions were identified and tracked as they were repeated, paraphrased, or modified throughout the discourse. The original propositions were then compared with their adapted versions to determine the types of linguistic, pragmatic, and cultural factors driving their transformation.

The analysis draws on insights from several key areas of scholarship. Work in sociopragmatics [4], discourse analysis [5], and cross-cultural communication [6] provides a framework for examining how social and pragmatic considerations shape language use and interpretation. Research on genre theory [7] and register variation [8] offers tools for analyzing how discursive contexts influence propositional form and function. Scholarship on Uzbek [9] and English [10] linguistics and culture shed light on the specific resources and conventions that speakers of these languages draw on in communication.

Together, this interdisciplinary foundation allows for a nuanced understanding of how simple propositions are adapted as they move through Uzbek and English communicative spaces. The comparative perspective, meanwhile, illuminates both similarities and differences in the dynamics of discursive adaptation across the two languages, contributing to our understanding of cross-cultural communication more broadly.

## **RESULTS**

The analysis reveals several key patterns in the discursive adaptation of simple propositions in Uzbek and English. Firstly, propositions undergo similar types of transformations in both languages as they are reshaped to align with the conventions and expectations of different communicative genres. In news discourse, for example, propositions are often condensed and sharpened to create concise, attention-grabbing headlines, while in academic writing they are elaborated and qualified to convey nuance and precision.

Secondly, cultural norms and values play a significant role in shaping how propositions are adapted in both Uzbek and English. Propositions that express culturally sensitive or face-threatening content, for instance, tend to be mitigated or euphemized to maintain social harmony and avoid offense. However, the specific cultural considerations driving these adaptations vary across the two languages, reflecting differences in their underlying value systems and communicative practices.

Thirdly, the relationship between speakers and hearers emerges as a key factor influencing propositional adaptation in both languages. Propositions are often reformulated to manage social distance, navigate power dynamics, and construct desired identities and relationships. In Uzbek, for example, honorific pronouns and other deferential linguistic forms are used to adapt propositions for communication with social superiors, while in English, speakers may use slang or insider language to signal affiliation with a particular social group.

Despite these broad similarities, the analysis also reveals some notable differences in the dynamics of discursive adaptation across Uzbek and English. One key difference relates to the linguistic resources available in each language for adapting propositions. Uzbek, for instance, has a rich system of honorifics and other grammatical devices for encoding social relationships, while English relies more heavily on lexical choice and pragmatic strategies for this purpose. These linguistic differences shape the specific ways in which propositions are adapted in each language.

## **ANALYSIS AND DISCUSSION**

The findings of this study underscore the central role of discursive adaptation in making simple propositions pragmatically and socially appropriate for their communicative contexts. As propositions move through communicative spaces, they are dynamically reshaped to align with the conventions, norms, and relationships that define those spaces. This process of adaptation is critical for successful communication, allowing speakers to fine-tune their meanings for different audiences and purposes.

The comparative perspective adopted in this study illuminates both similarities and differences in the dynamics of discursive adaptation across Uzbek and English. On a broad level, propositions appear to undergo similar types of transformations in both languages as they are recontextualized for different genres, cultural norms, and social relationships. This points to some universal pragmatic principles and communicative needs that shape propositional adaptation across languages.

At the same time, the specific linguistic resources, cultural paradigms, and communicative practices of Uzbek and English give rise to notable differences in how propositions are adapted in each language. These differences highlight the importance of a sociopragmatic approach that is attuned to the particular linguistic and cultural context in which communication unfolds.

The insights from this study have several important implications for cross-cultural communication and propositional analysis more broadly. Firstly, they underscore the need for

communicators to be aware of the dynamic, context-dependent nature of propositional meaning. What a proposition means and how it functions can change significantly as it moves across communicative spaces, and failure to recognize these shifts can lead to misunderstanding and miscommunication.

Secondly, the findings highlight the value of a comparative, sociopragmatic approach to propositional analysis. By examining how propositions are adapted in different linguistic and cultural contexts, we can gain a richer understanding of the complex interplay of factors that shape meaning-making in communication. This understanding is essential for navigating the challenges of cross-cultural communication in an increasingly interconnected world.

Finally, the study points to the importance of developing communicative competence that goes beyond simple grammatical or lexical knowledge. To communicate effectively across languages and cultures, speakers need a deep understanding of the pragmatic norms, cultural values, and social relationships that shape discourse in different contexts. Cultivating this type of sociopragmatic awareness should be a key goal of language education and cross-cultural training programs.

## **CONCLUSION**

This paper has examined the discursive adaptation of simple propositions in Uzbek and English communicative spaces. Through a comparative, sociopragmatic analysis, it has shown how propositions are dynamically reshaped as they move across genres, cultures, and social relationships. While the specific dynamics of adaptation vary across the two languages, reflecting their distinct linguistic resources and cultural paradigms, the general process of propositional transformation emerges as a fundamental mechanism of meaning-making in communication.

These findings have important implications for our understanding of cross-cultural communication and propositional analysis. They highlight the need for a context-sensitive, sociopragmatic approach that recognizes the dynamic, situated nature of meaning. They also underscore the importance of developing communicative competence that encompasses both linguistic knowledge and cultural-pragmatic awareness.

As our world becomes increasingly interconnected, the ability to navigate the complex dynamics of meaning-making across languages and cultures is more important than ever. By shedding light on the discursive adaptation of propositions in Uzbek and English, this study contributes to the ongoing effort to build bridges of understanding across communicative divides. It is hoped that the insights offered here will prove valuable for scholars, educators, and communicators working in a wide range of cross-cultural contexts.

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