

**PRAGMATIC FEATURES OF GREETINGS IN AI-GENERATED TEXTS: A
COMPARATIVE STUDY OF ENGLISH AND UZBEK***Dildora Rahimova**National University of Uzbekistan Faculty of Foreign Philology**2nd year Master's degree student**@royalempirelight.gmail.com**Contact: 95 937 08 05*

Annotation: This thesis examines the pragmatic characteristics of greetings in AI-generated texts, comparing English and Uzbek languages. Within a cognitive-pragmatic framework, it explores how politeness strategies, speech act structures, and cultural sensitivity are realized or omitted. The study reveals differences in hierarchical expression, discourse sequencing, and formality across languages, while pointing out the challenges faced by AI in replicating pragmatically coherent, culturally appropriate greetings.

Keywords: artificial intelligence, cognitive linguistics, pragmatics, greeting expressions, politeness strategies, Uzbek language, intercultural communication, speech act theory, language modeling, discourse analysis

Annotatsiya: Ushbu tezis sun'iy intellekt tomonidan yaratilgan ingliz va o'zbek tilidagi matnlarda salomlashuvning pragmatik xususiyatlarini tahlil qiladi. Kognitiv-pragmatik yondashuv asosida AI tomonidan madaniy kontekstga mos, ijtimoiy jihatdan maqbul salomlashuv shakllari qanday aks etishi o'rganiladi. Tahlillar AI tizimlarining o'zbek tilidagi ijtimoiy-pog'onaviy nuqtai nazardan moslashishdagi kamchiliklarini ko'rsatadi.

Tayanch iboralar: sun'iy intellekt, kognitiv lingvistika, pragmatika, salomlashuv formulalari, xushmuomalalik strategiyalari, o'zbek tili, madaniyatlararo muloqot, nutq akti nazariyasi, til modellashtirish, diskurs tahlili

Аннотация: В данной работе рассматриваются прагматические особенности приветствий в текстах, сгенерированных искусственным интеллектом, на английском и узбекском языках. Исследование проводится в рамках когнитивно-прагматического подхода с акцентом на стратегии вежливости, акты речи и культурные различия. Делается вывод о трудностях ИИ в создании прагматически уместных приветствий, особенно в контексте узбекской иерархической культуры.

Ключевые слова: искусственный интеллект, когнитивная лингвистика, прагматика, приветственные выражения, стратегии вежливости, узбекский язык, межкультурная коммуникация, теория речевых актов, моделирование языка, дискурсивный анализ

Greetings are central to interpersonal communication and highly dependent on cultural, social, and linguistic contexts. In English, greetings such as “*Hi*”, “*Hello*”, or “*Good morning*” are context-light and typically function as interaction openers without expressing social distance. In contrast, Uzbek greetings such as “*Assalomu alaykum*”, often followed by status-based inquiries like “*Yaxshimisiz?*”, serve both a communicative and hierarchical function [1:44].

As noted by Mahmudova, Uzbek speech etiquette includes age- and status-sensitive norms that are essential in determining the structure of a greeting [2:57]. AI-generated Uzbek texts, however, frequently omit these distinctions, offering flattened or overly generic greetings that may be inappropriate in formal settings. R. Scollon and S. Scollon argue that languages differ in their **interactional rituals** due to cultural orientation—individualistic vs. collectivist—which determines how politeness and relational strategies unfold [3:33]. Uzbek, being a collectivist language, emphasizes relational harmony, thus greetings often come in sequenced forms (e.g., “*Salom, aka. Ishlaringiz joyidami?*”) [4:204]. AI-generated Uzbek texts, lacking this sequencing, appear artificial.

Furthermore, L. Talmy’s model of **conceptual structuring** explains how speakers organize experiences into meaningful linguistic forms. AI systems, while trained on massive corpora, often fail to replicate the **schematic meaning** and symbolic structure underlying such forms [5:87]. For instance, the greeting “*Yaxshi yuribsizmi?*” carries assumptions about past meetings and familiarity, which AI systems fail to infer [6:208]. G. Hofstede’s cultural dimensions theory suggests that in high-context cultures like Uzbekistan, indirectness and deference are expected in opening discourse [7:46]. English-language greetings generated by AI tend to meet pragmatic expectations due to more training data, while Uzbek outputs suffer from underrepresentation and limited pragmatic annotation [8:208].

The cognitive grammar perspective, advanced by Langacker, posits that meaning arises from **usage-based symbolic units** rather than fixed rules [9:67]. However, AI systems still lack robust mechanisms for modeling **symbolic memory** and **socio-pragmatic inference**, making nuanced greetings in Uzbek difficult to generate [10:118].

Conclusion. This comparative study shows that AI-generated texts demonstrate pragmatic adequacy in English greetings but often fail in the Uzbek context due to a lack of socio-cultural modeling. To improve pragmatic competence, AI systems need culturally rich, pragmatically annotated corpora and algorithms capable of simulating discourse-level structures. Future research should also consider dialogic sequencing and code-switching tendencies in multilingual environments like Uzbekistan.

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