



SEMANTIC AND FUNCTIONAL POSSIBILITIES OF PRAGMATIC UNITS IN FORMING AN ETHNOCOMMUNICATIVE FIELD IN THE UZBEK LANGUAGE

Abdullayeva Muslimaxon Ubaydulla qizi
Student of Namangan State Pedagogical Institute
E-mail: abdullayevamuslima34@gmail.com
Phone: +998933653217

Annotation: *This article analyzes the semantic and functional possibilities of pragmatic units in forming an ethnocommunicative field in the Uzbek language. The purpose of the research is to reveal how address forms, politeness formulas, modal units, evaluative markers, blessings, mitigating expressions and indirect speech devices create a culturally marked communicative space in Uzbek discourse. The article interprets the ethnocommunicative field as a system of speech units, cultural values, social relations and communicative norms that organize national speech behavior. Descriptive, pragmalinguistic, contextual, discourse-analytical and linguocultural methods were used in the study. The results show that Uzbek pragmatic units such as “aka”, “opa”, “ustoz”, “iltimos”, “marhamat”, “ruxsat bersangiz”, “baraka toping”, “mayli”, “xo‘p”, “o‘zingiz bilasiz” and “yaxshi bo‘lardi” perform not only linguistic but also cultural and social functions. They express respect, closeness, social distance, gratitude, caution, indirect influence and communicative harmony. The article concludes that pragmatic units form an ethnocommunicative field by connecting language, culture, mentality and interpersonal relations.*

Keywords: *pragmatic unit, ethnocommunicative field, Uzbek language, speech etiquette, national culture, communication, address forms, politeness, hidden meaning, context, pragmalinguistics, linguoculturology.*

Annotatsiya: *Ushbu maqolada o‘zbek tilida pragmatik birliklarning etnokommunikativ maydon hosil qilishdagi semantik va funksional imkoniyatlari tahlil qilinadi. Tadqiqotning maqsadi murojaat birliklari, xushmuomalalik formulalari, modal birliklar, baholovchi vositalar, duo-olqishlar, yumshatish*

ifodalari va bilvosita nutqiy birliklarning o'zbek diskursida madaniy belgilangan kommunikativ maydonni qanday shakllantirishini aniqlashdan iborat. Maqolada etnokommunikativ maydon milliy nutqiy xulqni tashkil etuvchi lisoniy birliklar, madaniy qadriyatlar, ijtimoiy munosabatlar va kommunikativ me'yorlar tizimi sifatida talqin qilinadi.

Kalit so'zlar: *pragmatik birlik, etnokommunikativ maydon, o'zbek tili, nutqiy odob, milliy madaniyat, muloqot, murojaat birliklari, xushmuomalalik, yashirin ma'no, kontekst, pragmalingvistika, lingvokulturologiya.*

Аннотация: *В данной статье анализируются семантические и функциональные возможности прагматических единиц в формировании этнокоммуникативного поля в узбекском языке. Цель исследования состоит в выявлении того, как обращения, формулы вежливости, модальные единицы, оценочные маркеры, благопожелания, смягчающие выражения и косвенные речевые средства создают культурно маркированное коммуникативное пространство в узбекском дискурсе. В статье этнокоммуникативное поле рассматривается как система речевых единиц, культурных ценностей, социальных отношений и коммуникативных норм, организующих национальное речевое поведение.*

Ключевые слова: *прагматическая единица, этнокоммуникативное поле, узбекский язык, речевой этикет, национальная культура, коммуникация, обращения, вежливость, скрытый смысл, контекст, прагмалингвистика, лингвокультурология.*

INTRODUCTION

Language is one of the most important means of preserving and expressing national culture. Every nation has its own communicative habits, speech etiquette, address forms, politeness strategies, emotional expressions and culturally marked ways of organizing interpersonal relations. These features are not accidental; they form a specific communicative field in which language, culture, social values and national mentality interact. In the Uzbek language, pragmatic units play a central

role in forming such an ethnocommunicative field.

An ethnocommunicative field can be understood as a culturally organized space of communication in which speech units reflect national values, social relations, etiquette norms and communicative expectations. In this field, linguistic units do not function only as signs of meaning; they also act as markers of respect, social distance, closeness, politeness, caution, gratitude, blessing, indirect influence and emotional attitude. Therefore, the study of pragmatic units in Uzbek is important for understanding the cultural logic of Uzbek speech behavior.

Pragmatic units are linguistic means that express the speaker's intention, attitude, evaluation, emotional state and relation to the addressee in a particular communicative situation. In Uzbek speech, such units include address forms, politeness formulas, modal words, evaluative expressions, blessings, apologies, mitigating devices and indirect speech formulas. For example, “aka”, “opa”, “ustoz”, “iltimos”, “marhamat”, “ruxsat bersangiz”, “baraka toping”, “mayli”, “xo‘p”, “o‘zingiz bilasiz” and “yaxshi bo‘lardi” have meanings that go beyond their direct lexical content.

The relevance of the topic is connected with the increasing importance of pragmalinguistics, linguoculturology, discourse analysis and speech etiquette studies in modern linguistics. Today, linguistic research pays attention not only to the structure of language, but also to its use in real communication, its relation to culture and its influence on the addressee. In this regard, Uzbek pragmatic units provide rich material for studying the relationship between language, national mentality and communicative behavior [1].

The Uzbek ethnocommunicative field is based on such values as respect for elders, politeness, hospitality, social harmony, modesty, caution, emotional warmth and responsibility in communication. These values are expressed through specific pragmatic units. For instance, the use of “aka” or “opa” in addressing even an unfamiliar person creates social closeness and respect. The use of “iltimos” softens a request, while “baraka toping” expresses gratitude and blessing at the same time.

The purpose of this article is to analyze the semantic and functional possibilities of pragmatic units in forming an ethnocommunicative field in the Uzbek language. To achieve this purpose, the article examines the meanings and functions of address forms, politeness units, modal expressions, evaluative markers, blessings, mitigation devices and indirect speech formulas in Uzbek discourse.

LITERATURE REVIEW AND METHODS

The study of pragmatic units is closely connected with pragmalinguistics, speech act theory, discourse analysis, politeness theory and linguoculturology. In world linguistics, the foundations of pragmatic analysis were developed by J. Austin, J. Searle, P. Grice, G. Leech, S. Levinson, P. Brown and S. Levinson. J. Austin and J. Searle demonstrated that speech is not only a way of saying something, but also a way of doing something through language [2], [3]. P. Grice's theory of implicature explains how hidden meanings are created and understood in communication [4].

Politeness theory is especially important for analyzing Uzbek pragmatic units. Brown and Levinson emphasized that speakers use different strategies to protect the addressee's face and avoid communicative threat [5]. Leech also studied politeness principles such as tact, agreement and sympathy, which regulate interpersonal communication [6]. These approaches are relevant to Uzbek speech, where indirectness, mitigation and respect are highly valued.

In Uzbek linguistics, issues of pragmatics, text interpretation, speech etiquette, national-cultural meaning and communicative intention have been studied by Sh. Safarov, M. Hakimov, N. Mahmudov, D. Khudoyberganova, R. Qo'ng'urov, M. Yo'ldoshev and other scholars. Sh. Safarov describes pragmalinguistics as a field that studies language units in relation to speaker intention, context and addressee factor [1]. M. Hakimov analyzes the pragmatic interpretation of Uzbek texts and the role of hidden meaning in discourse [7]. N. Mahmudov emphasizes the connection between language, culture and national mentality [8].

The methodological basis of this article includes descriptive, pragmalinguistic, contextual, discourse-analytical and linguocultural methods. The descriptive method

is used to identify and classify pragmatic units in Uzbek speech. Pragmalinguistic analysis reveals speaker intention, addressee orientation, indirect meaning and communicative function. Contextual analysis explains how pragmatic units acquire different meanings depending on the speech situation. Discourse analysis allows the study of pragmatic units in family, everyday, official, educational, literary and digital communication. Linguocultural analysis shows how these units reflect national values and cultural memory.

RESULTS AND DISCUSSION

The analysis shows that pragmatic units in Uzbek form an ethnocommunicative field through several semantic and functional possibilities. Semantically, they express respect, closeness, gratitude, caution, evaluation, social distance, indirect meaning and emotional attitude. Functionally, they organize communication, regulate interpersonal relations, soften speech influence, preserve politeness, prevent conflict and maintain communicative harmony.

The first semantic possibility is the expression of respect. Uzbek address forms such as “aka”, “opa”, “ustoz”, “domla”, “otaxon”, “onaxon”, “xonim” and “janob” reflect social relations and cultural values. They are not only words used to address someone; they also indicate the speaker’s attitude toward the addressee. For example, “Ustoz, bir maslahat bersangiz” expresses not only a request for advice, but also respect for the addressee’s knowledge and experience. Thus, the pragmatic unit “ustoz” helps form a respectful area within the ethnocommunicative field.

The second semantic possibility is the expression of social closeness. In Uzbek speech, address forms such as “aka” and “opa” may be used not only for relatives, but also for unfamiliar people. This usage creates a culturally acceptable sense of closeness and trust. For example, “Aka, iltimos, yordam berib yuboring” sounds softer and warmer than a direct request without an address form. Such units reduce social distance and create a friendly communicative environment.

The third semantic possibility is the expression of politeness and caution. Pragmatic units such as “iltimos”, “marhamat”, “ruxsat bersangiz”, “ma’qul

ko‘rsangiz”, “agar imkon bo‘lsa” and “kechirasiz” make speech more polite and culturally appropriate. They allow the speaker to express a request, opinion or disagreement without causing communicative tension. For instance, “Ruxsat bersangiz, bir fikr bildirsam” prepares the addressee for another opinion and shows respect for their position [9].

The fourth semantic possibility is the expression of blessing and gratitude. Uzbek units such as “baraka toping”, “omon bo‘ling”, “Alloh rozi bo‘lsin”, “ko‘p yashang” and “rahmat” perform important cultural functions. They express not only gratitude, but also goodwill, spiritual closeness and positive emotional attitude. In this sense, blessing formulas are important elements of the Uzbek ethnocommunicative field because they connect speech with moral and cultural values.

The fifth semantic possibility is the expression of hidden meaning. Some pragmatic units have multilayered meanings that become clear only in context. For example, “mayli” may express agreement, unwilling acceptance, compromise or the desire to end the conversation. “O‘zingiz bilasiz” may mean freedom of choice, hidden warning, emotional distance or transfer of responsibility. These units show that the ethnocommunicative field is not built only on direct meanings, but also on implicit meanings and contextual interpretation [10].

Functionally, pragmatic units perform several roles in forming the ethnocommunicative field. The first functional role is the regulation of interpersonal relations. Address forms and politeness units define how the speaker positions themselves in relation to the addressee. They show respect, closeness, distance or official politeness. Without such units, communication may sound too direct or culturally inappropriate.

The second functional role is the softening of speech influence. Uzbek communication often avoids categorical commands, harsh criticism and direct refusal. Therefore, expressions such as “yaxshi bo‘lardi”, “boshqacharoq qilinsa”, “yana bir o‘ylab ko‘rsak”, “shoshilmasak ham bo‘ladi” and “keyinroq ko‘rarmiz”

are used to soften speech acts. These units help speakers express disagreement or advice without damaging interpersonal relations.

The third functional role is the prevention of conflict. Pragmatic units create a balance between speaker intention and addressee dignity. For example, instead of saying a direct “no”, an Uzbek speaker may say “keyinroq ko‘rarmiz”, “sharoitga qarab”, “nasib qilsa” or “balki boshqa safar”. These expressions reduce communicative tension and protect the addressee’s face.

The fourth functional role is the organization of discourse. Pragmatic units help begin, continue, soften or end communication. “Marhamat” may open a communicative space; “ruxsat bersangiz” may introduce a new opinion; “xo‘p” or “mayli” may close or continue a dialogue depending on the context. Thus, pragmatic units act as discourse organizers.

The semantic and functional possibilities of Uzbek pragmatic units can be summarized in the following table:

Pragmatic unit	Semantic possibility	Functional possibility	Ethnocommunicative value
Aka / opa	respect, closeness	regulating social distance	social warmth and politeness
Ustoz	respect for knowledge	recognizing status	educational and moral value
Iltimos	polite request	softening demand	speech etiquette
Marhamat	invitation, permission	opening communication	goodwill and politeness
Ruxsat bersangiz	respect, caution	entering discourse politely	recognition of addressee
Baraka toping	blessing, gratitude	strengthening emotional contact	cultural and spiritual value

Pragmatic unit	Semantic possibility	Functional possibility	Ethnocommunicative value
Mayli	agreement, compromise	maintaining balance	harmony and moderation
O‘zingiz bilasiz	freedom, warning	transferring responsibility	indirectness and caution
Yaxshi bo‘lardi	suggestion	soft criticism or advice	tact and mitigation
Xo‘p	agreement or closure	regulating dialogue	communicative stability

The table shows that each pragmatic unit has both semantic and functional dimensions. Its semantic dimension relates to meaning, while its functional dimension relates to its role in communication. Together, these dimensions form the ethnocommunicative field of Uzbek speech.

In family discourse, pragmatic units form a field of closeness, care and upbringing. Words such as “bolam”, “qizim”, “o‘g‘lim”, “jonim” express emotional closeness and parental attitude. At the same time, expressions such as “yaxshi bo‘lardi” or “bunday qilmaganing ma’qul” perform a soft educational function. They guide behavior without harshness.

In everyday discourse, pragmatic units create social politeness and cultural adaptation. Speakers use “aka”, “opa”, “iltimos”, “rahmat”, “uzr”, “kechirasiz” to maintain respectful relations. These units make communication smoother and help avoid awkwardness between interlocutors.

In official discourse, the ethnocommunicative field is formed through formal politeness. Units such as “hurmatli”, “janob”, “xonim”, “ko‘rib chiqishingiz so‘raladi”, “maqsadga muvofiq” and “tavsiya etiladi” express institutional distance and respectful formality. Although they may appear as polite formulas, they often contain obligatory or regulatory meaning.

In educational discourse, pragmatic units form a respectful and cooperative communicative field. Teachers use expressions such as “marhamat”, “fikringizni bildiring”, “bir o‘ylab ko‘ring”, “to‘g‘ri, lekin aniqlashtiraylik” to encourage students and manage classroom interaction. These units create a balance between authority and cooperation.

In literary discourse, pragmatic units reveal cultural atmosphere, character relations and national mentality. Address forms, blessings, indirect expressions and evaluative markers help show age, status, emotion, respect and hidden conflict. Therefore, pragmatic units are important for interpreting Uzbek literary texts from a linguopragmatic and linguocultural perspective [11].

In digital discourse, Uzbek pragmatic units continue to function in new written forms. In Telegram, Instagram, Facebook and other online platforms, users frequently employ “rahmat”, “iltimos”, “aka”, “opa”, “ustoz”, “baraka toping” and similar units. Sometimes they are combined with emojis, shortened forms or informal spelling. This shows that the Uzbek ethnocommunicative field is adapting to digital communication while preserving its cultural core.

One of the most important features of this field is context-dependence. The meaning of a pragmatic unit cannot be fully understood without considering the situation, speaker intention, addressee status and cultural background. For example, “mayli” may mean sincere agreement in one context, but hidden dissatisfaction in another. “Xo‘p” may express acceptance, obedience or the end of discussion. Therefore, contextual interpretation is essential in analyzing pragmatic units [12].

From a linguocultural point of view, Uzbek pragmatic units reflect such values as respect, modesty, hospitality, kindness, patience, caution, harmony and responsibility. These values are not abstract; they are realized in everyday speech through concrete pragmatic units. Therefore, the ethnocommunicative field is formed through the constant interaction of language, culture and social practice.

CONCLUSION

Pragmatic units in the Uzbek language have broad semantic and functional possibilities in forming an ethnocommunicative field. They express respect, closeness, politeness, gratitude, caution, evaluation, indirect meaning and emotional attitude. At the same time, they regulate interpersonal relations, soften speech influence, organize discourse, prevent conflict and maintain communicative harmony.

The study shows that Uzbek pragmatic units are not limited to their direct lexical meanings. They have multilayered semantic structures that include direct meaning, contextual meaning and hidden pragmatic signal. Their real communicative function becomes clear only within a specific discourse situation.

The ethnocommunicative field in Uzbek is formed through the interaction of address forms, politeness formulas, modal units, blessings, evaluative markers, mitigation devices and indirect speech formulas. These units reflect national values such as respect, modesty, social harmony, kindness, caution and communicative responsibility.

In family, everyday, official, educational, literary and digital discourse, pragmatic units perform different functions, but all of them contribute to the formation of a culturally marked communicative space. This space connects language with national mentality, social relations and cultural memory.

In conclusion, the study of pragmatic units as elements of the Uzbek ethnocommunicative field is important for pragmalinguistics, linguoculturology, discourse analysis and speech culture. Future research may focus on comparing Uzbek ethnocommunicative units with those of other languages, analyzing their use in digital discourse and studying their role in literary texts and language teaching.

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