



THE ROLE OF PRAGMATIC UNITS IN CREATING SOCIAL SENSITIVITY, CULTURAL CAUTION AND COMMUNICATIVE BALANCE IN THE UZBEK LANGUAGE

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Annotation: *This article analyzes the role of pragmatic units in creating social sensitivity, cultural caution and communicative balance in the Uzbek language. The purpose of the research is to reveal how address forms, politeness units, modal words, mitigating expressions, evaluative markers, indirect speech formulas and culturally marked communicative units regulate interpersonal relations in Uzbek speech. The article interprets pragmatic units not only as linguistic means, but also as socio-cultural instruments that help speakers maintain respect, avoid conflict, preserve the addressee's dignity and adapt speech to communicative situations. Descriptive, pragmalinguistic, contextual, linguocultural and discourse analysis methods were used in the study. The results show that such units as "iltimos", "marhamat", "ruxsat bersangiz", "ma'qul ko'rsangiz", "aka", "opa", "ustoz", "mayli", "xo'p", "yaxshi bo'lardi", "o'zingiz bilasiz" and similar expressions perform important functions in Uzbek communication. They soften demands, express respect, indicate social distance, reduce communicative tension and guide the addressee's interpretation. The article concludes that pragmatic units are one of the key mechanisms of national communicative behavior in Uzbek speech.*

Keywords: *pragmatic unit, social sensitivity, cultural caution, communicative balance, Uzbek language, speech etiquette, indirect meaning, politeness, address forms, mitigation, context, pragmalinguistics.*

Annotatsiya: *Ushbu maqolada o'zbek tilida pragmatik birliklarning ijtimoiy sezgirlik, madaniy ehtiyotkorlik va kommunikativ muvozanat yaratishdagi roli tahlil qilinadi. Tadqiqotning maqsadi o'zbek nutqida murojaat birliklari, xushmuomalalik ifodalari, modal so'zlar, yumshatish vositalari, baholovchi birliklar, bilvosita nutqiy*

formulalar va madaniy belgilangan kommunikativ vositalarning shaxslararo munosabatlarni qanday tartibga solishini aniqlashdan iborat. Maqolada pragmatik birliklar nafaqat lisoniy vosita, balki hurmatni saqlash, konfliktning oldini olish, adresat sha'nini asrash va nutqni vaziyatga moslashtirishga xizmat qiluvchi ijtimoiy-madaniy vositalar sifatida talqin qilinadi.

Kalit so'zlar: pragmatik birlik, ijtimoiy sezgirlik, madaniy ehtiyotkorlik, kommunikativ muvozanat, o'zbek tili, nutqiy odob, bilvosita ma'no, xushmuomalalik, murojaat birliklari, yumshatish, kontekst, pragmalinqvistika.

Аннотация: В данной статье анализируется роль прагматических единиц в формировании социальной чувствительности, культурной осторожности и коммуникативного равновесия в узбекском языке. Цель исследования состоит в выявлении того, как обращения, единицы вежливости, модальные слова, смягчающие выражения, оценочные маркеры, косвенные речевые формулы и культурно маркированные коммуникативные средства регулируют межличностные отношения в узбекской речи. В статье прагматические единицы рассматриваются не только как языковые средства, но и как социально-культурные инструменты, служащие сохранению уважения, предотвращению конфликта, защите достоинства адресата и адаптации речи к коммуникативной ситуации.

Ключевые слова: прагматическая единица, социальная чувствительность, культурная осторожность, коммуникативное равновесие, узбекский язык, речевой этикет, косвенный смысл, вежливость, обращения, смягчение, контекст, прагмалinqvistika.

INTRODUCTION

Language is not only a system of words and grammatical rules, but also a social instrument through which people regulate relationships, express cultural values and maintain communicative harmony. In everyday speech, speakers do not simply transmit information; they also show respect, distance, closeness, caution, emotional

attitude and social awareness. These meanings are often expressed through pragmatic units. In the Uzbek language, pragmatic units have a particularly important role because Uzbek communicative culture is closely connected with respect, politeness, indirectness, modesty, social sensitivity and careful speech behavior.

Pragmatic units are linguistic means that express the speaker's intention, attitude, evaluation, politeness, emotional state and relation to the addressee in a specific communicative context. They include address forms, politeness expressions, modal words, mitigating units, indirect requests, evaluative markers, blessings, apologies, agreement and disagreement formulas. For example, such Uzbek units as "iltimos", "marhamat", "ruxsat bersangiz", "ma'qul ko'rsangiz", "aka", "opa", "ustoz", "mayli", "xo'p", "yaxshi bo'lardi", "o'zingiz bilasiz" carry meanings that go beyond their direct lexical content.

In Uzbek speech, social sensitivity is reflected in the speaker's ability to consider the addressee's age, social status, emotional state, cultural background and communicative expectations. Cultural caution means avoiding direct harshness, open conflict, rude refusal and excessive categorical judgment. Communicative balance refers to the maintenance of harmony between the speaker and the addressee during interaction. Pragmatic units help to create all these aspects of communication.

The relevance of the topic is determined by the growing importance of pragmalinguistics, discourse analysis, linguoculturology and speech etiquette studies in modern linguistics. Today, it is not enough to study language only at the lexical or grammatical level. It is also necessary to analyze how linguistic units function in real speech, how they influence the addressee and how they reflect national communicative behavior [1]. In this regard, the study of Uzbek pragmatic units reveals the hidden mechanisms of social adaptation, politeness and communicative regulation.

The purpose of this article is to analyze the role of pragmatic units in creating

social sensitivity, cultural caution and communicative balance in the Uzbek language. To achieve this purpose, the article examines address forms, politeness units, modal words, mitigating expressions, evaluative markers and indirect speech formulas from a pragmalinguistic and linguocultural perspective.

LITERATURE REVIEW AND METHODS

The theoretical foundations of pragmatic analysis are connected with the works of J. Austin, J. Searle, P. Grice, G. Leech, S. Levinson, P. Brown and S. Levinson. J. Austin and J. Searle developed speech act theory and showed that utterances are not only statements but also actions performed through language [2], [3]. P. Grice's theory of conversational implicature explains how hidden meanings arise in communication through context, shared knowledge and communicative principles [4].

The study of politeness and indirect communication is especially important for the analysis of Uzbek pragmatic units. Brown and Levinson's theory of politeness demonstrates that speakers often use linguistic strategies to protect the addressee's face and reduce communicative threat [5]. Leech's politeness principles also show that speech is regulated by social expectations, tact, agreement and sympathy [6]. These theoretical approaches are useful for explaining why Uzbek speakers frequently use softened requests, indirect suggestions and culturally respectful address forms.

In Uzbek linguistics, issues of pragmalinguistics, 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 emphasizes the role of speech situation, communicative purpose and addressee factor in pragmalinguistic analysis [1]. M. Hakimov focuses on the pragmatic interpretation of Uzbek texts and the role of hidden meaning in discourse [7]. N. Mahmudov highlights the relationship between language, culture and national mentality [8].

The methodological basis of this article includes descriptive, pragmalinguistic, contextual, linguocultural and discourse analysis methods. The descriptive method is used to classify pragmatic units according to their communicative functions. Pragmalinguistic analysis helps to identify speaker intention, addressee orientation, indirect influence and hidden meaning. Contextual analysis reveals how the meaning of a pragmatic unit changes depending on the speech situation. Linguocultural analysis shows the connection between pragmatic units and Uzbek national values. Discourse analysis allows the examination of pragmatic units in family, everyday, official, educational, literary and digital communication.

RESULTS AND DISCUSSION

The analysis shows that pragmatic units in the Uzbek language perform several important functions in creating social sensitivity, cultural caution and communicative balance. These functions include expressing respect, regulating social distance, softening speech influence, preventing conflict, maintaining the addressee's dignity, guiding interpretation and adapting speech to the communicative situation.

The first function is the expression of respect. Uzbek communication pays special attention to age, status, experience and social position. Address forms such as “aka”, “opa”, “ustoz”, “domla”, “otaxon”, “onaxon”, “xonim” and “janob” are not only means of naming the addressee. They also indicate respect, social distance, closeness or official politeness. For example, the expression “Ustoz, bir maslahat bersangiz” does not merely ask for advice; it also recognizes the addressee's knowledge, experience and authority. Thus, the pragmatic unit “ustoz” creates a respectful communicative frame.

The second function is social sensitivity. In Uzbek speech, the speaker often chooses words according to the addressee's emotional and social position. A direct command may sound rude or inappropriate in certain contexts, while a softened request may be accepted more positively. For example, “Hujjatni yuboring” is a

direct imperative, whereas “Iltimos, hujjatni yuborsangiz” sounds more polite and socially sensitive. The word “iltimos” reduces pressure and shows that the speaker considers the addressee’s position.

The third function is cultural caution. Uzbek communicative behavior often avoids excessive directness, especially in criticism, refusal and disagreement. Expressions such as “boshqacharoq qilinsa yaxshi bo‘lardi”, “yana bir o‘ylab ko‘rsak”, “shoshilmasak ham bo‘ladi”, “keyinroq ko‘rarmiz” are used to express disagreement or criticism indirectly. These units protect the addressee from open embarrassment and help the speaker maintain polite relations [9].

The fourth function is the creation of communicative balance. Communication may become tense when the speaker expresses disagreement, gives advice or makes a request. Pragmatic units help to balance the interaction by softening the form of the message. For example, the phrase “Ruxsat bersangiz, bir fikr bildirsam” prepares the addressee for another opinion and reduces possible resistance. It creates a polite entrance into the conversation and signals that the speaker respects the addressee’s right to accept or reject the opinion.

The fifth function is meaning management. Pragmatic units guide the way the addressee interprets an utterance. For instance, “o‘zingiz bilasiz” literally means that the addressee is free to decide. However, depending on context, it may express warning, hidden disagreement, disappointment or transfer of responsibility. Similarly, “mayli” may express sincere agreement, unwilling acceptance or the desire to end the conversation. Therefore, these units have multilayered meanings that become clear only through context.

The sixth function is mitigation. Mitigation is the process of reducing the force of a speech act. In Uzbek, mitigation is widely used in requests, criticism, disagreement and advice. The expressions “imkon bo‘lsa”, “ma’qul ko‘rsangiz”, “yaxshi bo‘lardi”, “balki”, “menimcha” make speech less categorical. For example,

“Menimcha, bu variant qulayroq” is softer than “Bu variant to‘g‘ri”. The first expression leaves space for discussion, while the second may sound categorical.

The seventh function is emotional regulation. Some pragmatic units help to create a positive emotional background. Blessings and gratitude formulas such as “rahmat”, “baraka toping”, “omon bo‘ling”, “Alloh rozi bo‘lsin” express not only gratitude but also good wishes, warmth and cultural closeness. In Uzbek culture, these expressions are important because they strengthen social bonds and create emotional harmony in communication.

The main functions of pragmatic units in creating social sensitivity, cultural caution and communicative balance can be summarized in the following table:

Pragmatic unit	Direct meaning	Hidden pragmatic meaning	Communicative function
Iltimos	Request	Respectful influence	Softening demand
Marhamat	Permission or invitation	Politeness and goodwill	Creating a positive tone
Ruxsat bersangiz	Request for permission	Recognition of the addressee’s status	Entering communication politely
Aka / opa	Address form	Respect, closeness, social adaptation	Regulating interpersonal distance
Ustoz	Teacher / mentor	Respect for knowledge and authority	Creating an respectful frame
Yaxshi bo‘lardi	Wish or suggestion	Soft criticism or indirect advice	Avoiding conflict
O‘zingiz bilasiz	Freedom of choice	Hidden warning or transfer of responsibility	Managing meaning
Mayli	Agreement	Unwilling acceptance or compromise	Maintaining communicative balance
Baraka toping	Blessing	Gratitude and good wish	Strengthening emotional contact

The table shows that pragmatic units in Uzbek speech are not limited to their dictionary meanings. They create social and cultural effects that regulate communication. Their real meaning depends on the communicative situation, the relationship between participants and the speaker’s intention.

In family discourse, pragmatic units often perform educational and emotional

functions. Parents may use expressions such as “bolam”, “yaxshi bo‘lardi”, “o‘ylab ko‘r”, “bunday qilmaganing ma‘qul” to influence children without harshness. These units help maintain emotional closeness while guiding behavior. For example, “Bolam, darsingni qilib qo‘ysang yaxshi bo‘lardi” is not merely a suggestion; it is a softened parental instruction.

In everyday discourse, social sensitivity is shown through respectful address and indirect request. Speakers often use “aka”, “opa”, “iltimos”, “rahmat”, “uzr”, “kechirasiz” to avoid abruptness. These units make everyday interaction smoother and more culturally acceptable. Their frequent use demonstrates the importance of politeness in Uzbek communicative behavior.

In official discourse, pragmatic units help to preserve distance and institutional politeness. Expressions such as “hurmatli”, “ko‘rib chiqishingiz so‘raladi”, “maqsadga muvofiq”, “tavsiya etiladi” create an official tone and soften institutional demands. Although such expressions may look like recommendations, they often contain obligatory meaning in context.

In educational discourse, pragmatic units support respectful interaction between teacher and student. The teacher’s use of “marhamat”, “fikringizni bildiring”, “bir o‘ylab ko‘ring”, “to‘g‘ri, lekin yana aniqlashtiraylik” helps students participate without fear. These expressions create a balanced learning environment and encourage active thinking.

In literary discourse, pragmatic units reveal character, social environment and national mentality. A character’s use of “bolam”, “aka”, “ustoz”, “mayli”, “baraka toping” can show age, status, emotional state, respect or hidden dissatisfaction. Therefore, pragmatic units are important for analyzing literary texts from a linguopragmatic perspective [10].

In digital discourse, traditional Uzbek pragmatic units are adapting to new communicative platforms. In Telegram, Instagram, Facebook and other digital environments, users frequently employ “rahmat”, “iltimos”, “uzr”, “aka”, “opa”,

“ustoz”, “baraka toping” in written form. Sometimes these units are combined with emojis or shortened forms. This shows that national speech etiquette continues to function even in digital communication.

The analysis also shows that pragmatic units have a preventive function. They prevent communicative conflict by reducing directness. A direct refusal may damage interpersonal relations, while indirect expressions make refusal more acceptable. For instance, instead of saying “No”, Uzbek speakers may say “keyinroq ko‘rarmiz”, “sharoitga qarab”, “nasib qilsa” or “balki boshqa safar”. Such expressions help maintain communicative balance and avoid emotional tension.

Another important feature is the dependence of pragmatic units on context. The same unit may have different meanings in different situations. “Xo‘p” may express real agreement, formal acceptance or hidden dissatisfaction. “Mayli” may mean permission, compromise, disappointment or the end of discussion. This proves that pragmatic units cannot be understood only through lexical meaning; they require contextual interpretation [11].

From a linguocultural point of view, Uzbek pragmatic units reflect such values as respect, modesty, caution, kindness, patience, harmony and social responsibility. They are linguistic signs of national communicative behavior. Through them, speakers show not only what they think, but also how they position themselves in relation to the addressee and the social situation.

Thus, pragmatic units in Uzbek speech create a complex system of social sensitivity, cultural caution and communicative balance. They help speakers adapt to different contexts, express meanings indirectly, avoid communicative conflict and preserve national speech etiquette. Their study is important for pragmalinguistics, sociolinguistics, discourse analysis and Uzbek language teaching.

CONCLUSION

Pragmatic units in the Uzbek language play an important role in creating social sensitivity, cultural caution and communicative balance. They help speakers express

respect, regulate interpersonal distance, soften requests and criticism, avoid conflict and guide the addressee's interpretation. These units are not only linguistic forms, but also cultural instruments that reflect Uzbek national communicative behavior.

The research shows that address forms, politeness units, modal words, mitigating expressions, evaluative markers and indirect speech formulas perform multilayered functions in Uzbek communication. Their meanings consist of direct meaning, contextual meaning and hidden pragmatic signal. Therefore, the interpretation of such units requires attention to context, social relations, speaker intention and cultural background.

Social sensitivity is expressed through the speaker's ability to choose appropriate pragmatic units according to the addressee's age, status and emotional state. Cultural caution is reflected in indirectness, mitigation and avoidance of harsh expressions. Communicative balance is achieved through politeness, respect, emotional regulation and meaning management.

In family, everyday, official, educational, literary and digital discourse, pragmatic units perform different but interconnected functions. They preserve respect, maintain harmony, soften communicative pressure and adapt national speech etiquette to changing communicative environments.

In conclusion, the study of pragmatic units in Uzbek is essential for understanding the inner mechanisms of national communication. Future research may analyze these units on the basis of literary texts, family conversations, official documents, educational discourse and social media communication. Such studies will further reveal the linguistic and cultural richness of Uzbek speech behavior.

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