



FEATURES OF FORMING VALUE-ORIENTED COMMUNICATIVE STRATEGIES THROUGH PRAGMATIC UNITS IN UZBEK DISCOURSE

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Annotation: *This article analyzes the features of forming value-oriented communicative strategies through pragmatic units in Uzbek discourse. The purpose of the research is to reveal how address forms, politeness expressions, modal units, mitigating devices, evaluative markers, blessings, indirect speech formulas and culturally marked pragmatic units create communicative strategies based on respect, caution, harmony, social responsibility and national values. The article interprets pragmatic units not only as linguistic forms, but also as value-bearing communicative instruments that regulate interpersonal relations and guide the addressee's interpretation. Descriptive, pragmalinguistic, contextual, discourse-analytical and linguocultural methods were used in the research. The results show that Uzbek pragmatic units such as "iltimos", "marhamat", "ruxsat bersangiz", "ma'qul ko'rsangiz", "aka", "opa", "ustoz", "baraka toping", "o'zingiz bilasiz", "yaxshi bo'lardi", "mayli" and "xo'p" perform important strategic functions in communication. They express respect, soften disagreement, prevent conflict, preserve the addressee's dignity, maintain social balance and transmit national-cultural values. The article concludes that value-oriented communicative strategies in Uzbek discourse are formed through the interaction of linguistic meaning, context, speaker intention and cultural norms.*

Keywords: pragmatic unit, value-oriented strategy, Uzbek discourse, communicative strategy, national value, speech etiquette, politeness, indirect meaning, mitigation, context, pragmalinguistics, linguoculturology.

Annotatsiya: *Ushbu maqolada o'zbek diskursida pragmatik birliklarning qadriyatga yo'naltirilgan kommunikativ strategiyalarni shakllantirish xususiyatlari*

tahlil qilinadi. Tadqiqotning maqsadi murojaat birliklari, xushmuomalalik ifodalari, modal birliklar, yumshatish vositalari, baholovchi birliklar, duo-olqishlar, bilvosita nutqiy formulalar va madaniy belgilangan pragmatik birliklarning hurmat, ehtiyotkorlik, muvozanat, ijtimoiy mas'uliyat va milliy qadriyatlarga asoslangan kommunikativ strategiyalarni qanday yaratishini aniqlashdan iborat. Maqolada pragmatik birliklar nafaqat lisoniy shakl, balki shaxslararo munosabatlarni tartibga soluvchi va adresat talqinini yo'naltiruvchi qadriyat tashuvchi kommunikativ vositalar sifatida talqin qilinadi.

Kalit so'zlar: pragmatik birlik, qadriyatga yo'naltirilgan strategiya, o'zbek diskursi, kommunikativ strategiya, milliy qadriyat, nutqiy odob, xushmuomalalik, bilvosita ma'no, yumshatish, kontekst, pragmalingvistika, lingvokulturologiya.

Аннотация: В данной статье анализируются особенности формирования ценностно-ориентированных коммуникативных стратегий через прагматические единицы в узбекском дискурсе. Цель исследования состоит в выявлении того, как обращения, формулы вежливости, модальные единицы, смягчающие средства, оценочные маркеры, благопожелания, косвенные речевые формулы и культурно маркированные прагматические единицы формируют коммуникативные стратегии, основанные на уважении, осторожности, гармонии, социальной ответственности и национальных ценностях. В статье прагматические единицы рассматриваются не только как языковые формы, но и как ценностно значимые коммуникативные инструменты, регулирующие межличностные отношения и направляющие интерпретацию адресата.

Ключевые слова: прагматическая единица, ценностно-ориентированная стратегия, узбекский дискурс, коммуникативная стратегия, национальная ценность, речевой этикет, вежливость, косвенный смысл, смягчение, контекст, прагмалингвистика, лингвокультурология.

INTRODUCTION

Communication is not limited to the exchange of information. It is also a process of expressing values, regulating social relations, maintaining emotional balance and adapting speech to the addressee. In every national language, communicative behavior is shaped by cultural norms and social expectations. Uzbek discourse is especially rich in pragmatic units that reflect respect, politeness, caution, indirectness, social harmony and national mentality. These units help speakers form value-oriented communicative strategies.

A value-oriented communicative strategy may be understood as a deliberate or culturally conditioned way of organizing speech in accordance with social and moral values. In Uzbek communication, such strategies are often based on respect for elders, consideration of social distance, preservation of the addressee's dignity, avoidance of open conflict, cautious expression of disagreement and maintenance of communicative harmony. These values are not always expressed directly; they are often encoded in pragmatic units.

Pragmatic units are linguistic means that express the speaker's intention, attitude, evaluation, politeness, emotional position and relation to the addressee in a particular context. In Uzbek speech, units such as "iltimos", "marhamat", "ruxsat bersangiz", "ma'qul ko'rsangiz", "aka", "opa", "ustoz", "baraka toping", "o'zingiz bilasiz", "yaxshi bo'lardi", "mayli" and "xo'p" perform functions that go beyond their direct lexical meanings. They organize communication according to cultural values and guide the addressee's interpretation.

The relevance of the topic lies in the fact that modern linguistics increasingly focuses on discourse, context, hidden meaning, pragmatic intention, cultural code and speech influence. It is no longer sufficient to analyze linguistic units only as grammatical or lexical elements. It is necessary to study how they function in real communication and how they create value-based communicative behavior [1]. In this regard, Uzbek pragmatic units provide rich material for understanding the relationship between language, culture and social interaction.

In Uzbek discourse, communicative strategies are rarely purely individual. They are often formed on the basis of collective cultural experience. The speaker chooses certain formulas not only to express personal intention, but also to follow accepted norms of politeness, respect and social caution. For example, a direct command may be softened by “iltimos” or “ma’qul ko’rsangiz”, while direct disagreement may be replaced by “yana bir o’ylab ko’rsak” or “boshqacharoq qilinsa yaxshi bo’lardi”. Such expressions demonstrate the value-oriented nature of Uzbek communication.

The purpose of this article is to analyze the features of forming value-oriented communicative strategies through pragmatic units in Uzbek discourse. To achieve this aim, the article studies the functions of address forms, politeness units, modal words, mitigating expressions, evaluative markers, blessing formulas and indirect speech devices in creating value-based communication.

LITERATURE REVIEW AND METHODS

The theoretical basis of this research is connected with pragmalinguistics, discourse analysis, speech act theory, politeness theory and linguoculturology. In world linguistics, the pragmatic approach was developed through the works of J. Austin, J. Searle, P. Grice, G. Leech, S. Levinson, P. Brown and S. Levinson. J. Austin and J. Searle showed that utterances are not only statements, but also actions performed in communication [2], [3]. P. Grice’s theory of conversational implicature explains how hidden meanings are created and interpreted in context [4].

Politeness theory is especially important for the analysis of Uzbek discourse. Brown and Levinson argue that speakers use different strategies to protect the addressee’s face and reduce communicative threat [5]. G. Leech emphasizes tact, agreement, sympathy and other principles that regulate polite communication [6]. These theories help explain why Uzbek speakers often use indirectness, mitigation and respectful address forms in communication.

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 explains the importance of speaker intention, context and addressee factor in pragmatic analysis [1]. M. Hakimov studies the pragmatic interpretation of Uzbek texts and the role of hidden meaning in discourse [7]. N. Mahmudov highlights the deep connection between language, culture and national thinking [8].

The methodological basis of this article includes descriptive, pragmalinguistic, contextual, discourse-analytical and linguocultural methods. The descriptive method is used to classify pragmatic units according to their communicative functions. Pragmalinguistic analysis helps reveal speaker intention, indirect meaning, address orientation and communicative strategy. Contextual analysis explains how pragmatic units change their meaning depending on the speech situation. Discourse analysis allows the study of pragmatic units in family, everyday, official, educational, literary and digital discourse. Linguocultural analysis reveals their connection with Uzbek national values, etiquette and cultural memory.

RESULTS AND DISCUSSION

The analysis shows that pragmatic units in Uzbek discourse form several types of value-oriented communicative strategies. These include the strategy of respect, the strategy of politeness, the strategy of mitigation, the strategy of indirect influence, the strategy of social adaptation, the strategy of emotional harmony, the strategy of responsibility transfer and the strategy of communicative balance.

The first strategy is the strategy of respect. Respect is one of the central values in Uzbek communication. It is expressed through address forms such as “aka”, “opa”, “ustoz”, “domla”, “otaxon”, “onaxon”, “xonim” and “janob”. These units are not only nominative elements; they also indicate age, status, social distance and cultural recognition. For example, the phrase “Ustoz, bir maslahat bersangiz” contains not only a request for advice, but also recognition of the addressee's

knowledge and authority. Therefore, the pragmatic unit “ustoz” forms a respectful communicative strategy.

The second strategy is the strategy of politeness. In Uzbek discourse, politeness is expressed through units such as “iltimos”, “marhamat”, “rahmat”, “uzr”, “kechirasiz”, “ruxsat bersangiz” and “ma’qul ko’rsangiz”. These expressions soften speech acts and create a positive communicative atmosphere. For instance, “Hujjatni yuboring” is a direct command, while “Iltimos, hujjatni yuborsangiz” is a polite request. The addition of “iltimos” transforms the communicative force of the utterance and makes it culturally acceptable [9].

The third strategy is the strategy of mitigation. Mitigation means reducing the force of a statement, request, criticism or disagreement. Uzbek speakers often avoid categorical expressions and choose softer forms. Expressions such as “yaxshi bo’lardi”, “boshqacharoq qilinsa”, “yana bir o’ylab ko’rsak”, “shoshilmasak ham bo’ladi” and “imkon bo’lsa” are used to reduce communicative pressure. These units help speakers express their opinions without damaging interpersonal relations.

The fourth strategy is the strategy of indirect influence. In Uzbek discourse, the speaker often influences the addressee without using direct command forms. For example, “Eshik ochiq qolibdi” may function as an indirect request to close the door. Similarly, “Bu masalani bugun hal qilsak yaxshi bo’lardi” may function as a softened instruction. Such expressions create hidden obligation while preserving politeness. This strategy is closely connected with Uzbek cultural caution and avoidance of open pressure.

The fifth strategy is the strategy of social adaptation. The speaker chooses pragmatic units according to the age, status, profession, emotional state and social position of the addressee. The same message may be expressed differently depending on the communicative situation. For example, addressing a teacher as “ustoz” or an older person as “aka” or “opa” creates a culturally appropriate speech environment. Social adaptation through pragmatic units allows the speaker to avoid

communicative mistakes and maintain harmony.

The sixth strategy is the strategy of emotional harmony. Uzbek communication often aims to preserve a positive emotional atmosphere. Blessing and gratitude formulas such as “rahmat”, “baraka toping”, “omon bo‘ling”, “Alloh rozi bo‘lsin”, “ko‘p yashang” play an important role in this process. These units express gratitude, goodwill, emotional closeness and moral appreciation. They strengthen the relationship between speaker and addressee and support communicative balance.

The seventh strategy is the strategy of responsibility transfer. Some pragmatic units appear to give freedom to the addressee, but in fact they may transfer responsibility or express hidden warning. For example, “o‘zingiz bilasiz” literally means that the addressee may decide independently. However, in context it may express disagreement, caution, disappointment or warning. This unit allows the speaker to avoid direct responsibility while guiding the addressee’s interpretation.

The eighth strategy is the strategy of communicative balance. This strategy is formed through units such as “mayli”, “xo‘p”, “bo‘pti”, “har qalay”, “balki” and “menimcha”. These units help continue or end the conversation without conflict. For instance, “mayli” may express agreement, compromise, unwilling acceptance or the speaker’s desire to avoid further discussion. Its real meaning depends on context, tone and the relationship between the interlocutors [10].

The features of value-oriented communicative strategies in Uzbek discourse can be summarized in the following table:

Communicative strategy	Pragmatic units	Value basis	Communicative function
Strategy of respect	aka, opa, ustoz, domla, xonim	respect, status, social distance	recognizing the addressee’s position
Strategy of politeness	iltimos, marhamat, uzr, rahmat	etiquette, courtesy, dignity	softening speech acts

Communicative strategy	Pragmatic units	Value basis	Communicative function
Strategy of mitigation	yaxshi bo'lardi, imkon bo'lsa, o'ylab ko'rsak	caution, harmony, tact	reducing communicative pressure
Strategy of indirect influence	eshik ochiq qolibdi, shuni ko'rib chiqsak	indirectness, responsibility, caution	guiding the addressee's action
Strategy of social adaptation	aka, opa, hurmatli, janob	social sensitivity, appropriateness	adapting speech to status and context
Strategy of emotional harmony	baraka toping, omon bo'ling, Alloh rozi bo'lsin	goodwill, gratitude, spirituality	strengthening positive relations
Strategy of responsibility transfer	o'zingiz bilasiz, o'zingiz hal qiling	caution, distance, responsibility	transferring decision-making
Strategy of balance	mayli, xo'p, bo'pti, balki	compromise, moderation, calmness	maintaining communicative stability

The table shows that value-oriented communicative strategies in Uzbek discourse are formed through the interaction of linguistic form and cultural value. A pragmatic unit does not simply express meaning; it activates a certain cultural model of communication. Through these units, the speaker shows how the addressee should be treated, how disagreement should be expressed, how respect should be maintained and how conflict should be avoided.

In family discourse, value-oriented strategies are especially connected with care, respect and upbringing. Parents may use expressions such as “bolam”, “yaxshi bo'lardi”, “o'ylab ko'r”, “bunday qilmaganing ma'qul” to guide children's behavior without harshness. These expressions combine emotional closeness with educational influence. They demonstrate how pragmatic units create a strategy of soft guidance.

In everyday discourse, value-oriented strategies help regulate relations between acquaintances and strangers. For example, “aka”, “opa”, “iltimos”, “rahmat” and “uzr” are widely used to create politeness and social closeness. Even when

interlocutors do not know each other, such units make communication smoother and culturally acceptable.

In official discourse, value-oriented strategies are realized through formulas such as “hurmatli”, “ko‘rib chiqishingiz so‘raladi”, “maqsadga muvofiq”, “tavsiya etiladi” and “iltimos”. These units preserve institutional distance while softening commands and obligations. They create a formal but respectful communicative environment.

In educational discourse, pragmatic units support cooperation between teacher and student. Expressions such as “marhamat”, “fikringizni bildiring”, “bir o‘ylab ko‘ring”, “to‘g‘ri, lekin aniqlashtiraylik” create a strategy of encouragement, respect and intellectual participation. They help the teacher manage classroom interaction without excessive pressure.

In literary discourse, pragmatic units reveal the value system of characters and the cultural environment of the text. Address forms, blessings, indirect expressions and evaluative markers help show age difference, respect, emotional tension, hidden conflict and national mentality. Therefore, the analysis of pragmatic units is important for interpreting Uzbek literary texts from a linguopragmatic perspective [11].

In digital discourse, traditional value-oriented pragmatic units are adapting to new communication platforms. In social networks and messengers, users frequently employ “rahmat”, “iltimos”, “uzr”, “aka”, “opa”, “ustoz”, “baraka toping” and similar expressions. Sometimes they are combined with emojis or shortened forms. This shows that national communicative values continue to function in digital environments.

One of the main features of Uzbek value-oriented strategies is indirectness. Direct refusal, strong criticism or harsh command may be considered culturally inappropriate in many contexts. Therefore, Uzbek speakers use softened and indirect formulas. For example, instead of saying “No”, the speaker may say “keyinroq

ko‘rarmiz”, “sharoitga qarab”, “nasib qilsa” or “balki boshqa safar”. These expressions help avoid communicative tension and protect the addressee’s face.

Another important feature is context-dependence. The meaning of a pragmatic unit cannot be fully understood without considering the situation. “Mayli” may express agreement, compromise, disappointment or unwilling acceptance. “O‘zingiz bilasiz” may express freedom of choice, hidden warning or emotional distance. Therefore, contextual interpretation is essential for understanding Uzbek pragmatic units [12].

From a linguocultural point of view, value-oriented communicative strategies reflect such Uzbek national values as respect, modesty, caution, patience, kindness, harmony, responsibility and social sensitivity. These values are not expressed only through explicit moral statements; they are embedded in everyday pragmatic units. Thus, Uzbek discourse demonstrates a close relationship between language, culture and communicative behavior.

CONCLUSION

Pragmatic units in Uzbek discourse play a significant role in forming value-oriented communicative strategies. They help speakers express respect, politeness, caution, social sensitivity, emotional harmony and indirect influence. These units regulate interpersonal relations and guide the addressee’s interpretation according to national-cultural norms.

The research shows that value-oriented communicative strategies in Uzbek discourse include the strategies of respect, politeness, mitigation, indirect influence, social adaptation, emotional harmony, responsibility transfer and communicative balance. Each strategy is realized through specific pragmatic units and is connected with certain cultural values.

The meaning of Uzbek pragmatic units is multilayered. It includes direct meaning, contextual meaning and hidden pragmatic signal. Therefore, the interpretation of these units requires attention to context, speaker intention, social

relations, tone and cultural background. Without these factors, the real communicative function of a pragmatic unit cannot be fully understood.

In family, everyday, official, educational, literary and digital discourse, pragmatic units perform different but interconnected functions. They maintain respect, soften disagreement, reduce conflict, preserve the dignity of the addressee and adapt speech to communicative situations.

In conclusion, the study of value-oriented communicative strategies through pragmatic units is important for pragmalinguistics, discourse analysis, linguoculturology and Uzbek language teaching. Future research may examine these strategies on the basis of literary texts, family conversations, official communication, educational discourse and social media interaction.

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