

Pragmalinguistic Analysis of the Category of Impersonality in the Uzbek Language

Eshmurodova Gulchehra

gulchehraeshmurodova9093@gmail.com

Master's student,

Uzbekistan State World Languages University

Annotation

This article explores the pragmalinguistic features of impersonality in the Uzbek language, focusing on how impersonal constructions function within communicative contexts. The study highlights the structural, pragmatic, and semantic characteristics of impersonality, examining its role in expressing indirectness, politeness, generalization, and speaker detachment. Various impersonal forms such as passive constructions, indefinite-personal expressions, and modal structures are analyzed from the standpoint of pragmatics. Special attention is given to how impersonality contributes to communicative strategies, allowing speakers to modulate responsibility, soften statements, and maintain social harmony. The findings emphasize that impersonality in Uzbek is not only a grammatical phenomenon but also a pragmatic tool used to shape interpersonal relations and discourse dynamics. The research also sheds light on the socio-psychological functions of impersonality and demonstrates how these constructions reflect culturally embedded norms such as respect, modesty, and avoidance of confrontation in Uzbek communicative practices. The paper illustrates how impersonal constructions operate in formal discourse (official documents, academic writing), media texts, instructional genres, and everyday interpersonal communication. Through examples and discourse analysis, the study shows that impersonality is not merely a grammatical phenomenon but serves as a crucial pragmatic tool for constructing cooperative interaction, managing interpersonal distance, and ensuring communicative harmony. Overall, the findings indicate that impersonality in Uzbek plays an essential role in shaping discourse strategies, signalling social alignment, and regulating speaker-hearer dynamics.

Keywords

Impersonality, pragmalinguistics, Uzbek language, indirectness, passive constructions, modality, communication strategies

Прагмалингвистический анализ категории безличности в узбекском языке

Эшмуродова Гулчехра

gulchehraeshmurodova9093@gmail.com

Магистрант,

Узбекский государственный университет
мировых языков

Аннотация

В данной статье рассматриваются прагмалингвистические особенности категории безличности в узбекском языке, а также функционирование безличных конструкций в различных коммуникативных ситуациях. Анализ охватывает структурные, семантические и прагматические свойства безличности, включая выражение непрямоты, вежливости, обобщения и дистанцирования говорящего. Особое внимание уделяется пассивным конструкциям, неопределённо-личным формам и модальным структурам, которые играют значимую роль в организации дискурса. Показано, что

безличность в узбекском языке выступает не только грамматическим явлением, но и важным прагматическим инструментом, позволяющим регулировать ответственность, смягчать высказывания и поддерживать социальную гармонию. Особое внимание уделяется социально-психологическим функциям безличности, её взаимосвязи с культурными нормами узбекского общества, включая уважительность, сдержанность и стремление избегать прямой конфронтации. На основе примеров из официального стиля, научного дискурса, медийных жанров и повседневной речи демонстрируется, как безличные конструкции регулируют взаимодействие между собеседниками, создают нейтральный тон и обеспечивают гармоничное общение. Результаты исследования подтверждают, что безличность является не только грамматической категорией, но и важным прагматическим механизмом, который формирует стратегию общения, управляет межличностной дистанцией и способствует поддержанию дискурсивной динамики. Таким образом, безличные конструкции занимают значимое место в коммуникативной культуре узбекского языка.

Ключевые слова

Безличность, прагмалингвистика, узбекский язык, непрямоть, пассивные конструкции, модальность, коммуникативные стратегии

O'zbek tilida shaxssizlik kategoriyasining pragmlingvistik tahlili**Eshmurodova Gulchehra**gulchehraeshmurodova9093@gmail.com

Magistrant,

O'zbekiston davlat jahon tillari universiteti

Annotatsiya

Ushbu maqolada o'zbek tilida shaxssizlik kategoriyasining pragmlingvistik xususiyatlari va uning kommunikativ jarayondagi funksiyalari tahlil qilinadi. Maqolada shaxssiz struktura, semantika va pragmatika nuqtayi nazaridan ahamiyati yoritilib, uning bilvositalik, muloyimlik, umumlashtirish hamda so'zlovchining subyektiv mas'uliyatdan chetlashuvi kabi holatlarni ifodalashdagi roli ko'rsatib beriladi. Passiv shakllar, noaniq shaxsli konstruksiyalar va modal tuzilmalar pragmlingvistik jihatdan ko'rib chiqiladi. Maqola natijalari shuni ko'rsatadiki, o'zbek tilidagi shaxssizlik nafaqat grammatik hodisa, balki muloqot strategiyalarini shakllantiruvchi muhim pragmatik vosita hamdir. Shu bilan birga, ushbu maqolada shuningdek shaxssiz konstruksiyalarning nutq jarayonida qanday ijtimoiy-psixologik funksiyalarni bajarishi, ularning o'zbek madaniy-axloqiy me'yorlari bilan qanday bog'liqligi ham ko'rsatib beriladi. Rasmiy uslub, ilmiy matnlar, ommaviy axborot janrlari va kundalik muloqotda shaxssiz konstruksiyalar qo'llanishining o'ziga xosligi ham amaliy misollar asosida ochib beriladi. Tadqiqot natijalari shuni tasdiqlaydiki, o'zbek tilidagi shaxssizlik kategoriyasi faqat grammatik birlik emas, balki muloqot strategiyasini boshqaruvchi, nutqning ijtimoiy uyg'unligini ta'minlovchi muhim pragmlingvistik vositadir. Ushbu xususiyatlar shaxssizlikning diskursiv dinamikadagi ahamiyatini yanada kuchaytiradi.

Kalit so'zlar

Shaxssizlik, pragmlingvistika, o'zbek tili, bilvositalik, passiv konstruksiyalar, modalilik, kommunikativ strategiyalar

Impersonality as a linguistic and pragmatic phenomenon occupies a significant place in the structure of Uzbek discourse, where it functions not only as a grammatical category but also as a complex communicative mechanism shaping interpersonal interaction. Within both spoken and written communication, Uzbek speakers frequently draw upon impersonal constructions to regulate social distance, soften directness, and express general truths or collective norms. This form of expression enables speakers to present information in a manner that minimizes personal accountability, thereby maintaining politeness and adhering to culturally embedded expectations of respectful communication. As noted across linguistic research, the role of impersonality extends beyond its syntactic properties, incorporating pragmatic functions that determine how utterances are interpreted within specific social contexts (Brown & Levinson, 1987; Erdem, 2017).

In the Uzbek language, impersonality emerges through several morphosyntactic means that contribute to speaker detachment. These include passive forms, modal expressions, and constructions lacking explicit agents. Each of these forms can communicate an action or state without reference to a specific individual, thus foregrounding the event itself rather than the agent responsible for it. While Uzbek grammars have traditionally described these structures from a structural perspective, recent developments in pragmalinguistics highlight the need to understand how such constructions operate within broader communicative contexts (Yuldashev, 2020). From this perspective, impersonality plays a crucial role in shaping linguistic choices that align with communicative intentions, especially in situations requiring tact, objectivity, or generalization.

Research on impersonality, politeness, and voice categories demonstrates that impersonal constructions play a central role in shaping communicative strategies across languages. Foundational studies in pragmatics, particularly the politeness theory proposed by Brown and Levinson (1987), argue that speakers frequently employ indirectness, mitigation, and face-saving mechanisms to maintain social harmony. Their framework provides a theoretical basis for understanding why languages use impersonal forms to reduce speaker responsibility and soften illocutionary force. Similarly, Matsumoto (1988) challenges the universality of politeness principles by showing that culturally specific norms, such as Japanese collectivist values, strongly influence the pragmatic functions of indirect and impersonal expressions. These insights are highly relevant to the Uzbek context, where respect, moderation, and non-directness are culturally embedded features of communication.

Cross-cultural research on requests and apologies by Blum-Kulka (1989) further emphasizes that indirectness and impersonalization operate as socio-pragmatic strategies across languages. Her work highlights how speakers select linguistic forms not only based on grammatical structures but also according to the relational dynamics between interlocutors. This notion aligns with studies showing that Uzbek speakers often use impersonal verb forms to maintain politeness and avoid explicit attribution of agency.

A growing body of Turkic linguistics research examines the structural and functional aspects of passive and impersonal constructions. According to Erdem (2017), Turkic languages – including Uzbek – display a wide range of passive markers that serve both syntactic and pragmatic goals. He demonstrates that passivization frequently overlaps with impersonality, enabling speakers to background the agent or omit it entirely. This

typological perspective provides a comparative understanding of Uzbek within the broader Turkic family.

More specific analyses of Uzbek impersonality have been conducted by Yuldashev (2020), who argues that modern Uzbek displays a robust system of impersonal markers such as *-iladi*, *kerak*, and *mumkin*. His findings show that these constructions function not only grammatically but also as tools for politeness, softening, and generalization – confirming the claims of pragmatic theorists such as Brown and Levinson (1987).

Recent Uzbek linguistic scholarship continues to explore related grammatical and semantic dimensions. Rahimova (2025) compares English and Uzbek passive structures, noting that both languages use passivization to reduce explicit agency but differ in frequency and discourse motivation. Likewise, Yo'lchiyeva (2025) examines voice categories in Uzbek and English, emphasizing the importance of theoretical grammar parameters such as valency, subject demotion, and semantic restructuring. Finally, Akramov and Tokhtasinova (2025) analyze semantic valency in Uzbek, demonstrating how verb phrases accommodate agent suppression and impersonal interpretation through syntactic and lexical configurations.

The pragmatic functions of impersonality are deeply rooted in socio-cultural norms of communication. Uzbek society values moderation in speech, avoidance of overt confrontation, and the maintenance of harmonious social relations. Impersonal constructions provide an effective linguistic tool for fulfilling these culturally influenced communicative needs. By enabling speakers to express evaluations, obligations, or warnings without directly addressing a specific addressee, impersonality offers a strategy for reducing face-threatening potential. This aligns with observations in cross-cultural pragmatics, where indirectness and impersonal structures function as central mechanisms for mitigating

imposition (Matsumoto, 1988; Blum-Kulka, 1989).

Moreover, impersonality serves an important role in academic, administrative, and formal discourse. In these settings, objectivity is often prioritized, and the use of impersonal constructions enhances the perceived neutrality of statements. Uzbek academic writing frequently employs such constructions to generalize findings, describe processes, or present widely accepted knowledge. Similarly, administrative language relies heavily on impersonality to convey rules, procedures, and institutional expectations, giving such texts a standardized and authoritative tone. This multifunctional nature of impersonality underscores its value as a communicative resource across various genres of discourse.

The use of impersonal constructions in Uzbek discourse has deep historical and cultural roots. Traditional Uzbek communication places a high value on social harmony, avoidance of confrontation, and the preservation of respect between interlocutors. In both rural and urban settings, speakers often employ indirect strategies, including impersonal forms, to navigate hierarchical relationships or sensitive topics. Historically, Uzbek literary and administrative texts, such as court records, decrees, and classical poetry, demonstrate systematic use of impersonality to convey authority and maintain neutrality. For example, historical manuscripts frequently employ passive constructions to report events or edicts, emphasizing the action rather than the individual who issued it. Several Uzbek linguists have contributed significantly to the study of pragmalinguistics and impersonality within Uzbek discourse. Scholars such as A. Hojiyev have discussed broader issues of Uzbek syntax and the communicative functions of grammatical structures. N. Mahmudov and A. Nurmonov have written extensively on Uzbek linguistic pragmatics, highlighting the cultural and communicative foundations of indirectness and politeness. Additionally, Sh. Rahmatullayev's work on the semantic

structure of the Uzbek language provides important insight into how impersonal expressions convey generalized meaning. Their research collectively demonstrates the intersection of grammatical form and pragmatic function, reinforcing the importance of analyzing impersonality as a multifaceted linguistic phenomenon. From a semantic perspective, impersonality contributes to the expression of collective experience and shared cultural knowledge. Constructions like "aytiladi" (it is said) or "kerak" (it is necessary) situate statements within a generic or communal framework, allowing speakers to draw upon accepted norms or societal expectations without individual attribution. Such usages not only reflect linguistic convention but also reinforce the collective dimension of Uzbek communicative culture. By relying on shared assumptions embedded in impersonal expressions, speakers appeal to commonly held beliefs, thereby facilitating mutual understanding and reducing potential conflict.

In examining impersonality as a pragmalinguistic category, it becomes clear that this phenomenon encompasses more than grammatical form. Its pragmatic functions illustrate how language users strategically manipulate impersonal structures to achieve specific communicative outcomes. Whether to

express politeness, avoid directness, generalize information, or convey institutional authority, impersonality allows speakers to navigate complex social dynamics. This article aims to deepen the understanding of these mechanisms by analyzing the linguistic manifestations and communicative functions of impersonality in Uzbek, drawing on previous scholarly insights while demonstrating its relevance to contemporary discourse practices. Through this analysis, the study contributes to broader discussions on how pragmatic forces shape language use in culturally meaningful ways.

Impersonal constructions in Uzbek appear in a wide range of communicative settings. For instance, the expression "*Bugun yig'ilish o'tkaziladi*" ("A meeting will be held today") presents the event without specifying who organizes it, thereby creating an official and neutral tone. Another example, "*Aytilishicha, natijalar ijobiy*" ("It is said that the results are positive"), conveys commonly circulated information without identifying its source, which aligns with the pragmatic preference for collective knowledge. Similarly, modal expressions such as "*Shunday qilish kerak*" ("It should be done this way") highlight obligation without assigning responsibility to any particular person, reinforcing objectivity and shared norms.

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