

Linguopragmatic Analysis of The Communicative Goal in The Communication of Uzbek Women

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Abstract: This article analyzes the main aspects of one of the new directions of pragmalinguistics - communicative linguistics. The scientific and theoretical significance of studying the problem of communicative intention, strategy, and tactics was analyzed based on the speech of Uzbek women.

Keywords: Pragmalinguistics, communicative intention, speech act, speech expressiveness.

Introduction: Today, the pragmalinguistic direction of linguistics pays special attention to the study of communication between subjects in the speech process, its strategic and tactical aspects, communicative intention, and evaluation criteria. In particular, the study of gender characteristics of speech is becoming one of the important issues of modern linguistics. The study of women's speech is one of the most widespread areas of research in linguistics, which is studied within the framework of various scientific directions of linguistics, such as sociolinguistics, pragmatics, and psycholinguistics. Analysis of the features of women's speech is important not only from a linguistic point of view, but also taking into account social and cultural factors.

Speech activity is distinguished by its purposefulness and is carried out in specific conditions and situations. A relevant area of modern linguistics is communicative linguistics, whose interests include the study of dialogic discourse, speech acts, and communicative situations. In their study, the concept of "intention" is used as one of the central concepts. Existing definitions of intention emphasize its various aspects, including the subjectivity of meaning, the potential nature of the content of the statement, and the targeting of the speech act.

METHOD

One of the first major researchers in this field was the English linguist J. Austin [1], who introduced the concept of the act of speech to science. According to this theory, the speaker's goals, that is, communicative intentions, form the main component of speech.

Linguist Grace's "Theory of Communicative Goals"[2] is important for understanding communicative intention. It considers special communicative rules and information to determine the goals of the participants in the conversation, which means the development of goals expressed through language.

Intention is considered as an important component of the model of a speech act within the framework of the theory of speech acts. According to this theory, the unit of communication consists of performing a certain action, which includes various tasks, such as confirmation, request, question, and command.

In modern linguistics, intention is considered in connection with the communicative structure of the sentence, primarily its illocutionary (influencing) power, and is defined as the goal of the speech act, taking into account the content of the sentence (N.D.Lrutyunova, O.S.Akhmanova, A.I.Volokitina, N.I.Formanovskaya, Ya.Khofmanova, P.G.Chebotareva). In the literature, many types of intentions are described: gratitude, prohibition, promise, approval, disapproval, praise, command, request, advice, threat, reproach, etc.

In pragmalinguistics, intention is understood as the speaker's purpose, intention, desire, or desire in speech. This component manifests itself through the illocutionary power of communication. In women's speech, the expression of intention usually occurs in gentle, emotional, and indirect (indirect) forms.

The pragmalinguistic study of women's speech involves the analysis of their speech activity, the use of

semantic, syntactic, and pragmatic strategies in the process of communication. The pragmatic approach studies the use of language based on context, social situations, goals, and objectives. Women's speech is formed depending on many factors, including gender, culture, social status, and personal experience.

RESULTS AND DISCUSSION

In the oral speech of Uzbek women, intention can be expressed through the following means:

1. Modal units: words like *kerak*, *mumkin*, *lozim*, *bo'lsa yaxshi bo'lar edi*, *yana bilmadim go'* express the speaker's intention with caution.

2. Subordinate sentence structures. Desire-expressing intentions through conditional subordinate clauses:

"If you had prepared lunch before you left for school, I would have served it to the men myself." Here, the woman is not making a direct demand, but is making a suggestion in a gentle tone. It is obvious that the speaker not only demands that his daughter-in-law do the work, but also expects it. "Men" meant family members (spouse, son) belonging to the male sex.

3. Rhetorical questions in which women often use the question form instead of an explicit command or criticism: "Do we need to cook more food?" - this is actually an expression of dissatisfaction, but in a soft form. In this question, it is not difficult to understand that the speaker is tired of cooking, and at the same time, the sentence clearly resembles the question "Do I always have to cook?" If this question implies disappointment, fatigue, or boredom, then the need to ask for help from others becomes clear.

4. Emotional means:

"Oh my, I'm so tired...", "Oh my, who would have thought it would be like this?" - such sentences express intentions related to a woman's inner state and mood.

5. Irony and indirect address:

"Well, you know better-da!" - is not an explicit remark, but may have been spoken as a sarcastic criticism.

These situations indicate the tendency of Uzbek women to express intentions in a moderate manner, in accordance with their social status, and in accordance with the values of the Uzbek people. Women often try to express their opinion with superficial expression, emotional intention, and caution rather than direct orders or dissatisfaction. This reflects their pragmatic strategies in their speech. Example: "If I didn't have work, I would take the child to kindergarden, but aren't you free by any chance?" (Mirakhmedova Sa'diya, 22 years old) Here, the woman is not directly saying "You take the child," but rather expresses her wish through a cautious interrogative subordinate clause. This

intensity is marked gently.

In the speech of Uzbek women, intention is usually expressed in soft, emotional, and indirect forms. These features are closely related to Uzbek social culture, the social role of women, and the norms of etiquette in communication.

1. Indirect intent: "It would be good if you could buy me a new dress". Expressed not as a direct request, but as a soft recommendation expressing a desire. The woman is gently expressing her intention.

2. Reminder or wish through rhetorical question:

"If I don't say it, you don't remember any of you, right?" (Akhmedjanova Gulnoza, 30 years old) If the stress is placed on the part "If I don't say it," it indicates the emphasis on something very important. This means that others need to express their opinions. A phrase like "you don't remember any of you" requires other people to provide information or thoughts. The ending "Is that so?" is not just an affirmative inquiry, but also encourages the listener to respond and discuss. "You don't remember any of you" indicates that the speaker gives others the opportunity to express their opinions, and this shows that he is open to discussion. The woman is not making a direct remark, but is waiting to explain the reason, using a rhetorical question specifically to attract attention.

3. Emotionally evaluative intention:

"Oh, sister, you have so many orders. It's not for nothing that you don't invite me to the "refinement" of my dress..." (Kurbanova Aziza, 33 years old) The phrase "You have a lot of orders" means acknowledging the workload of the communication participant, that is, there are many demands from others, and the phrase "It's not for nothing that you don't invite me" means that he was ignored. The woman is expressing her dissatisfaction and ironic intent through an emotional tone without expressing direct dissatisfaction.

4. Indirect addressing through a subordinate clause:

"My dear Mushtarikhon, if you could prepare a delicacy for me to go visit, I would look after your children." (Mahmudova Mahfuza, 53 years old). This is not a simple request. The woman is not directly asking "prepare a delicacies," but expressing her wish through conditional sentences. This is gentleness and intermediate intensity.

5. Less subordinate (assertive) form:

"In my opinion, the sheep's head should have been burned at a lower temperature for a longer time."

(Tursunkhodzhaeva Zarifa, 44 years old). This is not direct criticism, the woman begins the speech with "I think," expressing her point of view through a

subjective assessment.

6. Counseling without instructions:

"I don't know again, but it's better not to go to a wedding with a child." (Yulchiyeva Sharofat, 57 years old) In this case, the speaker's goal is to convey to the interlocutor that "going to the wedding, that is, to a crowded and noisy place with a young child, can lead to difficulties. With the expression "I don't know again," it is noticeable that the person is trying to maintain caution and control when participating in communication.

"In our time, we usually used to make swaddling clothes for babies to sleep peacefully, I don't know, you young ones know yourselves."

It is expressed indirectly in the form of advice, not as an "instruction" or "order." This is also an intentional style characteristic of women.

These examples show that the expression of intention in the speech of Uzbek women is often in soft, gentle, and indirect forms. Women often express their intentions through cautious, emotional, and personal approaches instead of open orders or demands. This serves the purposes of preventing conflicts in communication, maintaining social status, and gently conveying one's point of view.

These characteristics serve such goals as finding one's place in communication, maintaining social status, respectfully approaching the person opposite, but also expressing one's opinion.

O.S.Issers distinguishes general strategies and tactics of speech behavior, among which persuasion, praise, discrediting, self-promotion (Issers, 1999). E. V. Klyuev describes speech strategy and tactics from the point of view of communicative intention (Klyuev, 2002).

Speech strategy, close to the concept of communicative strategy proposed by O. S. Issers, is defined as "a set of speech actions aimed at achieving a communicative goal" (Issers, 2006, p. 54). Communicative strategy determines the communicator's behavior and is implemented through this. In achieving communicative goals, it is important not only to choose the strategy, but also the correct tactics. Communicative tactics can be understood as "one or more actions that contribute to the implementation of the strategy" (Issers, 2008, p. 110). In this case, according to the definition of I.V. Trufanova, tactics should be considered as the process

of implementing speech strategy: "speech action is considered not in a separate form, but as a way of implementing speech strategy." (Trufanova, 2001, p. 58).

The difference between strategy and tactics is that the communicative strategy is connected with the general goal of the speech act, while the communicative tactics are connected with the specific intentions of this speech act. Despite the fact that there are many different interpretations of the concept of "communicative tactics," they are all based on the recognition that tactics are an integral part of strategy.

Communicative strategy is a system of speech actions of the speaker, a general program for the conscious selection of methods of expression and communication in the process of communication to achieve a communicative goal. Communicative tactics are a clear speech path in the process of forming a speech strategy.

From a pragmalinguistic point of view, women's speech is more focused on cooperation and social connections. Women mainly use speech strategies such as mitigation, requests, inquiries, caution, and empathy. All this reflects the communicative goals of women, that is, how they conduct communication. Women strive to maintain more empathy, gentleness, and caution towards others. For example,

"Don't cry, woman," Mohlar-oyim said, "curse nothingness - nothingness." If his brother-in-law is poor, he is not to blame, everything is predestined. (Abdulla Qodiriy, Scorpion from the Mihrab, p. 44).

In the process of communication, Uzbek women often use such communicative strategies as avoiding conflict, self-defense, softening, indirect appeal, emotional influence, encouragement of understanding, and guidance with advice. These characteristics serve such goals as finding one's place in communication, maintaining social status, respectfully approaching the person opposite, but also expressing one's opinion.

In pragmalinguistic research, gender roles are considered as one of the important factors in the formation of women's speech. The social roles and gender stereotypes presented to women in society determine their speech characteristics and communicative strategies.

Strategy type	Description	Example
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Softening strategy	Instead of expressing an opinion directly, calling for compromise, expressing an opinion through irony and hesitation.	<i>"I don't know, but you know yourself."</i>
Emotional impact	Use emotional words, intonation, and gestures to influence the situation.	<i>"I'm just tired of everything, and I want you to understand me too."</i>
Question-based objection	Comment in the form of a question instead of a direct demand or remark.	<i>"I suppose you didn't like it?"</i>
Indirect request	Expressing a request or command in a soft, rather than explicit, form.	<i>"If you went there, I could find answers to my questions."</i>
Effective counseling	Guidance in the form of advice, without giving instructions.	<i>"Maybe you'll rest a little and then decide?"</i>
Influence through self-accusation	To force one's opinion to be accepted by the opposite side by blaming oneself.	<i>"I'm sorry, I'm sorry if I was wrong, but your attitude hurt my feelings."</i>
Criticism with a hint	Expressing criticism indirectly or through irony, without expressing it openly.	<i>"You didn't do this badly, but it could have been different."</i>

Expressing an opinion in a questioning tone without using the word "no," which is widespread in the speech of Uzbek women, is part of the tactics of indirect refusal (or indirect refusal). This method is used to conduct the conversation in a softer and more delicate manner, to avoid confrontation, and to take into account the interlocutor's feelings.

-Is it possible to give this robe to someone who came from the Horde? (Abdulla Qodiriy, Scorpion from the Mihrab).

This question makes the interlocutor feel that it is

impossible, but a direct refusal is not given.

CONCLUSION

The change in communicative strategies and tactics in women's speech is mainly due to cultural and social changes. It is known that while the values of some societies encourage women to be passive in communication, in others they may have more active speech styles.

Today, communicative strategy is widely used not only in linguistics, but also in psychology, sociology, and linguistics. The use of strategies in speech is

studied in relation to social role, gender, culture, and personal characteristics.

Understanding speech strategies in women's speech helps to establish effective communication not only for them, but also in general social relations. This concept is becoming increasingly important, taking into account the social and cultural changes of society. Women's speech serves to strengthen relationships and social roles in society.

Research on the study of women's speech contributes to a deeper understanding of the relationship between language and gender. These studies analyze the voluntary and social characteristics of women's speech and serve to determine the relationship between language and society. These studies also provide a broader understanding of gender roles, communication strategies, social status, and the social functions of language.

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