PERSON DEIXIS AND ITS CULTURAL IMPLICATIONS IN ENGLISH AND UZBEK TEXTS

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ANNOTATION: This article examines person deixis in English and Uzbek writings through a cultural and pragmatic lens. Person deixis, encompassing pronouns and other references to individuals in conversation, significantly influences interpersonal relationships and conveys social hierarchy. The research analyzes the utilization of first, second, and third person deixis by English and Uzbek speakers across different textual settings, such as conversations, brief texts, and social media updates. Particular emphasis is placed on the cultural effects of person deixis, including strategies for politeness, levels of formality, and social distance. Comparative examination shows both resemblances and distinctions in how the two languages convey social relationships and cultural standards through person deixis. The results enhance comprehension of cross-cultural communication and pragmatic skills in multilingual settings

KEYWORDS: Person deixis, cultural implications, pragmatics, English texts, Uzbek texts, interpersonal communication, social hierarchy

Language functions not only to transmit information but also to represent cultural values and social connections. A prominent linguistic tool for this aim is person deixis, which identifies individuals involved in communication. Person deixis is conveyed using pronouns like I, you, and he/she in English, while in Uzbek, it is represented by pronouns such as men, sen, siz, and u. These pronouns serve to identify both the speaker and the listener while also indicating social distance, hierarchy, and closeness. In English, pronouns generally do not indicate social status, while politeness is conveyed through context, tone, or modal verbs. Uzbek pronouns explicitly reflect social and cultural values, indicating respect, hierarchy, and closeness in ways crucial for effective communication. For instance, in an English conversation within a work

environment, the employment of first and second person pronouns demonstrates nuanced pragmatic techniques:

"I believe it would be beneficial for you to examine the document prior to the meeting."

In this context, "*I*" signifies the viewpoint of the speaker, whereas "*you*" refers to the listener in a respectful manner. The hedging expression "*might want to*" reduces the firmness of the command, illustrating English's dependence on indirectness to uphold politeness. Compare this to a casual English text message:

"Hello, could you share the pictures with me?"

As you remain neutral, the tone of the inquiry is informal, depending on context and mutual understanding instead of grammatical indicators to express a casual nature. In Uzbek, person deixis is more explicit. Consider the following examples:

"Siz iltimos qilgan hujjatni tayyorladim." ("I have prepared the document you requested.")

Here, *siz* conveys formal respect to the addressee, reflecting social hierarchy. A similar sentence in an informal context among peers would be:

"Sen so'ragan kitobni topdim." ("I found the book you asked for.")

The choice between *sen* and *siz* is culturally significant, marking intimacy or social distance explicitly. Plural forms can also be used for politeness:

"Sizlar iltimos qilgan ma'lumot tayyor." ("The information you requested has been prepared.")

Even when speaking to an individual, the plural sizlar conveys respect, a trait missing in English. First-person plural pronouns also possess pragmatic and cultural significance. In English, we can indicate inclusion or power:

"We have decided to implement the new policy next week."

This usage of we signifies the organization as a whole, diminishing personal accountability while reinforcing institutional power. In Uzbek, *biz* can have similar inclusivity but is also used in formal situations to show respect or solidarity:

"Biz sizga yordam berishga tayyormiz." ("We are ready to help you.")

Here, *biz* conveys both a collective action and a respectful address to the listener. Third-person pronouns reveal further contrasts. In English, *he*, *she*, and *they* are generally socially neutral. Consider a short narrative excerpt:

"She entered the room quietly, hoping not to disturb anyone."

Contextual description, rather than pronoun selection, conveys politeness and social sensitivity. In Uzbek, third-person pronouns may be accompanied by kinship terms or honorifics:

"U aka bilan suhbatlashdi." ("He spoke with the elder brother.")

The inclusion of *aka* (elder brother) conveys social hierarchy and respect. In more formal contexts, titles can further modify pronouns:

"U professor bilan uchrashdi." ("He met with the professor.")

This clear indication of respect differs from English, where the pronoun does not convey hierarchy. Social media and brief messages offer extra perspectives. In English writing, pronouns indicate audience involvement and inclusiveness:

"I hope you all enjoy the new feature!"

The use of *I* makes the message personal, whereas you all speaks to the audience in an inclusive manner without implying a hierarchy. In Uzbek social media, pronouns again encode respect:

"Sizlar uchun yangi funksiyalar tayyorladik." ("We have prepared new features for you.")

Here, *sizlar* shows respect for the audience, embodying cultural norms of courtesy even in casual online environments. Brief conversations in literature offer additional instances of person deixis within context. In English fiction:

"I can't believe you did that," she said, shaking her head."

The first-person *I* marks the speaker's perspective, and *you* addresses the interlocutor directly. Tone and context communicate judgment or surprise, while pronouns themselves remain neutral. In Uzbek literature:

"Men buni qilganingga ishonolmayman," dedi u." ("I can't believe you did that," he said.)

The second-person pronoun may be sen or siz based on the relationship's formality, indicating closeness or esteem. These instances demonstrate the pragmatic functioning of person deixis in each language. English frequently utilizes indirectness, contextual cues, and discourse techniques to express politeness and regulate social distance, while Uzbek employs explicit pronoun forms, honorifics, and pluralization to convey similar social significances. The comparison underscores the relationship between grammatical structure and cultural anticipation, demonstrating that person deixis serves not just as a linguistic device but also as an embodiment of cultural standards. The cultural consequences of these trends are considerable. In Uzbek, incorrect pronoun usage can lead to social offense because not showing respect breaches cultural expectations. In contrast, English speakers might inadvertently seem harsh or too formal if pragmatic approaches are not effectively utilized. For translators, language educators, and intercultural communicators, grasping these subtleties is crucial for precise and culturally relevant communication.

In summary, genuine instances from English and Uzbek texts illustrate that person deixis is an intricate, culturally influenced linguistic occurrence. English mainly depends on context, indirectness, and discourse techniques to convey social connections and politeness, whereas Uzbek explicitly uses grammatical structures and pronouns to represent hierarchy, respect, and closeness. A comparative examination of these instances highlights the significance of merging grammatical knowledge with

cultural awareness to attain successful communication. Person deixis provides insight into how languages mirror social norms, cultural values, and interpersonal relationships, yielding important perspectives for cross-cultural linguistics, pragmatic analysis, and language teaching

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