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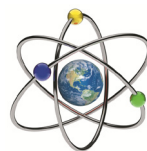
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- 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
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- 13.00.03 Maxsus pedagogika
- 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
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- 03.00.00 Biologiya fanlari
- 09.00.00 Falsafa fanlari
- 10.00.00 Filologiya fanlari
- 11.00.00 Geografiya fanlari

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Pedagogika, psixologiya fanlariga ixtisoslashgan ilmiy jurnal



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NEGOTIATING COMMUNICATIVE POWER AND SOCIAL HIERARCHY IN ENGLISH AND UZBEK LITERARY DISCOURSE: A COMPARATIVE PRAGMALINGUISTIC STUDY

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Abstract: This article investigates how communicative power and social hierarchy are linguistically negotiated in English and Uzbek literary discourse. Rather than treating power as a fixed attribute attached exclusively to institutional status, the study conceptualizes it as an interactional achievement that emerges through recurrent pragmatic choices: address forms, personal pronouns, directives, deontic and epistemic modality, politeness and impoliteness strategies, turn allocation, interruption, evaluative positioning, and strategically meaningful silence. The study adopts a qualitative comparative-pragmalinguistic design informed by critical discourse analysis, symbolic power theory, politeness research, social deixis, and conversation-analytic insights. English and Uzbek literary dialogue are treated as culturally embedded sites in which social relations are represented, negotiated, softened, contested, or reversed. The analysis indicates that English literary discourse tends to encode hierarchy through modal-pragmatic gradience, title and naming choices, indirect directives, epistemic stance, and conversational control, whereas Uzbek literary discourse makes social distance more morphologically visible through the “Sen”/“Siz” opposition, kinship-based address terms, honorifics, status nominations, and culturally conventionalized etiquette formulas. At the same time, neither system is reducible to a simple opposition between “implicit” English power and “explicit” Uzbek hierarchy: both languages exploit indirectness, mitigation, interruption, silence, and contextual reframing to redistribute communicative authority. The article proposes a dynamic model in which social status shapes communicative role, communicative role constrains linguistic choice, and linguistic choice produces locally interpretable pragmatic effects. The findings contribute to comparative pragmatics, literary discourse analysis, linguocultural studies, and translation by demonstrating that communicative power is simultaneously universal as an interactional phenomenon and culture-sensitive in its linguistic realization.

Key words: literary discourse; communicative power; social hierarchy; pragmatics; social deixis; address forms; politeness; modality; turn-taking; English; Uzbek.

Annotatsiya: Mazkur maqolada ingliz va o'zbek badiiy diskursida kommunikativ hokimiyat hamda ijtimoiy ierarxiyaning pragmalingvistik vositalar orqali namoyon bo'lish xususiyatlari qiyosiy jihatdan tahlil qilinadi. Tadqiqotda hokimiyat munosabatlari faqat ijtimoiy mavqe bilan belgilanadigan barqaror hodisa sifatida emas, balki muloqot jarayonida shakllanadigan dinamik pragmatik munosabat sifatida talqin etiladi. Murojaat shakllari, kishilik olmoshlari, buyruq va talab ifodalari, deontik hamda epistemik modallik, xushmuomalalik strategiyalari, suhbat navbatini boshqarish, gapni bo'lish, baholash va sukut kabi kommunikativ vositalarning ierarxik munosabatlarni ifodalashdagi vazifalari o'rganiladi. Tahlil natijalariga ko'ra, ingliz badiiy diskursida ijtimoiy masofa ko'proq modal-pragmatik vositalar, unvon va ism tanlovi, bilvosita direktivlar hamda suhbatni boshqarish orqali yuzaga chiqadi. O'zbek badiiy diskursida esa “sen/siz” qarama-qarshiligi, qarindoshlik asosidagi murojaatlar, hurmat ifodalovchi birliklar va ijtimoiy maqomni bildiruvchi nomlar muhim o'rin tutadi. Tadqiqot natijalari kommunikativ hokimiyatning madaniy va lingvistik jihatdan turlicha ifodalanishini ko'rsatib, qiyosiy pragmatika, badiiy diskurs tahlili va tarjimashunoslik uchun nazariy ahamiyat kasb etadi.

Kalit so'zlar: badiiy diskurs, kommunikativ hokimiyat, ijtimoiy ierarxiya, pragmalingvistika, ijtimoiy deysis, murojaat shakllari, xushmuomalalik, modallik, nutqiy strategiya, ingliz tili, o'zbek tili.



Аннотация: В статье проводится сравнительный прагмалингвистический анализ способов выражения коммуникативной власти и социальной иерархии в английском и узбекском художественном дискурсе. Особое внимание уделяется тому, каким образом социальный статус персонажей реализуется и переосмысливается непосредственно в процессе речевого взаимодействия. В качестве основных средств анализа рассматриваются формы обращения, личные местоимения, директивные конструкции, деонтическая и эпистемическая модальность, стратегии вежливости и невежливости, распределение речевых ходов, перебивание собеседника, оценочные высказывания и коммуникативно значимое молчание. Установлено, что в английском художественном дискурсе социальная иерархия чаще передаётся посредством модальных конструкций, выбора имени или титула, косвенных директивов, эпистемической позиции и контроля над ходом разговора. В узбекском дискурсе более заметную роль играют противопоставление “sen/siz”, родственные обращения, почтительные формы, статусные наименования и традиционные речевые формулы. Полученные результаты позволяют рассматривать коммуникативную власть как динамическое явление, которое формируется под влиянием языка, культуры и конкретной ситуации общения.

Ключевые слова: художественный дискурс, коммуникативная власть, социальная иерархия, прагмалингвистика, социальный дейксис, формы обращения, вежливость, модальность, речевое взаимодействие, английский язык, узбекский язык.

INTRODUCTION

Language does more than communicate propositional content. It classifies participants, distributes rights and obligations, authorizes some voices while constraining others, and provides speakers with resources for displaying distance, solidarity, deference, resistance, and control. These functions become especially visible in literary dialogue because fictional interaction condenses social relations into linguistically observable choices. A character's decision to command or request, to use a title or a first name, to shift from a respectful pronoun to an intimate one, to interrupt or remain silent, or to present a proposition as unquestionable knowledge can all contribute to the representation of hierarchy. Consequently, literary discourse offers an analytically productive environment for examining the relationship between language, power, and culture.

The concept of power in discourse has been approached from several complementary traditions. Critical discourse analysis emphasizes that linguistic practices may reproduce or challenge unequal social relations (Fairclough, 2015; van Dijk, 2008). Bourdieu (1991) conceptualizes linguistic exchange as a socially structured field in which the value and authority of an utterance depend partly on the speaker's recognized position and symbolic capital. Pragmatics and sociolinguistics, meanwhile, show that interpersonal power is not expressed only through explicit orders. It may be enacted through choices of deixis, modality, indirectness, politeness, evaluation, topic management, and conversational sequencing. From this perspective, communicative power can be defined as the locally realized capacity to shape the course, interpretation, and interpersonal consequences of interaction.

A comparative analysis of English and Uzbek is particularly revealing because the two languages provide different grammatical and cultural resources for indexing social relations. Contemporary English employs a single second-person pronoun, you, across most interpersonal contexts, so distinctions of rank, intimacy, and respect are frequently displaced onto titles, naming practices, modal constructions, lexical mitigation, prosody, and discourse organization. Uzbek, by contrast, retains a productive contrast between “Sen” and “Siz” and makes extensive pragmatic use of kinship terms, honorifics, role labels, and etiquette formulas. These resources do not mechanically encode fixed social categories; their meanings are dynamically interpreted in relation to age, status, familiarity, affect, genre, and the immediate interactional situation.

The original study on which the present article is developed identified forms of address, imperatives, modality, politeness, turn-taking, interruption, and silence as central mechanisms through which communicative power and social hierarchy are represented in English and Uzbek literary discourse. The present article extends that conceptual foundation into a fuller comparative framework by integrating critical discourse analysis with social deixis, relational politeness, epistemic authority, and conversation-analytic notions of interactional control. The aim is not to claim exhaustive corpus-wide frequencies, but to establish a theoretically coherent model for qualitative analysis of literary dialogue and to clarify the linguocultural tendencies that distinguish the two discourse traditions.

Accordingly, the study addresses three research questions:

1. Which linguistic-pragmatic resources most consistently construct communicative power and social hierarchy in English and Uzbek literary discourse?
2. How do the two languages differ in the degree to which hierarchy is encoded morpholexically, pragmatically, and interactionally?
3. How can shifts in address, modality, turn control, epistemic stance, and silence signal the negotiation or reversal of power within a literary interaction?

These questions position hierarchy not as a static background variable but as a discursive relation that can be maintained, softened, contested, or transformed over the course of dialogue.

LITERATURE REVIEW

1. Language, Symbolic Power, and Discourse

Fairclough's account of language and power is foundational for understanding why apparently ordinary linguistic choices may carry ideological and interpersonal consequences. In this view, discourse is both shaped by social structures and capable of reproducing or changing them. Power is therefore observable not only in overtly coercive speech but also in routine assumptions about who may ask questions, define topics, evaluate conduct, issue directives, or determine what counts as relevant knowledge. Literary dialogue can stylize these asymmetries and make them salient by placing characters with unequal social positions into interactionally consequential situations.

Bourdieu's (1991) concept of symbolic power adds an important sociological dimension. The force of an utterance does not arise from grammar alone; it is linked to the social recognition of the speaker. A directive spoken by a socially authorized figure may be treated as binding even when its grammatical form resembles a request. Conversely, a formally categorical statement by a lower-status character may fail to acquire equivalent authority. This distinction between linguistic form and socially ratified force is crucial in literary analysis because authors can exploit mismatches between the two to portray deference, hypocrisy, domination, irony, or resistance.

Van Dijk (2008) further emphasizes control as a central dimension of discourse and power. Control may concern access to speaking opportunities, topic selection, knowledge, interpretation, and the actions that follow from discourse. In fictional conversation, such control can be represented through repeated questioning, refusal to answer, topic shifts, corrective evaluations, interruption, or metapragmatic comments about how another character should speak. Thus, communicative power is best treated as multi-layered: institutional status may provide a structural basis, but interactional practices make power visible and consequential in specific scenes.

2. Politeness, Relational Work, and Indirect Authority

Politeness theory provides a second major component of the framework. Brown and Levinson (1987) explain many forms of linguistic mitigation in relation to face, social distance, power, and the imposition associated with a speech act. Their model remains highly influential because it shows why speakers often avoid maximally direct formulations even when they possess the authority to act directly. Yet later work has demonstrated that politeness cannot be equated with fixed linguistic forms. Watts (2003) and Locher and Watts (2005) argue that politeness is discursively evaluated and should be studied as part of broader relational work through which participants negotiate what counts as appropriate, over-polite, impolite, or merely expected behavior.

This later perspective is especially relevant to the study of hierarchy. A higher-status speaker may use a mitigated construction such as *Could you finish this today?* while still exercising strong deontic control. The interrogative form softens the linguistic surface but may not create genuine optionality. In Uzbek, *"iltimos, buni bugun yakunlasangiz"* similarly combines a politeness marker with a socially binding expectation. In both languages, therefore, mitigation can function not as an absence of power but as a socially sophisticated mode of exercising it. Leech (2014) likewise distinguishes pragmatic and sociopragmatic dimensions of politeness, allowing analysts to ask not only what form is used but also how cultural norms shape its interpretation.

Impoliteness is equally significant because hierarchy can be enacted through the deliberate withdrawal of expected respect. Culpeper (2011) demonstrates that offensive or face-aggravating behavior must be interpreted relative to contextual expectations. In literary discourse, abrupt naming, the omission of honorifics, a shift to a socially marked pronoun, contemptuous evaluation, or an interruptive command may intensify conflict by violating a relationship-specific norm. Such violations are particularly meaningful in Uzbek, where address choices can overtly display changes in interpersonal alignment, but comparable effects in English may be achieved through title omission, bare imperatives, lexical downgrading, or abrupt turn design.

3. Social Deixis and Systems of Address

The study of social deixis explains how linguistic expressions index relationships between participants. Levinson (1983) treats social deixis as the encoding of social distinctions relevant to participant roles and relationships. Brown and Gilman's (1960) classic analysis of the pronouns of power and solidarity shows how second-person forms may historically and socially organize interpersonal asymmetry. Although contemporary English no longer maintains a productive T/V pronominal contrast in ordinary usage, remnants of hierarchical differentiation survive in titles, surnames, honorifics, vocatives, and conventionalized patterns of formality.



Uzbek provides a more overtly grammaticalized field for social deixis. The opposition between “Sen” and “Siz” can index intimacy, age hierarchy, respect, social distance, anger, contempt, or deliberate repositioning, depending on context. Moreover, kinship expressions such as “Aka”, “Opa”, “Amaki”, “Xola”, “Ota”, and “Ona” frequently extend beyond literal biological relations and serve as sociopragmatic resources for framing age, respect, familiarity, and communal belonging. Terms such as “Ustoz” and “Domla” similarly combine role recognition with deferential force. Uzbek research on address forms has repeatedly emphasized their communicative and sociocultural functions (Akbarova, 2007; Iskandarova, 1993). The analytical significance of these forms lies not merely in their lexical meaning but in the relational position they create between speaker and addressee.

4. Turn-Taking, Epistemic Authority, and Interactional Control

Conversation analysis provides tools for examining how power becomes visible in the sequential organization of talk. Sacks, Schegloff, and Jefferson (1974) show that turn-taking is systematically organized rather than random. In hierarchical interaction, however, participants may have unequal practical rights to initiate topics, select the next speaker, extend turns, interrupt, demand clarification, or terminate sequences. Literary dialogue often foregrounds precisely these asymmetries because they are efficient devices for characterizing authority and subordination.

A related dimension concerns epistemic authority: who is treated as having the right to know, define, or evaluate a matter. Heritage (2012) demonstrates that social action is shaped by participants’ relative epistemic status. In literary discourse, statements such as You do not understand, I know what happened, or “Siz buni bilishingiz kerak” can do more than transmit information; they may claim superior access to knowledge and thereby restructure the interaction. Epistemic dominance is therefore connected to modality, evaluation, correction, and the right to characterize another person’s motives or conduct.

RESEARCH METHODOLOGY

Research Design and Analytical Procedure

The study employs a qualitative comparative-pragmalinguistic design. Its purpose is interpretive rather than frequency-based: it identifies recurrent mechanisms by which hierarchy can be linguistically represented and compares their functional distribution across English and Uzbek literary discourse. The literary traditions associated with Jane Austen and Charles Dickens on the English side and Abdulla Qodiriy and Cho’lpon on the Uzbek side serve as interpretive reference points because their prose prominently represents relations of class, family, gender, age, institutional authority, and social reputation. The analysis does not claim a closed statistically balanced corpus; consequently, no numerical frequency or significance claims are made.

The unit of analysis is the interactional move within literary dialogue. A move is examined in relation to its local sequence and the social positioning of participants. The analytical procedure combines five levels: (a) lexical and pronominal choices, especially forms of address and naming; (b) grammatical resources, including imperatives and modal constructions; (c) speech-act force and politeness design; (d) sequential organization, including turn allocation, interruption, topic control, and silence; and (e) epistemic-evaluative positioning, including claims to knowledge, obligation, permission, correctness, and legitimacy. Where schematic examples are used below, they are constructed for analytical illustration and are not presented as verbatim quotations from literary works.

Comparison is guided by functional equivalence rather than formal identity. For instance, English you and Uzbek “Siz” are not treated as direct equivalents merely because both can address a second person. Instead, the analysis asks what social relation each form helps construct in context and which alternative resources perform comparable pragmatic work. This prevents the contrastive analysis from reducing cultural difference to word-for-word correspondence and allows grammatical, lexical, and discourse-level strategies to be compared within a common functional framework.

Table 1: Analytical Dimensions of Communicative Power in Literary Dialogue

Dimension	Indicative linguistic resources	Power-related function
Social deixis and address	titles, first/surname choice, “sen”/“siz”, kinship terms, honorifics	indexes distance, rank, solidarity, respect, or re-positioning
Directive force	imperatives, requests, prohibitions, obligation markers	controls or constrains the addressee’s action
Modality and epistemics	must, should, may, “kerak”, “shart”, “mumkin”; certainty and correction	claims authority over obligation, permission, truth, or knowledge

Dimension	Indicative linguistic resources	Power-related function
Politeness/impoliteness	mitigation, deference, face support, contempt, honorific withdrawal	softens, legitimizes, disguises, or intensifies power
Turn and topic control	questioning, interruption, turn selection, topic shifts, closure	distributes rights to speak and define relevance
Silence and non-response	withholding an answer, delayed response, minimal reply	may display submission, resistance, dismissal, or superior detachment

ANALYSIS AND RESULTS

1. Address Forms and the Linguistic Visibility of Hierarchy

The most immediately visible contrast between English and Uzbek concerns the linguistic packaging of social distance. In contemporary English, the second-person pronoun *you* is socially underspecified in comparison with languages that maintain a productive formal/informal pronoun contrast. As a result, literary characters frequently rely on nominal addresses and naming practices to signal hierarchy. Sir, Madam, Mr, Mrs, Miss, Lord, Doctor, Professor, and role labels can recognize status, while the movement from title plus surname to first name may suggest increasing familiarity. The reverse movement can perform distancing, displeasure, or the restoration of formality. Importantly, the same form can carry different pragmatic values depending on the sequence: Sir may express sincere deference, institutional routine, irony, or strategically exaggerated politeness.

Uzbek literary dialogue makes social positioning more morphologically explicit. The “*sen/siz*” distinction allows speakers to index intimacy and respect at the pronominal level, while plural or honorific verbal morphology can reinforce deferential alignment. The shift from “*siz*” to “*sen*” is therefore interactionally salient. In one context, it may reduce distance and mark intimacy; in another, it can deliberately downgrade the addressee, communicate anger, or assert superiority. Conversely, a move from “*sen*” to “*siz*” may signal respectful distancing, emotional cooling, formalization, or a strategic attempt to redefine the relationship. Because the contrast is available inside the pronominal system, small shifts can carry a density of social meaning that English must often distribute across titles, syntax, prosody, and discourse organization.

Kinship-based address further differentiates Uzbek. Forms such as “*Aka*” and “*Opa*” can be used toward non-relatives and thereby transform age and social proximity into culturally recognizable relational categories. “*Amaki*”, “*xola*”, “*ota*”, and “*ona*” may similarly function as respect-bearing vocatives rather than literal genealogical descriptions. “*Ustoz*” and “*domla*” can authorize the address as a knowledge-bearing or socially respected figure. These forms illustrate why address should be treated as a form of social action: speakers do not simply identify whom they are speaking to; they linguistically construct the relationship in which the utterance is to be interpreted.

This does not mean that Uzbek is inherently more hierarchical or English inherently more egalitarian. Literary discourse can exploit either system to represent highly unequal or highly intimate relations. The difference concerns where hierarchy is most readily encoded. Uzbek makes certain dimensions of hierarchy overt in pronouns and conventionalized address resources, whereas English often requires analysts to infer the same relationship from clusters of nominals, modal, sequential, and contextual cues.

2. Imperatives, Directives, and Deontic Control

Directives are a central site of communicative power because they orient the addressee toward future action. Bare imperatives such as *Come here*, *Sit down*, *Tell me*, and *Leave the room* can strongly foreground the speaker’s entitlement to direct another person. Uzbek equivalents such as “*Kel!*”, “*O’tir!*”, “*Gapir!*”, and “*Buni bajar!*” display similarly high directive force, especially where social relations license direct control. Yet grammatical directness and social power are not identical.

A parent, teacher, employer, elder, or institutional superior may use a mitigated directive without relinquishing authority, while a lower-status character may use a bare imperative in a crisis or conflict without acquiring durable social dominance.

Modalized directives are particularly important in English. *Could you...?*, *Would you...?*, *I would like you to...*, *You should...*, and *You may...* allow speakers to calibrate imposition and interpersonal stance. Their surface form may suggest choice, but contextual authority can narrow that choice considerably. Deontic modals such as *must*, *have to*, *should*, *may*, and *cannot* distribute obligation, permission, recommendation, and prohibition. The same functional domain in Uzbek is served by resources such as “*kerak*”, “*shart*”, “*lozim*”, “*mumkin*”, “*mumkin emas*”, and “*majbur*”. These expressions create a scale from recommendation to obligation and from possibility to prohibition.



A key analytical distinction is therefore between grammatical form and pragmatic force. Consider the schematic Uzbek utterance “*Itlimos, buni bugun yakunlasangiz*”. Lexically and morphosyntactically, it is mitigated, but in a workplace hierarchy it may still function as a binding assignment. Similarly, an English manager’s “*Could you have this ready by five?*” is conventionally interrogative yet pragmatically directive. Literary authors can exploit this mismatch to portray paternalistic authority, bureaucratic politeness, social tact, manipulation, or the desire to preserve face while maintaining control.

Deontic power may also be resisted. Lower-status characters can delay compliance, reinterpret the directive, request justification, answer minimally, or comply linguistically while resisting behaviorally. Such patterns show that communicative power is not exhausted by the speaker’s initial directive. It unfolds across a sequence in which entitlement, obligation, and resistance are interactionally negotiated.

3. Politeness as Mitigation, Legitimation, and Covert Power

A frequent analytical error is to treat politeness as the opposite of power. In hierarchical relations, politeness may instead legitimize authority by presenting control as socially appropriate and relationally considerate. Brown and Levinson’s (1987) model helps explain why speakers mitigate face-threatening acts, while relational approaches (Locher & Watts, 2005; Watts, 2003) remind us that the interpretation of politeness depends on norms and participant expectations. Consequently, the same linguistic form can be respectful in one scene, excessive or ironic in another, and coercively courteous in a third.

English literary dialogue often uses indirectness and modal gradience to package authority. Hedges, conditional clauses, appreciative formulas, and interrogative directives can reduce the overt interpersonal cost of a command. Uzbek also possesses rich mitigating resources, but these interact with forms of address and honorific morphology. “*Itlimos*”, “*marhamat*”, “*uzr*”, “*rahmat*”, and deferential vocatives can frame a request as socially respectful, while “*siz*” and status terms maintain relational distance. In both languages, therefore, politeness is best analyzed as a configuration of resources rather than a single marker.

Impoliteness makes the power dimension more explicit because the withdrawal of expected respect can constitute an act of domination. A higher-status character may interrupt, use a bare name where a title is expected, issue unmitigated directives, or dismiss another participant’s contribution. A lower-status character may use the same strategies as resistance, thereby challenging the legitimacy of the existing hierarchy. The pragmatic meaning depends on who is entitled to violate the norm, how the recipient responds, and whether the interactional order is ultimately restored or transformed.

4. Epistemic Dominance and the Authority to Define Reality

Communicative power includes control over knowledge and evaluation. Characters do not merely negotiate who should act; they also negotiate who has the right to say what is true, reasonable, proper, or morally legitimate. Epistemic authority may be asserted through categorical statements, certainty markers, evidential claims, corrections, rhetorical questions, or explicit denials of another person’s competence. English expressions such as “*I know*”, “*you must understand*”, “*obviously*”, “*certainly*”, “*you cannot mean that*”, and “*that is not what happened*” can position the speaker as epistemically superior. Uzbek resources such as “*bilaman*”, “*aniq*”, “*albatta*”, “*siz tushunishingiz kerak*”, “*unday emas*”, and “*mumkin emas*” can perform comparable work.

The relation between epistemic and deontic authority is especially important. A speaker who successfully claims superior knowledge can use that claim to justify directives: because I know better, you should follow my judgment. Bourdieu’s symbolic power is relevant here because social recognition often affects whose knowledge is treated as credible. In literary narratives of family, class, education, bureaucracy, or gendered authority, the right to define reality may become a central site of conflict.

Epistemic stance also allows subtle resistance. Expressions equivalent to “*I think*”, “*perhaps*”, “*balki*”, “*ehtimol*”, or “*menimcha*” may appear weak because they reduce categorical force, yet in some contexts they enable a lower-status character to introduce an alternative interpretation without direct confrontation. Thus, mitigation can either soften authority or create a protected space from which authority is challenged.

5. Turn-Taking, Interruption, Topic Management, and Silence

Power is also enacted through the architecture of interaction. A character who repeatedly initiates sequences, asks the questions, selects the next speaker, interrupts extended answers, redirects the topic, or closes discussion exercises control over the communicative agenda. Such actions may not contain any inherently hierarchical word or grammatical construction; their power resides in sequential positioning. This is why a purely sentence-level analysis cannot fully account for literary representations of hierarchy.

Question-answer sequences are particularly revealing. In institutional or family hierarchies, one participant may hold the right to demand accounts while the other is expected to provide them. Repeated interrogatives can transform dialogue into examination. A refusal to answer, by contrast, may challenge the questioner’s



assumed entitlement. Likewise, interruption can index dominance when a character treats another's turn as dispensable, but it can also signal urgency, intimacy, or emotional escalation. Interpretation must therefore integrate sequential form with the social relationship represented in the scene.

Silence is among the most context-dependent resources. The silence of a lower-status character may indicate fear, deference, embarrassment, or inability to claim a speaking right. Yet silence can also become resistance: refusing to answer may withhold cooperation and deny the dominant participant the response required to complete a sequence. A high-status character's silence may enact dismissal by treating another's contribution as unworthy of response. Literary narration often supplies the contextual information needed to distinguish these functions, making silence an important bridge between linguistic pragmatics and narrative characterization.

Minimal responses deserve similar attention. Yes, no, perhaps, "xo'p", "mayli", "bilmadim", and other short forms can display compliance, reluctance, resignation, or strategic non-expansion. When one participant produces long evaluative or directive turns and the other is restricted to minimal acknowledgments, asymmetry is produced not only semantically but quantitatively in the distribution of interactional space.

6. Dynamic Shifts: Accommodation, Conflict, and Resistance

The analysis supports a dynamic rather than static model of hierarchy. Formal social status influences interaction, but it does not determine every local outcome. Characters can temporarily gain communicative initiative by possessing crucial knowledge, refusing cooperation, exposing contradiction, or mobilizing socially recognized politeness norms against a more powerful interlocutor. Conversely, a formally authoritative figure may lose interactional control through hesitation, over-explanation, failed directives, or the inability to secure an expected response.

Shifts in address are especially powerful indicators of relational change. English may mark a transition through title omission, the move from surname to first name, or a sudden return to formal naming. Uzbek can add the highly salient possibility of "sen/siz" alternation. When such shifts coincide with changes in modality, turn control, and evaluation, they provide strong evidence that the literary interaction is reconfiguring social distance or communicative authority.

A Comparative Linguocultural Model of Communicative Power

The comparison suggests that communicative power is best represented as a sequence of linked but non-identical levels: social position → communicative role → linguistic choice → pragmatic effect → discursive outcome. Social position includes relatively durable categories such as age, class, institutional rank, gendered expectations, kinship, and professional status. Communicative role refers to the locally relevant position a character occupies at a particular moment—for example, questioner, evaluator, instructor, petitioner, accused person, expert, elder, or confidant. That role constrains but does not fully determine linguistic choice. The selected forms then produce pragmatic effects that may reinforce, soften, contest, or reframe hierarchy.

The model explains why similar linguistic forms can have different consequences across cultures and contexts. A direct imperative can be routine and non-hostile in a relationship where such directness is licensed; an apparently polite request can be coercive when refusal is socially unavailable. Likewise, "siz" may express respect but can also create emotional distance, while "sen" may express intimacy or contempt. English first-name address may signal solidarity in one institutional culture but inappropriate familiarity in another. Meaning therefore emerges from the relationship between form, social expectation, and sequence rather than from isolated linguistic tokens.

At a broad comparative level, English literary discourse tends to distribute hierarchy across modal-pragmatic and interactional resources because pronominal morphology offers relatively little social differentiation. Uzbek literary discourse tends to make hierarchy more visibly available through pronominal and address systems, while also using modality, indirectness, evaluation, and sequential control. The contrast is one of relative salience, not categorical exclusivity.

Table 2: Contrastive Tendencies in the Realization of Communicative Power

Analytical domain	English literary discourse	Uzbek literary discourse
Second-person reference	socially broad you; hierarchy expressed through other resources	"sen/si"z directly available for relational positioning
Address system	titles, surname/first-name choice, role labels	titles, kinship terms, "ustoz/domla", honorific forms
Directive power	modalized/indirect directives alongside imperatives	imperatives plus deontic lexicon and honorific mitigation



Analytical domain	English literary discourse	Uzbek literary discourse
Politeness	indirectness, modals, hedging, naming, formulaic mitigation	pronoun choice, honorificity, kinship vocatives, etiquette formulas
Interactional control	questioning, interruption, topic and turn management	same sequential resources, interacting with social deixis
Relational shift	changes in naming, titles, formality, modal force	"sen/siz" shift plus address, honorificity, modality, turn control

Implications for Literary Analysis, Translation, and Intercultural Pragmatics

The proposed framework has implications beyond the description of dialogue. For literary analysis, it provides a method for connecting micro-level linguistic choices with characterization and social structure without reducing interpretation to thematic commentary. Analysts can trace how power develops across scenes by following changes in address, directive force, epistemic stance, interruption, and silence. This makes it possible to show how narrative representations of class, age, gender, family authority, education, and institutional status are built through interaction rather than simply stated by the narrator.

For translation, the English-Uzbek contrast creates a recurrent problem of pragmatic equivalence. Translating English into Uzbek requires a socially consequential choice between "sen" and "siz", while translating Uzbek into English may erase a distinction that the source text uses to signal respect, hostility, intimacy, or relational change. Similar challenges arise with kinship-based vocatives and honorific terms that have no one-to-one English equivalent.

A pragmatically adequate translation may therefore need compensation through titles, naming, modal force, lexical politeness, or narrative framing rather than literal substitution.

For intercultural pragmatics and language teaching, the analysis shows why grammatical correctness alone is insufficient. Learners need to understand how social rights and obligations are linguistically negotiated. English indirectness should not automatically be interpreted as weak authority, and Uzbek honorificity should not be reduced to ceremonial politeness. Both systems allow speakers to combine respect with control, intimacy with asymmetry, and mitigation with strong expectations.

Limitations and Directions for Further Research

The present article is primarily conceptual and qualitative. It develops an analytical model from established theoretical traditions and representative literary discourse patterns rather than from a closed, quantitatively balanced corpus. This design is appropriate for identifying mechanisms and generating comparative hypotheses, but it does not permit claims about statistical prevalence across English and Uzbek literature. Future research should therefore construct comparable corpora defined by period, genre, author, character relationship, and interaction type.

A second limitation concerns multimodality and narrative mediation. Literary dialogue is embedded in narration, punctuation, reported thought, gesture description, and scene construction. These resources often determine whether silence, interruption, or an address form is interpreted as respectful, hostile, ironic, or intimate. Future studies could combine pragmatic annotation with narratological analysis and examine how translations preserve or transform the power effects of the original interaction. Quantitative corpus methods could also test whether the qualitative tendencies proposed here are stable across larger samples.

CONCLUSION AND SUGGESTIONS

Communicative power in literary discourse is a multi-level phenomenon. It is not confined to overt commands or socially prestigious characters, and it cannot be inferred reliably from isolated words. Power emerges through the coordinated use of social deixis, directives, modality, politeness, evaluation, epistemic stance, turn-taking, interruption, topic management, and silence. These resources distribute interactional rights: who may speak, ask, command, define, correct, refuse, ignore, or close a conversation.

The English-Uzbek comparison demonstrates both universality and linguocultural specificity. Both discourse traditions possess resources for domination, deference, mitigation, resistance, and relational change. English, however, tends to rely more heavily on titles, naming, modal-pragmatic gradience, indirect speech acts, epistemic stance, and sequential control because second-person pronominal reference is comparatively undifferentiated. Uzbek makes social hierarchy more overtly available through the "sen/siz" opposition, kinship-based address terms, honorifics, status labels, and etiquette conventions, while also employing the broader pragmatic resources found in English.



Most importantly, hierarchy is dynamic. Characters may gain or lose communicative authority within a single interaction, and linguistic forms that normally index deference can be repurposed for irony, distancing, strategic compliance, or resistance. A robust analysis must therefore move from social status to communicative role, from communicative role to linguistic choice, and from linguistic choice to locally interpreted pragmatic effect. This dynamic model offers a productive basis for future corpus-based research, translation analysis, comparative literary pragmatics, and the study of intercultural communication between English and Uzbek.

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- 13.00.00 Pedagogika fanlari
 - 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
 - 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
 - 13.00.03 Maxsus pedagogika
 - 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
 - 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
 - 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
 - 13.00.07 Ta'limda menejment
 - 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
 - 13.00.09 Ijtimoiy pedagogika
 - 07.00.00 Tarix fanlari
 - 19.00.00 Psixologiya fanlari
 - 01.00.00 Fizika-matematika fanlari
 - 02.00.00 Kimyo fanlari
 - 03.00.00 Biologiya fanlari
 - 09.00.00 Falsafa fanlari
 - 10.00.00 Filologiya fanlari
 - 11.00.00 Geografiya fanlari



AKTABGACHA VA AKTAB TA'LIMI

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