

**RESEARCH ARTICLE**

# **Linguopragmatic Expression of Personality Psychology in Uzbek Motivational Discourse (Based on O'tkir Hoshimov's "Notes on The Margins of The Notebook")**

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## **Abstract**

The article investigates the linguopragmatic means of expressing personality psychology in modern Uzbek motivational discourse. The analytical material consists of ten aphoristic units selected from O'tkir Hoshimov's "Notes on the Margins of the Notebook". The main focus of the research is to identify the pragmatic functions of the modality category and deictic means in expressing personality psychology. The analysis reveals a distinctive functioning model of alethic, deontic, epistemic, volitive, and axiological modality types, as well as personal, temporal, spatial, social, and discourse deixis means in aphoristic motivational texts.

## **KEY WORDS**

Motivational discourse, personality psychology, linguopragmatics, modality, deixis, aphoristic text, O'tkir Hoshimov.

## **INTRODUCTION**

In contemporary linguistics, the study of personality psychology through linguistic analysis has become a broadly developing direction. Within this trend, motivational discourse occupies a special place, since it constitutes the direct linguistic expression of a person's inner motives, value orientations, and psychological states. Within the anthropocentric paradigm, revealing the psycho-emotional world of the personality through discourse analysis [1, 73-178;] has become one of the central tasks of linguistic science.

The most concentrated and pragmatically charged form of motivational discourse is the aphoristic text. In aphorisms, life experience, moral instruction, and spiritual energy are condensed within an extremely brief linguistic unit. One of the most vivid examples of Uzbek aphoristic discourse is the work "Daftar hoshiyasidagi bitiklar" ("Notes on the Margins of the Notebook") by the People's Writer O'tkir Hoshimov. This work

embodies national-cultural values, moral norms, and a distinctive linguistic portrait of personality psychology [10, 15-220].

The present article analyzes two of the linguopragmatic means serving to express personality psychology in O'tkir Hoshimov's aphorisms, namely the category of modality and deictic means. The category of modality linguistically reflects the speaker's attitude toward reality, the communicative partner, and the propositional content, while deixis organizes the coordinate system according to the "I - here - now" orientation [3, 11-58; 4, 113-137].

The aim of the research is to reveal the pragmatic functions of modal and deictic means that express personality psychology in aphoristic motivational texts. The principal objectives are: (1) to identify the types of modality in the selected examples; (2) to interpret the personal-psychological

functions of deictic means; and (3) to generalize the role of modality and deixis, in their combined operation, in shaping personality psychology.

## **LITERATURE REVIEW**

The category of modality, as one of the central concepts of modern linguistics, has been analyzed within a functional-semantic approach in the works of F. Palmer, A. V. Bondarko, J. Bybee, and other scholars [5, 22-78]. The alethic, deontic, epistemic, volitive, and axiological types of modality serve to express, in aphoristic discourse, the personality's attitudes toward reality, morality, knowledge, will, and values.

The theoretical foundations of deixis were formulated by K. Bühler through the concept of origo (I - here - now) [3, 11-58], and subsequently elaborated in the works of Ch. Fillmore, S. Levinson, and J. Lyons, who distinguished the types of person, time, place, social, and discourse deixis [4, 113-137; 6, 54-96]. Deictic means play a central role in establishing the pragmatic relationship between the reader and the text.

In Uzbek linguistics, linguopragmatic research has been consistently developed in the works of Sh. Safarov, M. Hakimov, N. Mahmudov, B. Mengliyev, and other scholars. These researchers have established the scholarly foundation for studying speech acts, modality, and deixis phenomena in the Uzbek language within their national-cultural context.

The question of the linguistic expression of personality psychology has been analyzed within linguoculturology by V. I. Karasik, S. G. Vorkachyov, V. A. Maslova, and other scholars [1, 73-178]. According to this approach, every linguistic unit also reflects the spiritual-cultural world of the personality.

Uzbek aphoristic discourse, including the aphoristic tradition shaped in O'tkir Hoshimov's work, is recognized as a distinctive pragmatic form of artistic-philosophical prose. The work "Daftar hoshiyasidagi bitiklar" stands at the intersection of national didactic prose and motivational discourse. At the same time, the linguopragmatic functions of modal and deictic means in expressing personality psychology in these texts have not yet been systematically analyzed as a special object of investigation. The present research is directed at filling this gap.

## **METHODS**

The study employs linguopragmatic analysis, discourse-analytic, contextual-interpretive, and comparative-statistical

methods. The principal approach is functional-pragmatic in character, in which the pragmatic function of each linguistic unit within the text and its role in expressing personality psychology are interpreted separately.

The analytical material consists of ten aphoristic units selected from O'tkir Hoshimov's "Daftar hoshiyasidagi bitiklar". The selection criteria are the motivational-pragmatic potential of the texts and the vivid manifestation of modal and deictic means in them. The analysis proceeds in two directions: (1) the expression of modality categories (alethic, deontic, epistemic, volitive, and axiological types); and (2) the use of deictic means (person, time, place, social, and discourse deixis types).

## **RESULTS**

Ten aphoristic units selected from O'tkir Hoshimov's "Daftar hoshiyasidagi bitiklar" were drawn into the analysis in two thematic blocks: the modality category (five examples) and deictic means (five examples). Each example is presented in its original form, with explanation of the linguopragmatic means and their role in shaping personality psychology.

### **1. Expression of the Modality Category**

**Example 1 (alethic modality).** "Aql bilan mansabga erishish mumkin. Mansab bilan aqlga erishib bo'lmaydi" (One can attain rank through intellect; one cannot attain intellect through rank). In this aphorism, alethic modality is expressed through the bipolar opposition of mumkin (possibility) and bo'lmaydi (impossibility). The arrangement of the syntactic parts in the form of chiasmus (intellect-rank / rank-intellect) highlights the ontologically asymmetric nature of the two concepts. Through this means, the aphorism shapes in personality psychology the image of the primacy of intellect: rank as an external achievement is linguistically presented as something that must be subordinated to intellectual maturity [5, 22-78]

**Example 2 (deontic modality).** "Telbalarga ta'zim qiling! Yuzta donishmand aytolmagan haqiqatni bitta telba aytadi!" (Bow to madmen! The truth that a hundred sages could not utter, one madman utters!). Deontic modality is realized in the form of the imperative mood (qiling, 'do/perform'). The honorific imperative addressed to "you" (plural/polite) functions as a socio-axiological command: it calls the addressee to establish a high axiological attitude toward an object normally undervalued in society (the madman). In the

second part, the rationale for the command is given through epistemic evaluation: the modal auxiliary -ol- (in aytolmagan 'could not say') marks the expressive limit of the sages, while the form -adi (in aytadi 'says') contrasts with the direct capability of the madman. This construction produces in personality psychology a paradoxical motivational effect that calls into question the hierarchy of knowledge [5, 22-78].

**Example 3 (epistemic modality).** "Hamma narsani bilaman, deydigan odam hech nimani bilmaydi!" (The person who says 'I know everything' knows nothing!). Epistemic modality is disclosed through the opposition of the false first-person assertion (bilaman 'I know') and the third-person objective negation (bilmaydi 'does not know'). The modal expressive means - quantificational extremes (hamma narsa 'everything' / hech nima 'nothing') - are paired to parody the absolutist character of the knowledge claim. Typologically close to the ancient Socratic formula of epistemic humility, this construction shapes in personality psychology the value of epistemic humility: it expresses the idea that genuine knowledge begins with recognition of its own limits [5, 22-78]

**Example 4 (volitive modality).** "Ayol sizni juda qattiq sevsa, hushyor bo'ling. Otashin muhabbat - rashkka, rashk - shubhaga, shubha - xudbinlikka, xudbinlik - dushmanlikka aylanishi mumkin" (If a woman loves you very deeply, be alert. Fiery love can turn into jealousy, jealousy into suspicion, suspicion into selfishness, selfishness into enmity). Volitive modality is expressed through the combination of a conditional predicate (sevsa with the suffix -sa) and an imperative (bo'ling 'be alert'). The first part performs the function of a will-directed warning, while the second part presents the rational basis of that warning in a five-stage causative chain (love → jealousy → suspicion → selfishness → enmity). The modal combination aylanishi mumkin ('may turn into') expresses the potential transformation at each stage according to an axiological order. This aphorism activates in personality psychology the mechanisms of vigilance and reflective awareness [9, 28-194].

**Example 5 (axiological modality).** "Ona tilini unutmog' o'z onasini unutmog' bilan teng!" (To forget the mother tongue is equivalent to forgetting one's own mother!). Axiological modality is realized through the construction of equivalence (bilan teng 'equal to'): two referents - 'mother tongue' and 'one's own mother' - are placed on the same axiological plane. The reflexive pronoun o'z ('one's own') shifts the image of

mother from a general to a personal level ('my mother'); as a result, the category of language is also personalized. The exclamation mark graphically intensifies the axiological evaluation. This construction raises the value of national-linguistic identity to the highest axiological level (equivalent to mother) in personality psychology [1, 73-178].

## **2. Use of Deictic Means**

In Hoshimov's aphorisms, the five principal types of deixis - person, time, place, social, and discourse - perform important functions in establishing the pragmatic relationship between speaker and reader and in defining the spatio-temporal and social coordinates of motivational impact.

**Example 6 (person deixis).** "Biz hammamiz - yolg'onchilarmiz. Ayting, qaysi biringiz aqalli biron marta go'dakka yolg'on gapirmaganman, deya olasiz?" (We are all liars. Tell me, which of you can say, 'I have never lied even once to an infant?'). Person deixis is expressed at three hierarchical levels: (1) biz hammamiz ('we all') - the inclusive first-person plural that encompasses both speaker and reader; (2) qaysi biringiz ('which of you') - second-person plural addressed to the addressees; (3) gapirmaganman ('I have not spoken') - first-person singular giving voice to the hypothetical reply. This deictic shift first aligns the speaker with the reader, then demands a personal response. The pragmatic effectiveness is manifested in activating, through collective conscience, the psychic act of self-examination in the addressee [3, 11-58; 6, 54-96].

**Example 7 (time deixis).** "Odam uchta narsaning qadrini doim kechikib biladi. Yoshlik. Sog'lik. Tinchlik" (A person always learns the value of three things too late. Youth. Health. Peace). Time deixis is expressed through the combination of doim (the universal time operator 'always') and kechikib (the anaphoric temporal adverbial 'too late'). The word kechikib means that the time of appreciation always comes after the time of the loss of what is to be appreciated. The aphorism thus implies three deictic time points:  $t_1$  - the time of possession (value unrecognized);  $t_2$  - the time of loss (value sharply recognized);  $t_3$  - the time of fruitless regret. This three-phase temporal structure shapes in personality psychology a psychological attitude of vigilance toward the present moment and awareness of value [4, 113-137; 7, 286-348].

**Example 8 (place deixis).** "Dunyoda Onaga qiyoslash

mumkin bo'lgan ikkita narsa bor. Ona tili, Ona Vatan" (In the world there are two things that can be compared to Mother. Mother Tongue, Mother Homeland). Place deixis is expressed through *dunyoda* ('in the world', the locative case form), which situates the aphoristic assertion within global spatial coordinates. This deictic means raises the statement to the level of ontological truth and intensifies its axiological force. The concept mother in various lexical combinations - mother, mother tongue, mother homeland - constructs a three-dimensional (biological, linguistic, territorial) semantic space. Place deixis thus presents space not merely as a physical but as a semantic-axiological category. This construction reinforces in personality psychology the natural unity among the concepts of language, homeland, and mother [4, 113-137].

**Example 9 (social deixis).** "Hadeb 'Erim kam pul topadi, erim kam pul topadi', deb noliyvermang. Erkak kishi qancha ko'p pul topsa, xotini shuncha ko'payadi!" (Do not keep complaining 'My husband earns little money, my husband earns little money'. The more money a man earns, the more wives he has!). Social deixis is realized through kinship terms (erim 'my husband', xotini 'his wife'), possessive affixes (-im, -i), and the negative-imperative form (noliyvermang 'do not keep complaining'). The first-person possessive form erim points to the social role of the female speaker, while the third-person form xotini points to the social field of the 'generic male'. The aphorism re-creates the register of everyday speech, and through ironic pragmatic effect reveals in personality psychology the relations of social role balance and economic-ethical fidelity [6, 54-96]

**Example 10 (correlative-discourse deixis).** "Odam qancha ko'p qiziqsa, shuncha ko'p o'qiydi. Qancha ko'p o'qisa, shuncha ko'p biladi. Qancha ko'p bilsa, yashashi shuncha qiyin bo'ladi" (The more a person is curious, the more they read. The more they read, the more they know. The more they know, the more difficult their life becomes). Discourse deixis is realized through the correlative pair qancha - shuncha ('the more - the more'). This pair is repeated in each conditional predicate, forming a three-step chain: curiosity → reading → knowledge → existential burden. The correlative deixis grammaticalizes the proportional relationship between two quantitative variables and provides intratextual cohesion. In the final part of the aphorism, a semantic inversion takes place: greater knowledge brings not greater ease but greater

difficulty. This construction shapes in personality psychology the concepts of the responsibility of knowledge and the existential burden of the intellectually mature personality [7, 286-348]

### **3. The Combined Linguopragmatic System of Modality and Deixis**

The analysis establishes that in O'tkir Hoshimov's aphorisms modal and deictic means function as a combined system in shaping personality psychology: modality expresses the personality's attitude to reality and values, while deixis anchors that attitude to the coordinates of 'here and now'. Across the ten examples, the following tendencies are observed: the predominance of alethic and deontic modality provides the activating force of personality psychology (Examples 1, 2, 4); the paradoxical use of epistemic modality serves to express the responsibility of genuine knowledge (Examples 3, 10); the depth of axiological modality linguistically reinforces the system of national-cultural values (Examples 5, 8); the predominant use of person and social deixis indicates the collective-ethical orientation of the aphorisms (Examples 6, 9); and the combination of time and correlative deixis grammaticalizes existential-temporal relations (Examples 7, 10) [9, 28-194].

### **CONCLUSION**

The article has analyzed two linguopragmatic means - the category of modality and deictic means - of expressing personality psychology in modern Uzbek motivational discourse, on the material of O'tkir Hoshimov's "Daftar hoshiyasidagi bitiklar". The research has produced the following conclusions.

First, the aphorisms vividly manifest the five types of modality: alethic, deontic, epistemic, volitive, and axiological. Each type serves to express a particular facet of personality psychology - the acceptance of reality, moral obligation, confidence in knowledge, volitional action, and the evaluation of values. Deictic means, in turn, together with establishing the pragmatic 'speaker-reader' relationship, define the spatio-temporal and social coordinates of motivational impact.

Second, O'tkir Hoshimov's aphorisms manifest the national-cultural specificity of Uzbek motivational discourse: collective values (family, mother, homeland), ethical orientation (pure intention, patience), and existential depth are all expressed through linguopragmatic means. The findings provide a

theoretical and practical basis for the further in-depth analysis of Uzbek motivational discourse, aphoristic literature, and the linguistic expression of personality psychology.

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