

## LINGUISTIC AND CULTURAL INTERPRETATIONS OF THE CONCEPT OF COMMUNICATION

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**Annotation:** This article examines the concept of communication from both linguistic and cultural perspectives, emphasizing its role as a complex social and cognitive phenomenon. Drawing on key theoretical frameworks such as Saussure's structuralism, Jakobson's functional model, Speech Act Theory, and Grice's Cooperative Principle, the study highlights how communication extends beyond the mere exchange of information to encompass social interaction, cultural norms, and pragmatic strategies. Special attention is given to the comparative analysis of Uzbek and Korean communicative practices, demonstrating how cultural values, social hierarchy, and linguistic structures influence communicative behavior. The findings reveal that while Uzbek communication tends to rely on contextual and emotional-expressive means, Korean communication is more structured through grammatical markers of politeness and hierarchy. The study underscores the importance of integrating linguistic and cultural approaches in understanding communication as a multidimensional phenomenon.

**Keywords:** communication, pragmatics, speech act theory, implicature, Saussurean linguistics, Jakobson model.

This article explores the multifaceted nature of communication through the prisms of linguistics and cultural studies. By analyzing communication not merely as a conduit for information but as a complex social mechanism, the study delves into Saussurean structuralism, Jakobson's functional model, and the pragmatic theories of Speech Acts and Gricean Implicature. Furthermore, it provides a comparative perspective on communicative strategies within Uzbek and Korean linguistic cultures, highlighting how social hierarchy and cultural codes dictate linguistic choices.

### 1. Introduction: Communication as a Multi-Layered Phenomenon

The study of communication from linguistic and cultural perspectives serves to uncover the intricate interdependence between language and society. In contemporary linguistics, communication is no longer viewed as a linear process of information exchange; rather, it is recognized as a multi-layered phenomenon that embodies social relations, cultural values, and strategic communicative maneuvers.

Within the framework of pragmatics, the study of communication allows researchers to determine how linguistic units function within real-world speech situations. Communication—or communicative activity—is one of the fundamental social mechanisms of human existence. It organizes the exchange of information, the formation of social bonds, and the transmission of cultural heritage. It acts as a tool for social influence, a reflection of psychological states, and a system of cultural codes.

### 2. Theoretical Framework: The Saussurean Dichotomy

From a structural linguistic perspective, the relationship between language and communication is best elucidated through the conceptual framework of Ferdinand de Saussure. Saussure distinguished between two critical dimensions:

**Langue (Language):** The abstract, social system of rules, signs, and norms accepted by a community. It is the collective "storehouse" of language.

**Parole (Speech):** The individual realization of that system through real-world speech acts. While langue is the rigid structure, parole is the dynamic, individual application of that structure in communicative contexts. Saussure further emphasized the nature of the Linguistic Sign, which consists of a bilateral relationship:

**Signifier:** The phonic or visual form (e.g., the sound pattern of the word "apple").

**Signified:** The mental concept or meaning associated with that form.

The effective functioning of communication depends on the shared understanding of these signs within a society. Therefore, to comprehend communication, one must analyze the dynamic harmony between these linguistic and discursive levels.

### 3. Typology and Classification of Communication

In sociopragmatics and communicative linguistics, communication is categorized based on various criteria to reveal its functional diversity.

**Classification by Purpose (Teleological Criterion).**

**Informative Communication:** Focused on the transmission of data, news, and knowledge. This is prevalent in educational settings, scientific discourse, and mass media.

**Social Communication:** Aimed at establishing, maintaining, and evolving interpersonal relationships. Here, emotional-expressive tools are paramount.

**Pragmatic (Goal-Oriented) Communication:** Defined by speech acts intended to influence the listener—such as commands, requests, advice, or warnings.

**Comparative Insight:** In Korean linguistics, pragmatic goals are often embedded within the grammatical morphology. For instance, honorific suffixes like *-seyo* (-세요) or *-sipisio* (-십시오) signal formality and social distance. In contrast, the Uzbek language relies more heavily on lexical markers (e.g., *iltimos*, *marhamat*) and prosodic features (intonation) to convey similar pragmatic nuances, suggesting that Uzbek pragmatics is highly context-dependent.

**Classification by Means and Form.** **Verbal Communication:** Manifested through oral speech (dialogues, monologues) or written texts.

**Written Communication:** Independent of time and space, including formal documents, scientific texts, and digital correspondence.

**Non-verbal Communication:** Information transmission via mimesis, gestures, and kinesics. While some gestures are universal, many are culturally specific. For example, the "bow" is a formal sign of respect in Korean culture; while a similar gesture exists in Uzbek culture, its application is often less rigid and more situational.

**Classification by Context and Scale.** **Interpersonal Communication:** Direct interaction between two or more individuals.

**Group Communication:** Occurs within specific social circles where social roles, status, and hierarchy play a decisive role.

**Mass Communication:** Directed at a wide, anonymous audience via media channels. In Korean mass discourse, hierarchy and formal registers are strictly maintained, whereas Uzbek

mass discourse frequently integrates national-cultural and emotional elements to foster a sense of community.

#### 4. The Functional Model of Roman Jakobson.

To analyze communication scientifically, we must look at the components of the communicative event. Roman Jakobson's model remains a cornerstone of this analysis, identifying six essential constituents: Each component corresponds to a specific linguistic function (e.g., the Referential function relates to the context, while the Phatic function ensures the channel of communication is open). In the digital age, this model explains how "emojis" and "shortcuts" function as a specialized Code that relies heavily on a shared Context to convey complex semantic meanings in brief formats.

#### 5. The Pragmatic Turn: Speech Act Theory

Since the mid-20th century, the pragmatic approach has shifted the focus from what words mean to what words do. John Langshaw Austin revolutionized this field with the proposition that "to say something is to do something." He identified three levels of a speech act:

Locutionary Act: The act of saying something with a specific sense and reference.

Illocutionary Act: The intended action behind the words (e.g., promising, ordering, apologizing).

Perlocutionary Act: The effect the speech has on the listener (e.g., persuading, frightening).

John Searle later refined this into five functional categories:

Assertives (Representatives): Committing the speaker to the truth of a proposition.

Directives: Attempts to get the listener to do something (commands/requests).

Commissives: Committing the speaker to a future course of action (promises).

Expressives: Expressing psychological states (thanks, congratulations).

Declarations: Changing the external reality (e.g., "I now pronounce you husband and wife").

#### 6. The Cooperative Principle and Conversational Implicature

A vital aspect of successful communication is the Cooperative Principle, formulated by H. Paul Grice. He argued that participants follow four conversational maxims:

Quantity: Be as informative as required.

Quality: Be truthful.

Relation: Be relevant.

Manner: Be clear and avoid ambiguity.

However, in real-world dialogue, speakers often "flout" these maxims to create Implicature (hidden meaning).

Example:

Question: "How was the seminar?"

Answer: "The room was very cold."

At a surface level, the answer violates the Maxim of Relation. However, pragmatically, the listener understands the implicature: the seminar was unsuccessful or unengaging. This highlights the importance of "reading between the lines" in social discourse.

#### Conclusion: Cultural Specificity in Uzbek and Korean Linguistics

The study of communication is inseparable from the study of culture. In Uzbek linguistics, communication is interpreted as a socio-cultural event where ethical norms (odob) and national values dictate linguistic behavior. The emphasis is often placed on the emotional resonance and the communal bond between speakers.

Conversely, Korean linguistics places a profound emphasis on hierarchical structures and the complex system of honorifics (*jondaemal*). The pragmatic differences between these two languages provide a rich ground for comparative research, showing how different societies encode respect, authority, and intimacy.

Ultimately, communication is a dynamic synthesis of linguistic structure and social action. Whether through a digital screen or a face-to-face encounter, the underlying mechanisms—from Saussure’s signs to Grice’s maxims—ensure that human thought is not only transmitted but also culturally contextualized.

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