

Article

Speech Communication and Its Pragmatic Approach

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Abstract: This article analyzes communication, its etymology, the uniqueness of speech communication, and the scientific basis of the pragmatic approach to it using excerpts from various texts. This research investigates the pragmatics of speech communication, focussing on the linguopragmatic approach to interpersonal interactions. The introduction emphasises the semantic and cultural intricacies involved in defining "communication" in English, Uzbek, and Russian languages. Although current work examines language and extralinguistic elements of communication, a need remains in comprehending how social and environmental variables affect communication results across countries. A qualitative examination of language interactions, illustrated with examples from Uzbek, Russian, and Western communication standards, was utilised to address this gap. The technique is a comparative analysis of communication behaviours in formal and informal contexts, focussing on elements such as speech actions, etiquette, and socio-pragmatic principles. Research indicates that communicative subtleties differ markedly based on age, gender, nationality, and social settings, highlighting the dynamic function of linguopragmatics in promoting efficient intercultural communication. Findings indicate that compliance with social standards and language decorum might reduce misconceptions in multilingual and multicultural interactions. The implications for linguistics and cross-cultural communication are significant, indicating that including linguopragmatic concepts in language instruction might improve individuals' flexibility and communicative skill in various cultural relationships. This research enhances the comprehension of language use, fostering better interpersonal and intercultural relationships.

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1. Introduction

Referring to the semantic field of a specific concept or term serves as a basis for revealing the distinctive characteristics of the related issue. Investigating the issue of speech etiquette requires studying both the linguistic and extralinguistic aspects of communication.

"COMMUNICATION" knijn. meeting, appointment; the act of communicating is semantically related to the word 'communication' and means 'the transmission and reception of information using various means.' Therefore, it possesses semantic characteristics that correspond to the meaning of the Russian word *общение*. From a terminological perspective, the lexeme is in a correlational relationship with the word *общение* (speech communication – *речевое общение*) in the Russian language. O'zbek va ingliz tillarining izohli lug'atida esa bu atamaga quyidagicha tarif beriladi.

COMMUNICATION – meeting, seeing; reception] old kt. meaning meeting; interview 2. Those who spoke emphasized the necessity of frequently holding such creative communications. From the newspaper. [Pirnazar] In the sweet conversation with his childhood friend, wrestler Qulmuhammad, he again complained about the increasing oppression of the khan. Mirmuxsin, Cho'ri. It is essential to have ongoing communication with young writers everywhere: in Andijan, in Qoqon, and in Namangan. From the newspaper.

To communicate means to meet. The time has come to communicate with all the noble figures of Khorasan... (Oybek, "Navoiy").

As we can see from this definition, in the explanatory dictionary of the Uzbek language, the term communication expresses the meaning of meeting and talking upon meeting. However, when we speak of speech communication, it is more about communication in a broader sense, and nowadays, organizing communication does not always require a meeting. The process of information exchange organized on social networks is also considered communication, and in this process, speech etiquette is manifested in its own way. In English, communication is defined as follows.

COMMUNICATION – *the imparting or exchanging of information by speaking, writing, or using some other medium. "television is an effective means of communication"* [1]

The term communication in the English language has today been accepted for a number of world languages and serves to express the process of bilateral information exchange. In the Uzbek language, the term communication is used as a synonym for the term dialogue, and its use is more widely observed in scientific and formal discursive contexts.

The linguistic value of the word communication is understood in this broad sense – based on its semantic essence of "information exchange" and "communicative relationship between people."

Human relationships with existence or certain phenomena can be for communicative or non-communicative purposes. Communicative communication can occur not only between people but also, for instance, between a person and animals or birds. Direct (face-to-face) or indirect communication among people is distinguished. Indeed, they communicate directly using language or gestures. Interpersonal communication is carried out based on linguistic and non-linguistic means. In this sense, it is impossible to conceive of the speech act, which is one of the means of interpersonal communication, separately from the communication act or to interpret it in isolation. After all, a speech act, and its essence, interpreted without the pragmatic context of the communication act, is nothing more than studying linguistic units as a "dry" and "formless" linguistic phenomenon.

As the speech act is the central element of the communication system, the elements of the communication purpose and the communication outcome form the central environment of the speech micro-system. Although the speech act is considered the central element of the communication system, it should be emphasized that the communicative purpose and its outcome cannot be separated from the linguistic determiners. This is because speech cannot be both the purpose and the outcome of communication; rather, it functions solely as a means of facilitating communication.

Experts who have engaged in determining the living algorithm of existence emphasize that it is extremely simple and concise, and that it has essentially remained unchanged to this day. Some researchers compare this phenomenon to the process of hunting. Thus, the algorithm for the interaction of primitive humans with existence is structured as "hunter – hunting process – prey," which has spread in various forms across different fields. However, this triadic algorithm has remained unchanged. In the communication system, the speaker is in the role of the hunter, the speech act serves as the

hunting process, and the communication (both primary and resulting) intention lies in the role of the prey.

The purpose and result of the speech act in the communication system constitute the “essence” of communication, and accordingly, pragmalinguists focus their analysis of the communication system on the correlation of purpose and result. We advocate for understanding the purpose and intended result as a dialectical unity. Indeed, any communication purpose is a future result, while the communication result is, in fact, the past purpose of communication. For this reason, some pragmalinguists also refer to the communication purpose as the “initial intention (goal)” and the communication result as the “resulting intention.”

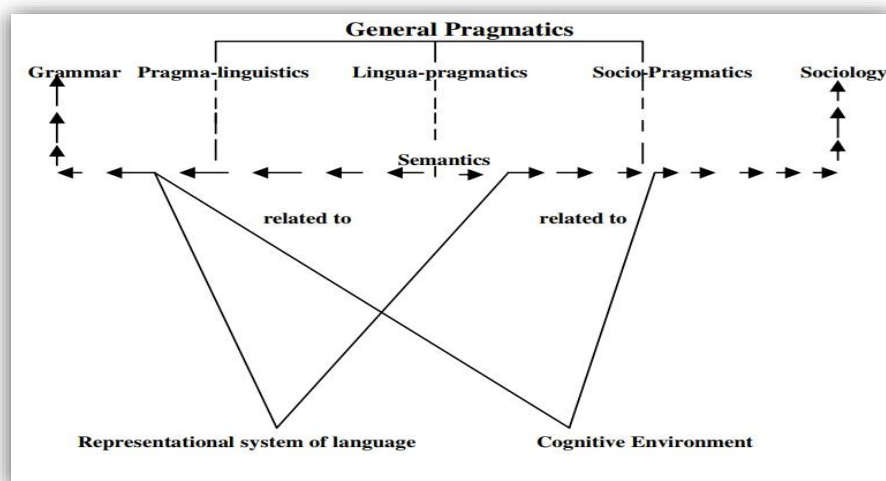
2. Materials and Methods

This study utilises a qualitative technique to examine the pragmatics of speech communication, specifically emphasising the application of linguopragmatics in various cultural situations. Data were collected by textual analysis of several sources, including Uzbek, Russian, and English communication practices, scrutinising subtleties in language etiquette, speech actions, and socio-pragmatic norms. The research utilises examples from literary texts, dictionary definitions, and observed speech patterns, emphasising both verbal and non-verbal communication modes. Classroom observations offered more insight into practical application, especially in teacher-student interactions, which exemplified culturally ingrained standards of politeness, formality, and social hierarchy in communication.

The data analysis was a comparative linguistic study, examining cultural differences and the influence of social factors such as age, gender, and status on communication methods. A comprehensive analysis of language structures and pragmatics was performed to ascertain the impact of social norms on the intent and results of speech actions. The investigation concentrated on discerning patterns of formal and informal communication, including the application of politeness tactics and language etiquette across various cultural contexts. The findings elucidated how linguopragmatics facilitates efficient intercultural communication by reconciling linguistic and cultural disparities. This methodological approach highlights the importance of linguopragmatics in improving communicative competence and proposes implications for incorporating these insights into language education, enabling learners to cultivate a more nuanced understanding of language use in various social and cultural contexts.

3. Results and Discussion

The communication purpose is always characterized by its unreality, while the communication result is characterized by its reality. Linguopragmatics first emerged in Western linguistics, and British scholar G. Lich reflected it in the following table:



Linguopragmatics is positioned between pragmalinguistics and sociopragmatics. Here, linguopragmatics serves an extraordinarily important role as a necessary link (chain) between the two main components of verbal communication. Linguopragmatics defines the adaptation between the language system and the speaker's cognitive environment. It does not correspond to any other part of general pragmatics. For instance, pragmalinguistics is more inclined to check grammatical errors, exemplifying how a grammatically inappropriate statement can lead to misunderstanding.

The relationship between social norms and language is studied within the framework of linguopragmatics and partly includes sociology and linguistics. As S. Levinson emphasized, merely knowing theoretical aspects of cultural values such as social consciousness, behavior, and mentality is not enough for successful communication with representatives of society and for adhering to social laws and norms. At the same time, it is also inadequate to limit oneself to understanding linguistic laws related to the language of society, i.e., pragmalinguistics. In this case, linguopragmatics, which studies the connection between linguistic and social norms, is considered a suitable direction.

Linguopragmatics focuses on the fixed forms of language in active verbal communication and the established socio-pragmatic principles.

In a scientific journal of the Moscow State Linguistic University, the following definition of linguopragmatics is provided: It is a new linguistic subject that began to be researched in the second half of the last century. It is closely related to semantics, stylistics, rhetoric, communicative syntax, discourse theory, and partly to psycholinguistics and sociolinguistics. The problem area of this field is neither clear nor concise. Linguopragmatics studies the speaker's intention and the speaker's relationship with the interlocutor.

Linguopragmatics studies the following:

- The theory of speech acts; the purpose of speaking and types of speech acts;
- Rules of conversation; significant aspects of linguistic etiquette;
- Ambiguous statements, evasions, and figurative speech acts;
- Issues of discourse.

It is worth noting that the manifestations of etiquette in speech acts provide information about people's lifestyles, values, mentalities, and geographical locations through verbal units as well as through non-verbal (paralinguistic) means that cannot be described by words. For example, a handshake is a common greeting in Russia and other European countries, but in Japan, it may lead to misunderstanding and disrespect. In some Arab countries, men kissing each other is seen as unusual by representatives of other

nationalities. In New Zealand, people greet each other by touching noses, while some Eastern cultures have their own ways of showing respect, and Tibetans greet each other by sticking out their tongues. These examples illustrate the diversity of etiquette rules. The study of the social life, history, and culture of a particular nation or people through non-verbal and verbal means can provide significant scientific insights not only for linguistics but also for other fields.

The study of linguistic etiquette units from a linguopragmatic perspective broadens the understanding of two or more nations regarding each other's culture, mentality, beliefs, traditions, and values. It also helps avoid pragmatic errors in communication and enhances knowledge about cultural concepts. This, in turn, clarifies the impact of factors such as nationality, native language, gender, age, status, ethnic origin, economic life, and religion on speech.

- The differences based on the age of the speaker and the listener are also considered distinct societies, as there are indeed significant differences between them. This can be clearly observed in the examples provided in the educational discourse below. Students express their relationship with the teacher and their attitudes toward the lesson in various ways, including:

The masterpiece of Brad Cohen with Lisa Wysocky, "Front of the Class" is devoted to the "Teacher and Student Communication":

If you need a more detailed description or analysis related to this work, feel free to ask!

1. *I knew I was making noises, How could I not know? But I didn't know why. So when my teacher challenged me to stand up in front of the class, it changed the way I looked at the noises. If the teacher, someone who is supposed to be a role model, would not accept me, then how could I expect the students to except me? Her negative attention made me nervous and confused. Classrooms should be safe places for children to learn, but in this class, with this teacher, nothing was safe [2].*
2. **The masterpiece of Brad Cohen with Lisa Wysocky, "Front of the Class" is about "Teacher and Student Communication":**

My math teacher at that time, a tall, skinny man who towered over his students, was particularly difficult. He was a stern man who seldom smiled, and he had no tolerance for my tics. He thought I was doing "the hiccups" on purpose, he truly believed I could control them and that I was only ticcing to get attention. Not too far into the school year, he began putting me in timeout whenever my tics started to bother him, which was pretty much constantly. He started sending me to time-out several times a week. I began having trouble cooncentrating in class because I was trying so hard not to tic [3].

3. **The masterpiece of Helen Keller "The story of my life" " is about "Teacher and Student Communication":**

Gradually, I got used to the silence and darkness that surrounded me and forgot that it had ever been different, until she came – my teacher- who was to set my spirit free [4]. Miss Sullivan had taught me to find beauty in the fragrant woods. She linked my earliest thoughts with nature, and made me feel that "birds and flowers and I were happy peers" [5].

It should be noted that the speech of individuals aged 18-25 differs significantly from that of individuals aged 30-50 and older.

L. Raupova, a linguist, emphasizes that the gender of the speaker and listener (whether female or male) is significant for dialogic discourse. She points out that not only do males and females differ biologically and physiologically, but their speech also varies.

In educational discourse, the appeal and logicity of the teacher's speech, especially in instances where it is recognized by the students, are highlighted with examples:

1. *From the beginning of education Miss Sullivan made it a practice to speak to me as she would speak to any hearing child; the only difference was that she spelled the sentences into my*

hand instead of speaking them. If I did not know the words and idioms necessary to express my thoughts she supplied them, even suggesting conversation when I was unable to keep up my end of the dialogue [6].

2. The little hearing child learns these from constant repetition and imitation. The conversation he hears in his home stimulates his mind and suggests topic and calls forth the spontaneous expression of his own thoughts. This natural exchange of ideas is denied to the deaf child. My teacher, realizing this, determined to supply the kinds of stimulus I lacked. This she did by repeating to me as far as possible, verbatim, what she heard, and by showing me how I could take part in the conversation. But it was a long time before I ventured to take the initiative, and still longer before I could find something appropriate to say at the right time [7].

In the "Russian-Uzbek Dictionary," the following meanings of the word "communication" are provided:

1. Communication, a means of communication, a route; waterways; communication railways; to establish communication (means of communication); to cut off enemy communication routes;
2. Linguistics: communication, connection, exchange of ideas (exchange).

In our work, we use the word "communication" in the second meaning given in the dictionary, while the word "interaction" is used as its synonym. When we refer to components of interaction, we mean the structural elements that directly and indirectly participate in the process of communication, exchange of ideas, and conversation.[8]

It is well known that in any communication, the speaker and the listener are essential components (structural parts) that participate. Similar to many literary works dedicated to this issue, in our work, the speaker, that is, the one who conveys the message, is referred to as the addresser, communicator, while the listener, the person to whom the message is directed, is called the addressee, communicant. The factors that participate indirectly (internally) in communication or influence communication are referred to as influencing units. The influencing units can be conditionally divided into the following two groups:

I. Internal influencing units

This includes the following characteristics directly related to the addresser or addressee:

1. Nationality.
2. Gender.
3. Age.
4. Social characteristics.
5. Proximity level to influencing units.

II. External influencing units

This includes the following external factors that indirectly influence communication:

1. Time of communication.
2. Situation.
3. Social context.

Just as any object (problem) can be studied through classification, communication also reveals its distinctive aspects when classified. H. I. Formanovskaya categorizes communication from various perspectives as follows:

1. Based on the communicants' relation to space and time: face-to-face (contact) - distant communication.
2. Based on the existence or absence of a mediating "apparatus": direct - indirect communication.
3. Based on the formation of linguistic units: oral - written communication.

4. Based on the positions of the speaker and listener: dialogical - monological communication.
5. Based on the number of participants in communication: interpersonal - mass communication.
6. According to the conditions of communication and the relationship between communicants (private) informal - formal communication [9].

We will briefly discuss each of these based on N. I. Formanovskaya's classification and the essence of our work. In face-to-face communication, communicants not only hear each other but also see one another, which allows them to rely on the situation, gestures, and pronunciation. This type of communication is distinguished by the fact that the thoughts being expressed reach the addressee more quickly and easily through actions, facial expressions, and tonal variations in pronunciation.

In distant communication, there is a certain distance between communicants based on space and time. This type of communication includes exchanges via telephone or letters. Direct communication is associated with contactless interactions, such as face-to-face conversations and lectures.

Indirect communication types include interactions facilitated by technical means such as telephone, telegraph, radio, and television, as well as written forms like letters and newspapers. Oral communication, based on its characteristics, falls into the category of immediate, direct communication, while written communication is considered distant and indirect. Each type of communication has its own advantages and disadvantages. For example, in oral communication, the speaker can express their thoughts quite freely without complex grammatical constructions, using various non-verbal means. In contrast, written communication allows for the correction of incorrectly expressed thoughts through editing, enhancing the impact of the text.

Both oral and written speech affect the addressee differently based on the situation. For instance, if a teacher reads their thoughts during a discussion, or a speaker delivers a lecture, or a witness testifies in court, or lovers meet and read to each other, the text will lack impact, regardless of its content. However, if the same meaningful lecture is published in the press, stylistically, it may have a stronger effect on the addressee than when it was read aloud.

In dialogic communication, the roles of the speaker and listener alternate, and it is characterized by its relative brevity, syntactic compactness, and simplicity, as well as the commonality of knowledge and education levels among communicants. In such exchanges, the relationship and etiquette between communicants are clearly visible. According to Uzbek communication norms, individuals who are younger or less educated than their conversational partners are expected to speak concisely and briefly.

In monologic speech, the speaker does not relinquish their communicative role for an extended period. The most important aspects of interpersonal and mass communication are that interpersonal communication involves only two participants, while mass communication entails one person expressing the same idea to multiple individuals or the public, leading to various opinions being shared about the mass communication itself.

N. N. Bogomolova defines mass communication as a one-way (monologic) interaction between an individual and the public through technical means such as radio and television, emphasizing the crucial role of technical devices in this type of communication. N.I. Formanovskaya also includes public speaking and lectures in her definition of mass communication. We agree with her perspective and consider the performances of circus performers and wrestlers in front of an audience as another form of mass communication.

Official communication refers to the diplomatic and formal interactions between state, organization, or group leaders, while relationships among peers, friends, lovers, and similar groups are classified as private or informal communication.

4. Conclusion

The outcomes of this study underline the complexity of speech communication, indicating that effective contact relies not just on language features but also on the socio-pragmatic knowledge of cultural norms, age, and social environment. Through examining speech acts, etiquette, and linguistic structures across Uzbek, Russian, and English, the study reveals how variances in communication norms may effect mutual comprehension, highlighting the crucial role of linguopragmatics in bridging intercultural relationships. These observations suggest that introducing linguopragmatic concepts into language teaching might greatly boost communicative competence by preparing learners to negotiate varied cultural expectations and decrease potential misunderstandings. Further study is required to explore particular instructional techniques for incorporating linguopragmatic insights into language courses and to analyse their efficacy in building adaptable, culturally sensitive communication skills in multilingual environments.

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