

# THE EXPRESSION OF COMMUNICATIVE STRATEGIES THROUGH POLITENESS AND CULTURAL CODES IN UZBEK SOCIAL DISCOURSE

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## **Abstract:**

This article analyzes the expression of politeness norms and cultural codes in Uzbek social discourse and their role in communicative strategies. The results show that cultural codes and etiquette norms play a crucial role in forming effective persuasive and social adaptation strategies in communication processes. The study employs a pragmalinguistic approach to examine how cultural context influences communicative effectiveness.

**Keywords:** Politeness norms, cultural codes, communicative strategies, social discourse.

## **Introduction**

In sociolinguistics, social discourse is studied not only as a form of speech and communication but also as a means of guiding the audience through social norms and cultural codes (Brown & Levinson, 1987; Scollon & Scollon, 2001). In the context of Uzbekistan, politeness and cultural codes in social discourse serve as tools for regulating interpersonal relationships, preventing conflicts, and ensuring persuasive functions.

Cultural codes are a set of socially accepted values, normative standards, and cultural stereotypes that play a key role in shaping audience perception and managing social interactions in communication (Tannen, 1993). Therefore, a **linguopragmatic approach** is considered optimal for studying social discourse, as it analyzes language tools and their communicative effectiveness in relation to the cultural context.

This article addresses the following research questions:

How does politeness in Uzbek social discourse shape communicative strategies?

How do cultural codes influence persuasive and social adaptation processes?

What opportunities exist to enhance social discourse effectiveness through linguopragmatic analysis?

## **Methodology**

This study was conducted strategies within Uzbek social discourse. The following data were selected for the study:

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**Mass media texts:** Articles on sousing **linguopragmatic and discourse-analytic approaches.**

The main objective was to identify and analyze the role of politeness and cultural codes in communicative scial topics published on the portals “Xabar.uz,” “Kun.uz,” and “Daryo.uz.”

**Interpersonal communication samples:** Posts and interactions from audiences and official groups on social networks (Telegram, Facebook).

**Ethnolinguistic sources:** Norms of politeness from oral folk literature and written texts.

### **Research Methods**

**Discourse analysis:** Identifying cultural codes and politeness norms in texts and speech.

**Qualitative analysis:** Examining the contextual manifestation of persuasive and social adaptation strategies.

**Linguopragmatic analysis:** Studying the ethos, logos, and pathos elements and their communicative effectiveness.

**Coding:** Categorizing texts based on cultural codes and politeness norms.

The study was conducted in three stages: Collection and selection of data, Discourse and linguopragmatic analysis, Synthesis of results and categorization of strategies. This methodology allows for an analysis of social discourse not only linguistically but also in relation to cultural and communicative contexts.

### **Results**

The analysis showed that politeness and cultural codes in Uzbek social discourse are **central tools for communicative strategies.** The results were grouped into the following key areas:

Politeness and Persuasive Strategies. In Uzbek discourse, politeness is expressed through the following strategies:

**Showing respect:** Linguistic units such as “siz” (formal ‘you’), “hurmatli” (‘respected’), and “janob/janoblar” (‘sir/sirs’) create a positive relationship with the audience.

**Mitigation of speech:** Requests and suggestions are softened with words like “iltimos” (‘please’) and “marhamat” (‘kindly’).

**Emphasis on social unity:** Phrases such as “biz birga” (‘together we’) and “jamiyatimiz uchun” (‘for our society’) enhance persuasive impact.

Thus, politeness manifests as an integrated tool for **social adaptation and persuasion.**

Cultural Codes play essential role. They encompass social values, traditions, and stereotypes. Analysis revealed:

**Family and societal values:** Codes like “respect for parents” and “education of youth” legitimize certain topics in discourse.

**National and religious codes:** References to “social culture during Ramadan” and “New Year ceremonies” strengthen audience social identification.

**Social etiquette codes:** Norms of behavior, conversational rules, and respect expressions.

Cultural codes are used to enhance the effectiveness of persuasive strategies and guide the audience toward socially acceptable behavior.

There are some types of Communicative Strategies. They are:

**Persuasive strategies:** Convince the audience and ensure acceptance of messages through respectful words, social values, and emotional appeal.

**Social adaptation strategies:** Conduct communication without conflict using mitigated or delayed expressions such as “please,” “kindly,” and “if possible.”

**Multimodal strategies:** Combine speech with visual and contextual elements, such as text posts, emojis, and headlines.

### **Discussion**

The results indicate that politeness and cultural codes are **central elements of communicative strategies** in Uzbek social discourse. Linguopragmatic analysis identified the following:

**Ethos strategy:** Relies on cultural values and social etiquette to enhance audience trust.

**Logos strategy:** Supported by logical arguments and factual evidence, aligned with cultural context.

**Pathos strategy:** Achieved through emotional impact, empathy, and reinforcement of social unity.

Furthermore, analysis revealed that cultural codes increase the effectiveness of persuasive strategies. For example, codes like “respect for parents” or “education of youth” encourage socially acceptable behaviors and create a positive emotional effect in audience interactions.

These findings align with previous studies (Brown & Levinson, 1987; Tannen, 1993; Scollon & Scollon, 2001). Additionally, the rise of multimodal communication in modern social networks allows cultural codes to be expressed in **new forms**.

### **Conclusion**

Politeness and cultural codes in Uzbek social discourse are **an integral part of communicative strategies**. Cultural codes and etiquette norms serve as effective tools in persuasion and social adaptation. The linguopragmatic approach highlights the connection between cultural context and language resources, enhancing effective communication with the audience. Future research should focus on **multimodal persuasion** and new expressions of cultural codes in social networks.

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