LANGUAGE AS A TOOL OF HUMAN INTERACTION: THE PHILOSOPHICAL FOUNDATIONS OF COMMUNICATIVE FUNCTIONS

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Annotation: This article discusses how language serves as one of the main tools through which people interact, understand one another, and build social life. The study looks at communicative functions not only from a linguistic point of view, but also from the philosophical ideas that explain why and how meaning is created between individuals. Various scholars such as Austin, Searle, Jakobson, and Wittgenstein argue that language is more than a system of words it is a form of action and a way of shaping human experience. Their approaches show that people use language to inform, express emotions, influence others, maintain social contact, and clarify meaning. By bringing together these linguistic and philosophical views, the article provides a clearer understanding of how communication works and why language plays a central role in human interaction and thought.

Keywords: language; communicative functions; human interaction; philosophy of language; meaning; speech acts; pragmatics; communication.

INTRODUCTION: Language has always been one of the most important means through which people understand the world and communicate with one another. It helps individuals express their thoughts, share feelings, exchange information, and build relations within society. Because of this, language is not only a linguistic system but also a social and philosophical phenomenon. Many scholars who studied the nature of communication emphasized that human interaction becomes meaningful only when language is used with certain purposes and intentions. In recent years, the role of communication in education and social development has become even more significant. As President Shavkat Mirziyoyev notes, "education and culture shape the spiritual foundation of society and form a generation that is

able to think independently and communicate effectively" [1; p. 2]. This idea shows that communication is at the center of human progress, and understanding how language works is essential for improving social interaction. The communicative functions of language have been discussed by various linguists and philosophers. Their studies show that people use language not only to give information but also to express emotions, influence others, maintain contact, and clarify the meaning of words. These functions reflect the complex nature of communication and reveal how deeply language is connected with human thought and behavior. The purpose of this article is to analyze language as a tool of human interaction and to explain the philosophical foundations behind its communicative functions. By combining linguistic theories with ideas from the philosophy of language, the study aims to provide a clearer understanding of how communication works in real situations and why language plays such a central role in human life.

THEORETICAL BACKGROUND: The communicative nature of language has been widely studied in both world linguistics and Uzbek linguistic thought. Although approaches differ, most scholars agree that language is closely connected with human interaction and the way individuals construct meaning in social life. L. Wittgenstein's well-known idea that "the meaning of a word lies in its use" shows that communication cannot be separated from real human action [10; p. 45]. This approach places human behavior, intention, and social context at the center of meaning-making. Similar views are also found in Uzbek linguistics, where researchers emphasize that *nutq faoliyati* is inseparable from a speaker's cultural background and psychological state. For example, R. R. Sayfullayeva notes that communication always reflects the speaker's purpose, emotional condition, and social environment, and therefore, linguistic meaning must be interpreted through pragmatics and cultural norms [9; p. 37].

Another major theoretical foundation is found in speech act theory, introduced by J. L. Austin and developed by J. Searle. They argued that when people speak, they also perform actions such as promising, requesting, greeting, or apologizing [2; p. 71]. This means language is not just a tool for describing the world, but a tool for changing it. Uzbek linguist N. M. Karimova also supports this view, stating that communicative functions naturally emerge from the psychological mechanisms of speech and the speaker's intention to influence the interlocutor [5; p. 54]. Roman Jakobson offered one of the most influential models of communicative functions, explaining that language performs several roles at the same time: informative, expressive, conative, phatic, poetic, and metalingual [4; p. 89]. His classification shows that even a simple phrase may carry emotional, social, and cognitive meanings

simultaneously. This multidimensional understanding is echoed by Uzbek researchers such as G. Mammadova, who emphasizes that communicative functions develop within cultural traditions and everyday communication practices [6; p. 112].

From a philosophical perspective, J. Habermas highlights that communication is the basis of social cooperation and mutual understanding. According to him, successful communication requires not only linguistic competence but also cultural and ethical awareness [3; p. 156]. Ricoeur also argues that discourse always carries "surplus meaning," which means that communication extends beyond literal interpretation and involves deeper cognitive and social layers [7; p. 41]. Taken together, these views demonstrate that communication is shaped by linguistic structure, human cognition, cultural context, and social purpose. Therefore, studying communicative functions requires an integrated approach that includes philosophy of language, pragmatics, and local cultural traditions. Uzbek linguistics contributes significantly to this field by highlighting the central role of the speaker's intention (*maqsad*), emotional state (*ruhiy holat*), and cultural behavior (*milliy xulq-atvor*) in communication confirming that language is, above all, a human-centered activity.

METHODOLOGY: This study is based on a descriptive and analytical research design, which allows the examination of language as a tool of human interaction through both linguistic and philosophical perspectives. The descriptive part focuses on explaining how communicative functions appear in real communication, while the analytical part explores the ideas of linguists and philosophers who studied meaning, intention, and interaction. To achieve a more complete understanding, the study combines several research methods, including content analysis of theoretical sources, conceptual interpretation of key philosophical ideas, and comparison of communicative functions described in modern linguistic literature. Special attention is given to the relationship between language use, speaker intention, and social context, since communication is shaped not only by grammatical rules but also by cultural and psychological factors. In addition, the research relies on Uzbek and international academic materials, which makes it possible to consider both global and local approaches to communication. Overall, this methodology ensures an integrated view of how language functions in human interaction and why communicative functions are essential for understanding meaning in real-life discourse [5; p. 54].

ANALYSIS AND DISCUSSION: Language plays a central role in shaping human interaction, and its communicative functions become visible only when people use it in real social situations. Each act of communication reflects a certain purpose: informing someone,

expressing a feeling, influencing behaviour, maintaining social contact, or clarifying meaning. These purposes appear naturally in everyday speech, even when speakers are not aware of the underlying linguistic or philosophical principles. The analysis in this section explains how communicative functions operate in practice and why they are essential for understanding human interaction. One of the clearest ways to observe communicative functions is to look at how people use language in different contexts. For instance, when someone says, "It's cold in here," the sentence may look like simple information, but depending on the situation, it may also serve as a request to close the window or turn on the heater. This example shows that language often performs more than one function at the same time, and its interpretation depends on the intention behind the words. The expressive function appears when a speaker shares feelings such as joy, anger, or disappointment, while the conative function becomes visible when the speaker tries to influence another person's actions. These functions reveal the close relationship between language and human behaviour. Another important function is the phatic function, which helps maintain social contact. Everyday exchanges such as "Hello," "How are you?" or even a simple smile serve to create a sense of connection. Although these expressions may not carry new information, they play an essential role in sustaining communication and building trust between people. This idea is strongly supported in Uzbek communication, where greetings, inquiries about well-being, and respectful forms of address are considered important parts of polite behaviour. Such practices show that communication is not limited to exchanging information it also shapes social relationships and cultural identity. From a philosophical perspective, communication can be seen as a form of action. When a person makes a promise, gives advice, or apologizes, they are not only speaking but performing a social act that has consequences. This understanding aligns with the idea that meaning does not come from the words alone but from the intention and context in which they are used. Uzbek linguistic research also emphasizes that meaning depends on the emotional and cultural background of the speaker, which confirms that communication is rooted in human experience rather than linguistic form alone [8; p. 64]. The analysis also shows that communicative functions reflect broader cultural values. In some situations, speakers choose indirect forms of expression to maintain respect or avoid conflict. This is especially common in cultures where politeness and social harmony are highly valued. In contrast, other cultures may prefer a more direct style of communication. These differences demonstrate how deeply language is connected with the cultural and ethical norms of a community. Therefore, studying communicative functions provides insight not only into linguistic structure but also into the social and cultural dynamics that shape human

interaction. Overall, the discussion reveals that language functions as a flexible and dynamic tool that adapts to the needs of human communication. Whether the purpose is to share information, express emotion, build relationships, or influence behaviour, every communicative act reflects both the individual speaker and the cultural environment. Understanding these functions helps explain why language is central to human life and how it contributes to cooperation, meaning-making, and social understanding.

CONCLUSION: The analysis carried out in this article shows that language is far more than a set of grammatical rules or a medium for exchanging information. It is a tool through which people interact, shape their social relationships, and express their thoughts, intentions, and emotions. The communicative functions of language informative, expressive, conative, phatic, poetic, and metalingual demonstrate its dynamic nature and its ability to serve different purposes depending on the situation and the speaker's intention. These functions appear in everyday communication and reflect the complexity of human behaviour.

Philosophical views also help to deepen our understanding of communication. The ideas of Wittgenstein, Austin, Searle, and Habermas show that communication is closely tied to human action, cultural habits, and the search for mutual understanding. Uzbek linguistic research further enriches this picture by emphasizing the role of cultural norms, social expectations, and emotional expression in shaping meaning. Together, these perspectives illustrate that communication cannot be separated from the human experience behind it. Overall, the study concludes that language functions as a powerful and flexible instrument of human interaction. It enables individuals not only to share ideas but also to build relationships, influence one another, and maintain social harmony. Understanding communicative functions through linguistic and philosophical approaches provides a deeper insight into how meaning is created and why language remains central to human life. By recognizing the cultural and psychological dimensions of communication, we gain a clearer picture of how people connect with each other and construct the social world around them.

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