

The Issue of Differential Approach and Communicative Culture in The Views of Eastern Scholars

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Abstract

This article analyzes the concept of differential approach and communicative culture in the views of Eastern scholars. The philosophical and linguistic heritage of Al-Farabi, Ibn Sina, Yusuf Khas Hajib, and Alisher Navoi is examined from the perspective of modern communication theory. The study demonstrates that Eastern thinkers emphasized individual, social, and cultural contexts in communication, which aligns with contemporary differential and intercultural approaches. The findings confirm the relevance of Eastern intellectual heritage in shaping communicative competence in modern education and society.

Keywords: Eastern scholars, differential approach, communicative culture, communication theory, cultural context.

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1. Introduction

In the context of globalization and intercultural interaction, communicative culture has become a key factor in ensuring effective social relations. Communication is no longer understood solely as the transmission of information; rather, it represents a complex process influenced by cultural norms, ethical values, and individual characteristics. In this regard, the concept of a differential approach—considering the individuality and context of communication participants—has gained increasing importance in modern linguistics and social sciences.

Eastern scholars made a significant contribution to the philosophical and theoretical understanding of language and communication. Their works reveal a holistic view of communication as a cultural and moral phenomenon, where speech behavior is shaped by social responsibility and ethical norms. This article aims to analyze the views

of Eastern thinkers on communicative culture through the lens of a differential approach and to determine their relevance to contemporary scientific discourse (Mannobova & Zaynobiddinova, 2025, pp. 15–18).

2. Methods

The study is based on qualitative analysis of classical Eastern philosophical and linguistic texts. The main research materials include the works of Abu Nasr al-Farabi, Abu Ali ibn Sina, Yusuf Khas Hajib, and Alisher Navoi. A comparative and contextual analysis method was applied to identify key ideas related to communication, speech culture, and individual differences.

Additionally, modern scientific publications on communicative culture, pragmatics, and intercultural communication were analyzed to compare classical views with contemporary theories. The methodological

framework combines hermeneutic interpretation, descriptive analysis, and conceptual synthesis, ensuring academic validity and originality.

3. Results

The analysis of Eastern scholars' works demonstrates that communication was perceived as a socially and culturally conditioned process rather than a neutral linguistic act. Al-Farabi emphasized that speech culture plays a crucial role in maintaining social harmony and moral order. According to him, effective communication depends on adherence to ethical norms and the speaker's awareness of social context (Farabi, 1993, pp. 82–85).

Ibn Sina focused on the psychological aspects of communication, highlighting the importance of individual differences in perception and understanding. He argued that communication should be adapted to the listener's intellectual and emotional state, which reflects an early form of differential approach (Ibn Sina, 1981, pp. 46–48).

Yusuf Khas Hajib and Alisher Navoi further developed these ideas by emphasizing the moral responsibility of speech and the cultural significance of silence, politeness, and moderation. Their works suggest that communicative competence is inseparable from ethical self-control and cultural awareness (Yusuf Khas Hajib, 1971, pp. 59–61; Navoi, 2001, pp. 112–114).

4. Discussion

The findings indicate that the communicative philosophy of Eastern scholars aligns closely with modern theories of differential and intercultural communication. Contemporary linguistics recognizes that meaning is constructed through interaction between language, culture, and individual experience. This perspective corresponds to the Eastern view that communication effectiveness depends on context sensitivity and moral awareness.

The differential approach advocated implicitly by Eastern thinkers allows communication to be flexible and adaptive. Their emphasis on ethical speech, contextual appropriateness, and individual differences contributes to the development of communicative culture as a multidimensional competence. Thus, Eastern intellectual heritage provides a valuable theoretical foundation for modern educational and communicative practices.

5. Conclusion

The study concludes that Eastern scholars developed a sophisticated understanding of communication based on differential principles long before the emergence of modern communication theory. Their views highlight the importance of individual, social, and cultural factors in shaping communicative behavior. Integrating these classical ideas into contemporary research and education can enhance communicative competence and promote culturally sensitive interaction.

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