



National–Cultural Adjustment of the Text of Official Communication

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Abstract

The article describes communication characteristics from the national –cultural point of view, the formal types of formal communication, and the fact that communication is a means of expressing certain social relations. At the same time, the texts are analyzed as examples of speech acts reflecting official communication in everyday life.

Keywords: *Communication; Speech Communication; Communicative Communication; Rules of Communication*

Introduction

The national–cultural perspective of communication does not choose time and location. These include speaking, listening, and comprehension. Man has been created to comply with the three communication components: speaking, listening, and understanding. It is expressed in accordance with the mentality and culture of each nation. In the process of communication and exchanging ideas, interaction, address, and behavior combine the notion of national culture. Concepts such as attitude, appeal, communication, debate, discussion, and reflection are nation–specific and implemented in accordance with ethical and aesthetic norms and regulations.

Text of official communication is partially monologic, but predominantly dialogic and polylogic. In an official communication, it is preferable that a person’s behavior and speech, appearance and attire, attitude, and communication be beautiful. In the process of official communication, the culture of communication, which includes the concepts of behavior, manners, and speech activity, reflects an integral part of a person’s spirituality. Inevitably, a person’s personality reflects the national–spiritual values that have become a symbol of high culture, as well as the customs, manners, and way of life that have been characteristic of every culture throughout the ages.

According to the President, “Educating a highly educated, intellectually developed generation is the most essential condition for the country’s sustainable development and modernization”. Thus, scientific and patriotic attitudes are reflected in the communication process and play an essential and permanent role in the upbringing of a spiritual, well–rounded individual.

It is not a coincidence that Aristotle, one of the first researchers of the theory of poetics and rhetoric, regarded communication as the first foundation for the emergence of the world of art and culture. Moreover, the statement by French author Antoine Saint–Exupéry that “the only true blessing in this world is human communication” has profound significance.

The Main Part

U. James, a professor at Harvard University, writes, “It is commonly believed that behavior is the result of moods, but they are not mutually exclusive. As our will governs our behavior, it also governs our emotions, which are directly subordinate to our will”. True, it is appropriate to take into account the specific situation and underlying causes. In an official communication, a courteous attitude is required.

According to Z. Akbarova, the address is a means of expressing particular social relationships in the dialogue “The various forms of address in terms of content –expression, with the addition of shades of meaning such as joy, reprimand, fear, resentment, compliment, and hatred, arise primarily from the social environment and circumstances. based on the relationship involved. According to the original, language is a tool for realizing this relationship as it is” (Акбарова, 2007).

In formal communication, greeting and farewell speech etiquette include numerous components. Consequently, the purpose–term, language, and moral culture are manifested. The greeting is the prelude to the conversation and the determining factor for its continuation. If the interlocutor is impartial, sincere, and respectful, a given greeting and a received response indicate an intimate relationship.

“Some gestures have a conditional nature and can acquire national characteristics because they serve as a symbol for expressing a particular meaning on behalf of the team. In a different culture, this gesture either serves no communicative function or has a different meaning. For example, Russians express “goodbye” by repeatedly waving their palms back in a vertical position, whereas Italians wave their palms vertically towards themselves” (Нурмонов, 1980).

In the “greeting” circumstance, Europeans shake each other’s right hands, whereas Indians place their palms together in front of their faces and Eskimos rub their noses together. When upper–class representatives met in ancient China, they shook hands with their right hands (Александров, 1992). Sh. Iskandarova divides the non–verbal means of speech communication into kinetic, mimic, and phonation means, emphasizing the significance of these means in revealing the specific characteristics of communicators involved in the communication process (Искандарова, 1993). At this point, it is essential to note that when analyzing the text of the official dialogue, the cultures and traditions of each nation appear at the beginning.

Studying the text of official communication in speech acts reflected in daily life and examples of official speech and diplomatic conversations is crucial to the integration and globalization processes of the present day. The range of official discourse and the scope of research are both expansive. As a source for a comparison of the etiquette units used in official communication, we selected the exact official communication text of the heads of state of the Islamic Republic of Iran and the Republic of Uzbekistan. In our Republic of Uzbekistan, October 1 is widely observed as “Teachers’ and Educators’ Day” each year. Every year, our President, as head of state, sends a congratulatory message to all of Uzbekistan’s teachers:

“Qadrli va muhtaram ustozlar! Avvalo, siz azizlarni, sizlarning timsolingizda ustoz degan sharaflini nomni ulug‘lab kelayotgan yurtimizdagi barcha insonlarni umumxalq bayrami – O‘qituvchi va murabbiylar kuni bilan chin qalbidan samimiy muborakbod etaman. Qadrli yurtdoshlar!.....”

Aziz va muhtaram ustozlar..... sizlar kabi fidoyi insonlar, kelajak bunyodkorlariga har qancha tahsin va tasannolar aytsak, arziydi..... Sizlarni O‘qituvchi va murabbiylar kuni bilan yana bir bor tabriklab, barchangizga sihat–salomatlik, sharaflini va mas‘uliyatli faoliyatingizda katta muvaffaqiyatlar, xonadonlaringizga fayzu – baraka tilayman.....”

“Dear and esteemed educators! First and foremost, I would like to extend my heartfelt congratulations to our nation’s citizens who honor the teacher’s illustrious name by following your example on the national holiday, Teachers’ and Educators’ Day. Dear countrymen!.....”

Dear and esteemed educators..... it is worthwhile to praise and congratulate selfless people like you who are shaping the future. Happy Teachers’ and Educators’ Day! I wish you all good health, great success in your honorable and responsible work, and blessings to your homes” (<https://m.zamin.uz/jamiyat/26705–shavkat–mirziyoev–ustoz–va–murabbiylarga–tabrik–yolladi.html>).

Shavkat Mirziyoyev, President of the Republic of Uzbekistan

The head of our state’s communication text begins with an adjective lexeme expressing respect, such as “Dear”, “Respected” and expresses a positive strategy. In the later parts of the congratulation, the synonyms of the word “Respected” such as “Dear and honorable” are used in the communication text, which expresses a friendly attitude and sincerity towards the participants of the meeting. It is expressed as a sign of closeness with respect in the direct address to the II person with the unit “You, dear ones,” indicating a close relationship. “..... I would like to extend my heartfelt congratulations.....” A positive strategy is followed in the text of this official communication, along with congratulating and wishing teachers and mentors. Teachers are “taught knowledge”, “gave life lessons”, “enthusiastic”, “selfless teachers and instructors”, “who give the light of their eyes, heart, and whole being to the education of the young generation”, “selfless people”, “future creators”. The Uzbek people have a strong sense of respect and value towards teachers; it is, the glorification of the owners of this profession in our nation, our nationality is also reflected by highlighting the definitions and evaluation units such as “we pay deep respect and bow sincerely.....”, “deserves high marks”, “it is worthwhile to say praises and compliments”. At the same time, a congratulatory word is said at the end of the dialogue text, and a wish is expressed in the form of “health, great success in your honorable and responsible work and blessings to your homes”. During communication, joining hands or placing the right hand on the chest is a sign of respect.

In Iran, the 12th day of Ordibehesht (the 2nd month of the Iranian national calendar) falls on May 2. Teacher’s Day (April 21 to May 21) is one of the state –designated holidays. On this occasion, H. Turdieva revealed the speech etiquette units utilized in the official greetings conveyed by the President of the Islamic Republic of Iran, Hassan Rouhani, in her dissertation paper titled “Linguopragmatic research of speech etiquette units”.

Translation

Bismillahir Rahmonir Rahim. Wisdom, light, wealth, and perfection are celebrated on the twelfth day of the month of Ordebehesht. May this priceless day be bestowed on the nation of Iran, which established knowledge and culture, and especially upon those who impart information and enlightenment. It is our joy and honor that Iranians have been the forerunners of culture and enlightenment from the dawn of civilisation and the reason for its global dissemination. In honor of the great teacher of the Islamic revolutionary school, the martyr Ayatollah Murtaza Mutahari, I wish that the pioneers of

knowledge and wisdom will continue to flourish daily and provide the groundwork for the youth and future generations of dear Iran. I wish God success in this complex and rewarding route for all individuals who are passionate about education (Турдиева, 2020).

Hassan Rouhani, President of the Islamic Republic of Iran

We can notice in this official communication text that each nation uses its unique terms in communication in front of the team. The phrase “Bismillahir Rahmonir Rahim”, which means “In the name of Allah, the Merciful and Generous”, should be said at the start of every Iranian discourse. The head of the state’s language demonstrates that in any country’s official speech, the traditions peculiar to that nation are manifested. Following that, the congratulations speech began without the usage of reference units. Teachers’ Day is described as “a day that praises wisdom, light, prosperity, and excellence”, and it employs the way of expressing concepts with definitions and metaphors in the sense of direct praise for teachers. Giving a positive description of the people and the nation as “the nation of Iran that developed knowledge and culture” expresses the idea of being proud of one’s nation, bypassing the Iranian character of extreme modesty, and utilizing effusive praise for the nation when appropriate. According to H. Turdieva’s research, “remembering Ayatollah Murtaza Mutahari and calling him a “great teacher” is a statement of appreciation for the late person who made a significant mark in Iran’s history and reflects a constructive strategy”. The usage of units such as “leaders of knowledge and wisdom”, “lovers”, and “lovers of knowledge and wisdom” instead of the word teacher demonstrates tremendous respect for the teacher’s profession and expresses an expressive connotation.

There is no assumption that it is an essential sign of the society’s cultural and educational development, as well as the nation’s spiritual maturity, as it stems from knowledge and enlightenment, moral education, good knowledge of our ancestors’ heritage, and devotion to our spiritual values through the text of official communication. As a result, it is easy to see why, from the beginning of our independence, our attention has been focused on spiritual and educational issues, educational and educational domains. All reforms in this field stem from a love and affection for our youth, who are our country’s and people’s future, and more specifically, a mentally and physically fit, mature generation.

It is feasible to distinguish between normative and non–normative speech behavior from a social standpoint. Diplomatic communication and informal contact between informed interlocutors are examples of etiquette as a means of governing human behavior in society. To begin with, anyone engaging in a conversation with a Japanese–speaking interlocutor, regardless of the formal or informal nature of the communication process, must use grammatical combinations (compound words) and tone that define the shades of respect and modesty established by Japanese language culture. The fulfillment of these needs during the dialogic communication process is sometimes stated as a manifestation of the concepts of respect and modesty. Despite the fact that these categories are subject to numerous modifications and innovations as a result of language and society growth, they create conditions for further refinement of the norms of speech communication between the speaker and the listener. Especially in the performance of prohibitive or permissive speech acts, the speaker’s capacity to skilfully and skillfully employ the categories of respect and modesty ensures the speech and its intended purpose (Ачилова, 2022).

Seniors and national traditions are the major tools, and respect and veneration for elders in the family are strengthened, as are traditions of raising national dignity. Furthermore, the atmosphere influences cultural heritage and is represented in the illustration of written speech... It is acknowledged that linguistic communication through speech is regarded the target of study in several domains dealing with concerns of speech activity theory (Үо‘Idosheva, 2022).

It is well known that the national–cultural feature of the official communication text is that, regardless of nationality, it is one of the mandatory principles to follow the rules of respectful speech, which necessitates the use of not only lexical–grammatical units and forms, but also various pragmatic

factors. Whatever sector of official communication the speech communication is employed in, it is first and foremost determined by the correct use of Uzbek language standards and the correct use of today's field of speech terminology (Нарходжаева, 2022).

In brief, grammatical forms indicate not just femininity, respect, the speaker's modesty, attention to the addressee, concentration on the listener's opinion, and rigorous obedience to the social origin but also mutual official relations.

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