

CHARACTERISTICS OF OFFICIAL COMMUNICATION CULTURE		<p style="text-align: center;">Linguistics</p> <p>Keywords: speech culture, communication etiquette, formal communication, types of communication, speech act, addressee, and communicator.</p>
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Abstract

The article reveals the specific features of Uzbek formal communication etiquette and describes the concept of formal speech etiquette. The Uzbek people's culture has subjected the most important procedures and established rules of oral formal speech communication to scientific analysis. In Uzbek linguistics, various scientific sources have analyzed and commented on speech etiquette units, usage characteristics of typical examples that have become stereotyped in the Uzbek language, and the issue of their place in official communication. The Uzbek people's culture proposes these rules as the most crucial procedures and established guidelines for oral formal communication.

1. INTRODUCTION

Over the centuries, the Uzbek people have refined their national communication culture and manners of speech, which they have consistently adhered to. Since the earliest times, our people have paid serious attention to the study of speech etiquette. Our ancestors' ancient literary sources extensively address the topics of communication etiquette, language, and speech culture. In particular, the works “Kutadgu bilig,” “Hibatul-hakayik,” and “Kabus-name,” which are considered unique works of Eastern culture, emphasize the importance of adhering to the standards of speech etiquette, using words appropriately and purposefully, avoiding excessive talk, and avoiding lying. The works of the great poet and thinker Alisher Navoi espoused exemplary views on refraining from discussing matters and expressing the truth. The great poet and thinker Alisher Navoi also raised issues of speech etiquette in his works. His poems and the work “Khamsa” contain ideas about speaking correctly, not telling lies, and using words appropriately in speech, which can serve as an example even today. Generally, people in the East have long viewed language and speech as distinct phenomena; they have assessed speech, eloquence, and communication culture collectively, with particular focus on individuals’ attitudes towards language, manners, and communication culture. Researchers focus on the acquisition of a person's cultural and speech activity, integrating it with disciplines like ethics and cultural studies. Researchers assess communication culture as the primary element of human speech activity [1]. The Uzbek people’s views on speech etiquette and communication culture have a long history.

Since the first quarter of the last century, world linguistics has focused on the scientific study of communication etiquette, language, and speech culture. The works conducted in this direction analyzed the issues of communication culture and speech etiquette in various language societies, differentiated the concepts of language and speech culture, and revealed their essence.[2]

The issues of communication etiquette, speech culture, and speech culture have also attracted the attention of Uzbek scientists. In Uzbek linguistics, the issues of language culture,

cultural discourse, oratory art began to be studied as a scientific problem in the 60s and 70s of the 20th century. Initially, the issues of language culture and cultural speech were analyzed within the framework of speech art, speech etiquette, and speech ethics. As the first works in this direction, the art of oratory of A.Ahmedov, S.Inomkhojaev, H.Jalilov, Sh.Rakhmatullaev's oratory, M.Sodikova's speech ethics, and O.Usmonova's pronunciation culture are devoted to the analysis.[3]

Subsequently, B.Umurkulov, E.Begmatov, B.Orinbaev, A.Saliev, A.Orifova, R.Kongurov, S.Karimov, T.Kurbanov, Y.Tojiev, M.Tursunpolatov, T.Kudratov, E.Kilichev, B.Kilichev, R.Jumaniyazov, R.Rasulov, N.Husanov, K.Muydinov, N.Mahmudov, etc., addressed these issues and made significant advancements in the current speech culture problems.[4]

2. MATERIALS AND METHODS

In the existing works, most of the issues of communicative speech were examined in a general way. But since speech communication is based on a style and its types differ in style, we should study each type separately. After all, just as artistic, scientific, official, and colloquial speech has its own requirements and criteria, the official speech, which is the object of our research, also has its own rules and requirements for the communication process.

It is known that a person can communicate with himself. In doing so, he gives himself certain instructions and directs his behavior. A person's internal speech serves as an example of their communication with themselves. Interpersonal communication forms the basis of a person's speech communication with others. Additionally, some scientists consider speech communication to occur between generations. According to A.N. Leontiev, speech communication between older and younger generations is a type of intergenerational communication.[5]

In particular, persons with official status are strictly required to obey certain standards of etiquette established in society. Our society has established certain etiquette-related obligations for officials. In particular, the "Rules for regulating conflicts of interest of official employees of the central apparatus of the Ministry of Higher and Secondary Special Education, organizations and departments in the course of their service" stipulate that regardless of the amount of gifts, they should be transferred to the organization's property. At least three employees of the organization should participate in the giving of such gifts, and the event that prompted the gift should be clearly expressed along with the congratulatory speech. Other state bodies and organizations, employees of lower structures, individuals, and legal entities are prohibited from receiving gifts and other material wealth in connection with any holiday (birthday, childbirth, public holidays, etc.).[6]

People comprehend that certain societal etiquette standards apply to formal speech communication. In Uzbek linguistics, various scientific sources have analyzed and commented on speech etiquette units, the usage characteristics of typical examples that have become stereotyped in the Uzbek language, and the issue of their place in official communication. Some linguists who

have conducted research in this direction prefer to use the term speech etiquette instead of the term speech etiquette. Specifically, Sh. Iskandarova defines speech habit as a stable form of communication that society accepts, essential for establishing interlocutors' communication and maintaining the desired tone. We understand speech habits as unique national sub-systems of patterns. [7] He asserts that the environment, conditions, and traditions of a particular nation shape the formation of speech habits. In order to have speech culture, a person is required to have the skill—the art of conveying his thoughts correctly, expressively, and effectively. It does not matter if the participants in the interaction have certain skills. In different countries, speech etiquette differs. For example, “holding hands in Russian and other European countries causes misunderstanding and disrespect in Japan, while in some Arab countries, men kissing seems unusual for representatives of other nationalities. In New Zealand, people bumping their noses when they greet each other, some eastern people bowing, and Tibetans sticking out their tongues to greet each other are examples of the diversity of etiquette rules.” [8] Therefore, it is appropriate to pay serious attention to the selection of such etiquette formulas in official speech communication.

The order and rules of formal speech communication differ from each other in different language societies according to the type and essence of communication. For example, each country has its own official military salute. M. Gurbanov states, “The General Military Regulations of the Armed Forces of the Republic of Uzbekistan mandate that a military serviceman can salute by raising his right hand to his head without a headgear, even when standing with a weapon, except in certain situations. However, this is not possible without paralinguistic means, where verbal communication is the sole method of salutation. However, in the US military, there is a specific salute that involves placing the hand on the head without a hat.”[9] Different language societies have different procedures and rules for formal speech communication. In general, each language community has its own set of rules for officials and their speech communication. The standards of etiquette established in society naturally shape them, distinguishing them from each other in oral and written speech communication. The Uzbek people's culture particularly emphasizes the following procedures and established rules of oral formal speech communication:

1. Knowledge of the language is one of the main requirements for formal communication etiquette. President Sh.Mirziyoyev, while thinking about our country's foreign policy, emphasizes the following: “But tell me yourself, if a person called an ambassador does not know the rich history, culture, national talents of the Uzbek people, or the pains and concerns of his compatriots, he will not know them from his heart”. If this is the case, how can we introduce Uzbekistan to the world? For example, if Alisher Navoi, Babur, Abdulla Oripov, and Erkin Vahidov cannot recite two lines of poetry, and worst of all, if he does not know our mother tongue perfectly, how can he be a real ambassador? ... Say it for yourself: If the Uzbekistan ambassador abroad does not know the Uzbek language, is this not a betrayal of our nation? [10] In fact, any official working in our country, whether he is an ambassador or the head of an organization or institution, has a culture of official communication only if he has a high level of command of the state language.

2. Communication culture is concerned with the appropriate use of expressions in formal speech communication. In this process, it is appropriate for speakers to use communication units with a formal style. The very fact that speech communication takes place in an official spirit requires the selection of special language units in mutual conversation. In the speech of officials, the units of the non-literary layer, in particular, the units specific to the style of speech: the use of dialectisms, slang, and slang; the use of outdated words and neologisms has a negative impact on communication. Also, it is not appropriate to use colorful words, phraseology, or simile devices in speech. It is permissible to avoid repetitions and excessive details during formal speech communication.

3. In the process of formal speech communication, it is appropriate to use sentences in the formal speech pattern formed in the language society. This situation is considered a sign of respect and attention to official persons. In Uzbek communication culture, official meetings and councils use the following standardized speech units:

– *Hello, dear meeting (council) participants! // – Hello, dear meeting (council) participants!*

– *All (two-thirds) members of the council (meeting) are participating in today's meeting.*

4. Official communication prohibits the use of concrete evidence and the dissemination of false information. Incorrect, unfounded information destroys official relations; ill-thought-out controversial opinions seriously damage speech communication.

5. It is essential for officials to follow the manners of conversation and the procedure of conducting negotiations in oral official speech communication. It is desirable that they listen carefully to each other's opinions, not argue, and state their views concisely.

6. Officials should pay serious attention to the values preserved in our national culture during official speaking, such as maintaining self-restraint, keeping decency, not getting emotional in any situation, speaking calmly, not speaking loudly, and not laughing loudly.

7. In the process of formal speech communication, speakers must be able to control their body movements, facial expressions, and gestures. Excessive and inappropriate body movements and gestures can have a negative effect on formal speech communication and create a feeling of disrespect towards the interlocutor. When using non-verbal means in speech communication, it is necessary to take into account the addressee's social status, age, gender, and national and cultural values formed in the language society.

8. In oral formal speech communication, it is necessary to strictly adhere to the predetermined plan and the time allotted for the conversation and negotiation. This situation makes it possible for the participants of the speech dialogue not to waste their time and for the officials to provide accurate information on the issues selected for negotiation.

9. In the process of official speech communication, not only the speech of the official persons but also their appearance is important. In Uzbek culture, participants in formal speech dialogue are permitted to wear a suit and trousers, as well as a necktie if they are male. It is desirable for female officials to be in official clothes. Of course, for an official speech, it is not advisable to come in sports clothes or wedding and mourning clothes, even if they are comfortable and light. This situation means disrespect, indifference, and contempt for the interlocutor.

4. RESULT

Departmental, legislative, and diplomatic official speech communication types, as well as Internet communication, adhere to specific speech etiquette. Specifically, written forms of official-departmental communication, such as official letters, adhere to specific communication etiquette guidelines. In official letters, when expressing respect to the addressee, the typical examples of “Dear Mr. Ambassador,” “Dear Mr. President,” “Dear Mr. Prime Minister,” etc. became official. So, mastering the rules of formal speech communication is an important condition of formal speech etiquette. After all, a person who knows the rules of formal communication well will never get into an awkward or funny situation.

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