



## DIFFERENCES IN CULTURAL CORRELATION AND MUTUAL TRANSLATION OF BUSINESS LETTERS IN UZBEK AND KOREAN

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### ABSTRACT

The article analyzes the problem of cultural correlation and mutual translation Uzbek and Korean business correspondence. And the differences between business writing in Uzbek and Korean languages.

### KEYWORDS

Correlation, business writing, Uzbek language, Korean language, translation, differences.

### INTRODUCTION

In Uzbek and Korean business correspondence, they are noted as common properties, so are the differences. The distinguishing features of Korean business writing include lack of expressive means, lack of emotional component, minimum etiquette

and less pronounced addressed character. Great rigor of style Korean business letter, a minimum of etiquette elements expressing politeness, can be explained by the operation in Korean society of the Confucian system of relations, which is characterized by strict verticality, strict



regulations "leader - subordinate", unquestioning obedience and under The addressed character is characteristic of business correspondence in both Uzbek and Korean communication, but in a Uzbek business letter it is more clearly expressed. This manifests itself in the presence of an appeal before the informative part of the letter, in constant use pronouns "You", "Your", which, according to Uzbek tradition, are capitalized, symbolizing the respect shown to the opposite side, and in other features.

In the structure of a Korean business letter, the addressed character is less clear, is present only through the indication of the addressee in the details of the beginning of the letter and the mention actions to be taken by the recipient. It is impossible not to pay attention to the absence of Korean business letters of address, obligatory in Uzbek letters, where given the props are located in the center, between the beginning and the main part of the letter, symbolizing actually the transition to the main information, most often consists of the name and patronymic and necessarily accompanied by the etiquette word "respected (respected)".

Korean business writing is also characterized by less emotionality, more precisely, complete absence of an emotional component in business correspondence. For a business letter the general tonality is very important, depending on the presence of the expression of emotions and the use means of expression. Uzbek business correspondence is characterized by a tone more friendly, benevolent as much as possible. This is supported and using etiquette elements

expressing politeness: "respected", "with respect", "we apologize", "we have to warn" and so on., as well as using expressive means, albeit in a minimal amount. Label elements are not just obligatory, they are designated by many authors as the main ones in business communication: "Speech etiquette is the dominant communicative culture of business communication" [Kimpalu 2009: 5]. Moreover, "their pass speaks of the inability the sender to compose letters that meet the standards of harmonious polite communication" [Kozheko 2014a: 196]. Etiquette elements associated primarily with politeness, and © Cho Eun-yeon 2016 contribute to the creation of a friendly tone of Uzbek business writing. Means of expression for Uzbek authors of business letters are not mandatory are, but in a minimum amount are noted in letters, which also contributes to creating a tone of goodwill and friendly communication.

In Korean writing, the tone is more rigid, strict, unemotional. It emphasized by structural elements, for example, not just highlighting paragraphs in the main part, but their numbering. For the compiler of a business letter in any state the most important thing is to convey information to the addressee and achieve your goal. However, business letters in Uzbek have an additional, bright, explicit linguistically, the goal is to establish and maintain friendly relations with the business partner, while in Korean writing such a goal is implicit, implicit, hidden. She undoubtedly is present, because for Koreans "in interpersonal relationships, it is necessary to take into account feelings of another, treat him according to his



social status, respect his rights and be sincere in your intentions” [Khristieva 2014: 139], but verbally and stylistically not expressed.

In accordance with Korean tradition, the paragraphs of the body of the letter are numbered, and the number 1 of this element is symbolic: it indicates that, whatever the goals addressee in the letter, whatever the nature of the relationship between the correspondents, the main thing is the wish for prosperity and development. Assigning this label the request of another number is observed very rarely and is associated with being placed under number 1 some other wish or an appeal letter important from the point of view of the meaning. In addition, for all the traditional nature of the analyzed etiquette desire, for its speech design does not use any single, standard expression. In each of the letters we are dealing with a slightly modified expression, which also, apparently, should indicate attention to the business partner and symbolize the sincerity of the sender, expressing good wishes.

Differences - the location in the main part, and not in the frame and all the text, high the style of speech design, the presence of a number - are associated with nationally specific characteristics of the Korean language. Polite, etiquette elements in Russian writing dispersed in the text, found in all its parts and unite the entire letter into a single text. These are style-forming, text-forming elements; they contribute to the acquisition in a friendly tone. In Korean writing, the situation is different: the body text and the etiquette element, at first glance, contrast. But this is not a

contrast, but a compensation: the strict tone and unemotionality of the letter are somewhat compensated by the wish's endless development, but do not transform the entire document into an emotional colored speech.

For a Uzbek business person writing a letter to a Korean partner, omitting this element in the first paragraph of a business letter is completely unacceptable. It will indicate a lack of due respect for the Korean addressee, even rudeness. By In fact, the introduction of the etiquette phrase about endless development is the only way to express respect, this is a kind of "bow", and to miss this only chance to be can't be polite.

Some etiquette differences, in addition, were noted by us in the previous paragraph. We believe that such differences in etiquette are explained by cultural features of the Uzbek and Korean linguistic personality, which are reflected in the language. For the main meaning expressed by the message is important for the Korean, the search for hidden, implicit meanings. Information is important for a Korean, verbal is important for a Uzbek expression of this information. These differences can result in cultural inconsistency in the text of a business letter composed by Korean communicators. A cultural correlation is needed, which on the part of the Korean writer of the letter can be expressed in the prevention of such etiquette violations, and on the part of the Uzbek addressee - in their understanding as a cultural feature of the Korean official business style. Cultural correlation also requires the location of such an important Korean hand props as the position of the sender of the letter. Uzbek



correspondents should remember that its position at the bottom of the letter with align to the center and the selection at the same time the larger bold type is a tribute to the Korean tradition associated with special importance for Koreans of the social status of a citizen, his position, his places on the social ladder.

When translating and culturally correlating Uzbek and Korean business texts letters must also take into account such an important factor as word order. In Korean sentence, especially in the written form of the language, which includes the formal business style, it is strictly fixed, and the predicate expressed by the verb always stands in end of sentence. In the Uzbek text, the position of the predicate at the end of the sentence is also possible, since the word order is free, but this position can be inverse, and the predicate in this case becomes the communicative center, the logical accent.

Translation plays an extremely important role in communication. Translation is no longer viewed as simple linguistic transference between two languages; cultural factors should be taken into consideration in translation process. This paper tries to analyze how the cultural differences should be dealt with in translation of greetings of Korean words into Uzbek language. It is the translator's responsibility to choose the best strategy of translation to render cultural differences. In this article we will be analyze how to avoid translation errors while translating words of greetings and saying goodbye from Korean into Uzbek.

To be a good translator, we must have to understand the relationship between culture and translation. Every translator should be good aware of the culture of the language he or she is translating. For this firstly must have communicate with native speakers of target language. There are some words in Korean language that gives negative feeling while translating into Uzbek language directly. In today's society technology is going on advanced level and some terms of translation there is no need to hire human translator. But what technology still couldn't reach to make a perfect translation is cultural differences of two languages. In every country has its culture and language expressions. There is some examples of words basically greetings and saying goodbye of Source (Korean) language SL and Target (Uzbek) language below;

SL: 여기에는 어떤 일이세요?

TL: Qaysi shamol uchirdi?

In this example if we translate it word for word like "What is the reason of coming here?" would be rude and it's more natural to translate as "What brings you here?".

SL: 좋은 아침입니다. (It's nice morning)

TL: Hayrli kun. (Good morning)

SL: 오랜만이다. (Long time no see)

TL: Bormisiz? Sizni ham ko'rar kun bor ekanku.

In this example, it is not common of saying "Long time no see" in Uzbek. Translating it directly into target language would be give odd feeling to the listener. For this reason it is more common to say "Finally, I could see you after a long time" in Uzbek.



SL:수고하세요. It might be translated as “Take the trouble” but it gives negative expression as it is actually positive word indeed. In order to avoid such kind of errors we use another word for translation but save the meaning.

TL: Bardam bo’ling, charchamang, Kuch quvvat bersin. (Wishing you great patience and strength)

SL: 들어가세요. Which means “Go into” basically used when finishing the communication on the phone. But in uzbek it gives negative feeling when translating it directly. In this phenomenon we translate it into uzbek “Yaxshi boring” which means goodbye (get your destination safely).

To sum up, the process of translation can be viewed as a process of cross-cultural communication. With the help of translation, people of different cultural contexts can communicate with each other. As a translator we can translate these kind of words by adjusting of target language’s culture.

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