

**TRANSLATOR CULTURE AND IMAGE: ETHICAL RULES, PRINCIPLES, AND
NORMS IN TRANSLATION ACTIVITY****Giyosov Babur Temurovich**Doktor of Filosofiy, Associate Professor.
Alfraganus University.
Tashkent, Uzbekistan
Tel: 93. 386 96 66

Abstract: This scientific article explores issues such as the translator's culture, their unique image, accepted moral principles, norms, and patterns of behavior. At the present stage, when the Republic of Uzbekistan is integrating into the global community, the factors mentioned above play a vital role in the professional activity of translators. The article notes questions about who a skilled translator is, what modern requirements he must meet, taking into account competition in the labor market, as well as, accordingly, the need for self development. In particular, such aspects as the activities of an interpreter in diplomatic and business circles, self-development, his attention to his culture and personal image are also disclosed here. In particular, the article highlights aspects such as the translator's work in diplomatic and business circles, self-development, and attentiveness to their own culture and personal image.

Key words: culture, the concept and essence of image, factors shaping image, translator's image, vocabulary, qualities, diplomatic service, diplomatic etiquette, diplomatic receptions, diplomatic protocol, professional translator, professional skills.

Introduction. It is well known that humanity has passed through a long evolutionary path since ancient times. Throughout history, human culture, spirituality, and etiquette have gradually modernized in accordance with the development of society. In the present era, every individual—regardless of nationality, religion, or social background—possesses a certain level of personal cultural formation. Even so, the need has emerged for an educated person, especially an interpreter, to be knowledgeable about business etiquette and diplomatic protocol.

As our President Shavkat Mirziyoyev emphasized: “Today, Uzbekistan occupies a worthy place and position in the international community. We are open to close cooperation and practical dialogue with all countries of the world” (1). Indeed, in today's context, as our country continues to integrate into the global community, interpreters are actively participating in various levels of communication—negotiations, diplomatic meetings, international conferences, and symposia. In fact, not a single international event can be held without their involvement.

There exist certain types of knowledge that have become vitally important for representatives of this field: interpreter's cultural competence and professional image, translation skills and worldview, appropriate conduct within the framework of international protocol, as well as etiquette observed during diplomatic receptions (coffee breaks, à la fourchette events, barbecues, and others). All these elements play a crucial role in the professional life of interpreters today.

Analysis of the Relevant Literature. The analysis of the referenced literature shows that

although these sources partially discuss translator culture, translator image, and the ethical norms, principles, and regularities adopted in translation practice, none of them presents these issues in a comprehensive or systematic manner. They touch upon certain aspects only briefly.

The sources used in this research include analytical and scholarly publications, collections of scientific articles, papers presented at conferences dedicated to translation studies, educational manuals, works related to literary translation, as well as the author's previous scholarly articles on the subject.

Additionally, the list of reviewed literature contains works on diplomacy, diplomatic protocol, and diplomatic and business ethics, which serve as an important theoretical basis for understanding ethical norms in translation activities. Among the sources are also fundamental works on the nature, functions, and structure of linguistics, which contribute to revealing the linguistic foundations of translation practice.

Research Methodology. Regarding the research methodology, it should be emphasized that the study aligns with one of the most urgent contemporary needs — the training of highly qualified philologists and skilled translators.

The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, has repeatedly stressed in high-level summits, sessions of the Oliy Majlis, Cabinet of Ministers meetings, discussions with sectoral leaders, official interviews, and his works the importance of improving the quality of specialist training, enhancing language and translation culture, and developing modern professionals. In this article, the President's speeches, addresses, and official documents are used as key theoretical and practical sources.

Indeed, in an era of growing global competition, preparing translators who possess professional knowledge, skills, and cultural-ethical competences and who can successfully establish themselves in the labor market is a **requirement of the time**.

Within the scope of this research, comparative-systematic analysis, discourse analysis, source analysis, scholarly and practical generalization, as well as descriptive and interpretative methods were employed.

Analysis and Results. A translator must possess high cultural standards, intelligence, and refined manners. A translator who lacks culture will soon lose respect, recognition, and credibility. Rudeness and inappropriate behavior remain as a negative memory in the minds of those around them throughout life. Every individual attains or fails to attain respect in society based on their level of cultural development. People with low cultural and spiritual values are perceived differently, and as a result, such individuals are often disregarded by responsible leaders, specialists, and business circles.

What, then, should be understood by the concept of "culture"? Culture refers to a person's behavior, etiquette, moral conduct, actions, attitude toward national and universal values, national pride, and similar qualities. Culture manifests itself everywhere and at all times in social relations. Ten noble traits bring a person happiness and prosperity: modesty, generosity,

loyalty, humility, diligence, benevolence, honor, trustworthiness, justice, gentleness, and courage.

A person must always take care of their health, maintain a good mood, remain energetic, protect themselves from harmful external influences, and avoid detrimental habits. The well-known Russian writer Anton Pavlovich Chekhov was right when he said, “A person becoming ill is a sign of a lack of culture.” Indeed, if a person does not take care of their body, does not protect it, and does not take the necessary measures to stay healthy, their organism weakens and becomes susceptible to illness.

To remain healthy and strong, a person should regularly consume more than forty essential vitamins and nutrients. Dressing appropriately for the season, living in proper conditions, paying constant attention to health, studying and working, adhering to labor protection rules, resting adequately and in due time, ensuring family well-being, and avoiding stress as much as possible are important factors that contribute to a long and fulfilling life.

We encounter the following forms of culture in our daily lives:

Culture of participating in official events and ceremonies

Leadership culture

Dress culture

Legal culture

Political culture

Environmental culture

Driving culture

Sanitation and hygiene culture

Eating culture

Islamic culture

Speech and communication culture

Culture of hosting and being a guest

Trade culture

Business culture

Service culture

Telephone etiquette

Table-setting culture

Pedagogical culture, and many others.

In the process of educating students, as well as in the family and society, it is of vital importance to continuously instill good human qualities in the minds and thinking of the younger generation. Children and adolescents must be taught to be cultured within the family, during the educational process, in the community, in society, and in all forms of social interaction. Cultivating a cultured individual is achieved directly through upbringing, and upbringing begins first and foremost within the institution of the family.

“Every new translation is a new work of art. Its purpose is to ‘import’ the best artistic heritage of other nations and introduce it to our people, to creatively assimilate the finest qualities of the literary cultures of related nations, and to ‘export’ noteworthy works created in our own literature to other peoples and present them to the world.”(2)

A translator, in addition to the knowledge and skills they acquire, must pay special attention to maintaining a strong personal image and reputation in the highly competitive labor market. Even if a translator possesses sufficient competence and experience, neglecting their professional image may gradually lead to negative attitudes toward them.

A translator’s image is shaped by many factors: their behavior, manner of walking, etiquette, personal culture, dress culture, the pen they use, their glasses, shoes, the car they drive, the watch they wear, their tie, their choice of perfume, their noble and dignified manner, their posture, conversational culture, eating etiquette, possession of a business card, telephone manners, cleanliness, courtesy, and many other elements. Even the type and condition of one’s personal vehicle can influence people’s perceptions and evoke a certain impression.

If a translator wishes to elevate their professional image, they must not assume that the principles and norms of ethics apply only during official events and ceremonies. For example, cracking sunflower seeds while walking on the street, chewing food noisily in public spaces, walking hastily or carelessly, frequently using slang expressions, speaking too loudly, spitting on the ground, discarding cigarette butts anywhere, behaving inappropriately, using overcrowded public transport, or appearing in worn or sloppy clothing all unintentionally degrade a person’s image to the lowest level. Later, even after many years, such a person’s reputation and image will never fully recover.

“Thoughtless misbehavior and lack of etiquette are marks imprinted on a person’s character. It is especially important that representatives of delicate professions—and indeed all intellectuals—never forget these golden rules.” (3)

In diplomatic service, business, high-level communication, and official ceremonies, it is preferable not to use the word “rahmat” (thank you). Instead, expressions such as “minnatdorman” (I am grateful) are more appropriate. In Russian, this corresponds to “Я благодарен Вам” or “Я благодарю Вас”; in Arabic, “أنا متشكر”; in English, “I am grateful to you.” This expression has long been embedded in the lifestyle of noble and refined individuals. The word “rahmat” is typically used in informal settings—among the general public, in marketplaces, or during everyday exchanges.

Indeed, cultures differ widely across countries even in something as simple as shaking hands. The practice of handshaking varies from one nation to another. In Europe, shaking hands is considered a common and ordinary form of greeting. In the East, however, the situation is entirely different: according to their cultural norms, a woman cannot extend her hand to a man unless the man initiates the gesture first.

“It is necessary to speak unhurriedly, because your foreign partners must not only understand you well, but also become accustomed to your pronunciation.” (4)

A translator’s use of high-quality brand products demonstrates their dedication to cultivating a strong professional image. Wearing brand-name clothing or using an exclusive watch suggests that one earns a good income. If a person earns well, it implies that they hold a respectable position in the labor market or in the organization where they work. It has been observed that the wardrobes of professional diplomats or translators working in large business sectors typically contain 20–30 suits and at least 50–60 ties of prestigious brands matching their colors.

In particular, it is essential for the modern translator to have a thorough command of diplomatic and business etiquette. Diplomatic etiquette encompasses the rules of proper conduct that diplomats and other officials are expected to follow during communication at diplomatic events. In its formation, this etiquette is based on special rules of behavior; at the same time, diplomatic norms and standards are also reflected in business etiquette practices. These norms must not be violated: failure to demonstrate respect or the incorrect use of gestures of courtesy is regarded as disrespectful in diplomatic etiquette and may lead to international, intergovernmental, or intercultural misunderstandings and conflicts.

There are certain differences between diplomatic etiquette and business etiquette. For example, during diplomatic interactions, even if a diplomat’s car has been seriously damaged in an accident, they do not discuss it. If someone sneezes, they do not say “Bless you.” They do not introduce people while seated, they do not request additional dishes during a seated diplomatic reception, and they do not comment on the food served. At the end of the event, they do not search for the hosts to bid farewell.

In business etiquette, communication and behavior tend to be somewhat freer, with fewer strict restrictions.

In diplomatic protocol, a person holding the position of minister is addressed as “Your Excellency, Minister.” When addressing an ambassador, one should say “Your Excellency, Ambassador.” For diplomats of lower rank than an ambassador, it is sufficient to address them by their first name and patronymic. If a diplomat or representative of an international organization hands someone their business card, it is customary for the other party to

reciprocate by offering their own business card. Business cards should be kept in a pocket or bag where they can be easily and quickly accessed.

The work of a translator requires adherence to the following responsibilities and demands a conscientious approach to professional ethics:

A translator must always be in good health and maintain an appropriate appearance.

1. A translator has the right to obtain information from the client in advance regarding the field or subject matter of the translation, and to review the text beforehand.
2. One must never arrive late to an event; if possible, the translator should arrive 20–30 minutes earlier, fully prepared.
3. The translator must be polite and respectful toward the client and representatives of both parties.
4. Written and oral translation must be performed with high quality.
5. If, during the speech, the speaker uses incorrect, coarse, slang, or unclear expressions, the translator should skillfully correct them.
6. If the translator needs to leave the event earlier, they must notify the client in advance.

Actions Contrary to Translator Ethics:

1. A translator must never assert that their own skills or competence are superior to those of another translator.
2. Just as in diplomatic etiquette, a translator must avoid using slang words, colloquialisms, vulgarisms, ironic expressions, or anecdotes in their work (e.g., “tachka,” “kokida,” “uchib qoldi,” “vodila,” “oyimcha,” “xata,” “ey sen!,” “oris,” “dodasi,” “maxan,” “paxan,” “patsan,” “gap yo‘q,” “navar,” “soldafon,” “starley,” “targ‘ash,” etc.).
3. A translator must not disclose to third parties the fact of an upcoming translation assignment, nor reveal the text, content, or purpose of the event (such information must remain strictly confidential, even after many years).
4. Correcting a colleague during the translation process is prohibited.
5. During work, the translator should not eat excessively and should drink in moderation.
6. Smoking during work hours is unacceptable.
7. Discussing one’s personal problems, failures, or illnesses is inappropriate.
8. Distributing business cards indiscriminately is discouraged.
9. Engaging in long phone conversations while on duty is unprofessional.
10. Carrying a large, bulky dictionary everywhere is not recommended.
11. Wearing excessive or attention-drawing jewelry, overly heavy makeup, brightly colored or Western-style provocative clothing is inappropriate for a translator.
12. Repeatedly asking negotiators or interlocutors to “please repeat that” during translation should be avoided.
13. Team unity plays an important role in this field. The principle of team cohesion is reflected in the following aspects:

- Providing moral and psychological support to colleagues;
- Avoiding discrimination against colleagues and refraining from openly criticizing them;

- Attracting new qualified translators to the field;
- Exchanging experience with novice translators;
- Respecting all participants involved in the work process;
- Ensuring fair and adequate remuneration.

When organizing a reception in honor of someone or inviting a guest, it is necessary to know which religion the guest adheres to. According to the rules of Islam, the consumption of alcoholic beverages and products considered haram is strictly prohibited. Such food and drinks must not be placed on the table. According to the principles of Hinduism, dishes should be vegetarian and must never contain beef.

Diplomatic greeting etiquette differs from common greeting norms. First, the name and surname of the person who should be introduced is mentioned, followed by the name and surname of the person to whom they are being introduced. A younger person is introduced to an older person, a man to a woman, and a person of lower status or rank to one of higher status or rank. If the person being introduced is a man, he slightly bows his head in respect, while a woman acknowledges the greeting with a slight nod.

Table etiquette (dining etiquette) is based not on strict limitations but on aesthetic requirements, signs of convenience, and customs handed down from generation to generation. The founders of diplomatic etiquette are the French. Evening diplomatic receptions known as “à la fourchette” are held either standing or seated. A barbecue is usually organized outside the city in a pleasant, fresh, and beautiful environment. Another type of reception is the “coffee break.” A coffee break is a long-established tradition, typically held during academic conferences, congresses, exhibitions, or book presentation ceremonies. Light snacks and sweets are served at this event. For example, the table may include chocolates, cookies, coffee, tea, and other pastries. Guests take a small plate, choose the sweets they prefer, and then move to a place convenient for them to engage in conversation with others. According to tradition, a coffee break lasts 20–30 minutes.

Diplomatic Etiquette Reflected at a Diplomatic Reception

- ❖ The guest entering the reception should greet the hosts politely, showing respect and composure without haste;
- ❖ Coats and other outerwear should be left in the designated cloakroom;
- ❖ The guest should take the seat assigned to them;
- ❖ Men show courtesy and respect to women, offering assistance and serving dishes from the table;
- ❖ When finishing a soup course, the plate should be slightly tilted away from oneself, not toward oneself;
- ❖ After the meal, men stand up first, followed by women (if the reception is held in a seated format).

Actions Contrary to Diplomatic Etiquette at Diplomatic Receptions

- Do not arrive late to the event;

- During an official lunch or breakfast, guests seated at the table must not exchange business cards;
- Guests should not introduce people to one another while sitting at the dining table;
- Do not eat noisily, slurp, or rush while consuming food;
- Do not take overly large bites;
- Do not ask excessive or inappropriate questions;
- Do not tell anecdotes or jokes;
- Do not request additional portions;
- If something falls (e.g., spoon, fork), do not bend down to pick it up;
- Do not smoke;
- Avoid discussions about business failures, misfortunes, or illnesses;
- Do not talk on the phone;
- At the end of the event, do not critique or evaluate the food served;
- Jewelry worn by men and women should be modest and not excessive;
- At the end of the ceremony, do not wander around searching for the hosts in order to say goodbye.

Translation (English Version)

Diplomatic receptions have never belonged to the type of events intended for satisfying one's appetite. Such gatherings are centered on pleasant communication, the exchange of information that does not violate any regulations, discussions of promising projects, positive developments in bilateral relations, as well as conversations about theatre and cinema repertoires.

The etiquette and customs of states constitute an integral part of their legal and cultural frameworks and must be observed without exception. In interactions between the individual and society, the concepts of duty and responsibility play an important role. Diplomacy condemns excessive talkativeness, frivolity, and a lack of seriousness. Centuries-old traditions place at the center of relations the principles of good neighbourliness, mutual compromise, solidarity, refined culture, mutual respect, consideration of shared interests, and hospitality. "Negotiations are an inseparable part of our lives." (5)

In business and in negotiations conducted within interstate relations, each party seeks to protect its own interests. However, international relations follow their own set of principles that presuppose mutual benefit. It is in precisely such delicate situations that the interpreter's mastery constitutes 50 percent of the expected success.

Diplomatic protocol (international protocol) is a refined and systematized body of rules that governs intergovernmental cooperation. Without respecting the principles of sovereignty, equality, freedom, territorial stability, and non-interference in one another's internal affairs, it would be impossible to reach a full-fledged agreement. International protocol is a meticulously revised and time-tested set of norms that has evolved from the earliest stages of statehood up to the present day, incorporating both historical tradition and modern requirements.

An interpreter must be thoroughly acquainted with these rules and conventions, adhere to them unconditionally, respect them, and—when necessary—be able to explain their essence to others.

Indeed, the professional competence of a skilled interpreter must encompass the following areas of knowledge:

- Excellent command of their native language;
- Advanced mastery of the foreign language;
- Knowledge of translation theory;
- Understanding of stylistic norms in both the native and the foreign language;
- Proficiency in terminology specific to the relevant field. (6)

“During wartime, everything is decided by weapons. In peacetime, victories are won in negotiations, and those who convey their thoughts most effectively achieve success. Oral and written translation is the sharpest tool in trade, finance, and diplomatic circles,” emphasized Olga Kosmidou, Director of the Directorate for Interpreting and Conferences at the European Parliament. (7)

It must be acknowledged that a translation executed according to all rules, at a high level of proficiency, represents a superior work. Translations performed with diplomatic precision and exceptional skill positively influence international relations processes.

Notably, the skilled translator Murodhodja Solihiy Sa’diy Sheroziy masterfully translated the famous work *Gulistan* from Persian into Uzbek. It is worth emphasizing that translators and scholars who have fully mastered foreign languages in both written and oral literary style are extremely rare. Consequently, in the context of Central Asia and Kazakhstan, particularly under the oversight of Muslim communities, the contribution of such translators to international correspondence and diplomatic protocol is invaluable. (8) Indeed, in the history of translation studies in our country, such scholars have left a rare and unique legacy. “The repeated publication of *Gulistan* in our era is evidence of the realization of this noble intention.” (9)

In international (diplomatic) protocol, the procedures for receiving high-ranking and senior guests, organizing and conducting diplomatic receptions, holding press conferences, visiting historical monuments and mausoleums, organizing and participating in international conferences and congresses, attending various forums, visiting historical cities according to cultural programs, conducting negotiations, holding diplomatic talks, touring museums, and other events and ceremonies are clearly defined. In all these processes, the participation of skilled interpreters is essential. Professional interpreters providing high-quality simultaneous and consecutive translation are actively engaged in these activities.

Conclusion and Recommendations. The present scholarly article highlights the essential knowledge required for a skilled translator capable of meeting contemporary demands. In today’s era, characterized by intense competition in the labor market, a translator must possess a comprehensive body of knowledge, acquire relevant professional skills, stay closely acquainted with the information environment shaped by globalization, be aware of newly published works and innovative developments in the field, internalize the valuable guidance of experienced mentors, and maintain a continuous spirit of inquiry.

Indeed, the ability of professional translators to demonstrate high competence in negotiations or at various events represents one of the key factors that define the prestige and standing of our country. The present article thoroughly explores this urgent topic, which possesses both theoretical and practical significance, providing a detailed and holistic understanding of the subject matter.

References

1. The Golden Book of Etiquette. Tashkent: "Yangi Asr Avlodi", 2010.
2. Kasymov, A.M. Diplomatic and Consular Service. (Textbook). Tashkent, 1995. – 280 p.
3. Mirqosimov, S.M. Diplomatic and Consular Service and Practice. Tashkent, 2004. – 222 p.
4. Ibrohimov, B. Uzbek-Arab Phrasebook. Tashkent, 1995. – 286 p.
5. Felkhem, R.D. The Diplomat's Handbook. Translated from English. Minsk, 2000. – 298 p.
6. Sirojiddinov, Sh., Odilova, G. Fundamentals of Literary Translation (Monograph). Tashkent: "Mumtoz So'z", 2011.
7. Yakunicheva, O.N. et al. Psychology of Communication. Lan, 2021.
8. Fisher, R. et al. Harvard Negotiation Method. Translated from English by T. Novikova. Moscow: Mann, Ivanov & Ferber, 2022. – 259 p.
9. Abduhalimov, B. "Bayt al-Hikma" and the Scientific Activities of Central Asian Scholars in Baghdad. Tashkent: Tashkent Islamic University Publishing House, 2004. – 236 p.
10. Sulaymonova, F. East and West. Tashkent: "Uzbekistan", 1997. – 414 p.
11. Translation Studies: Problems, Solutions and Prospects. Proceedings of the International Scientific Conference, May 31, 2022. Tashkent, 2022. – 498 p.
12. Bobur, G. Literature and Moral Perfection. // "Guliston", 2016, No. 2, p. 26.
13. Vinogradov, V.S. Introduction to Translation Studies (General and Lexical Issues). Moscow: Institute of General Secondary Education RAO, 2001. – 224 p.
14. Asqar, Z. Life as a Source of Lessons. Tashkent, 2000. – 218 p.
15. Linguist. Collection of Scientific Articles. Faculty of Uzbek Philology, National University named after V. Mirzo Ulugbek, Tashkent: "Akademnashr", 2014. – 260 p.
16. Ilyushkina, M.Yu. Translation Theory: Main Concepts and Problems. Yekaterinburg: Ural University Press, 2015. – 275 p.
17. Komissarov, V.N. General Theory of Translation. Textbook. Moscow: Che Ro, 1999. – 136 p.
18. Sharipov, R. Literary Translation. Textbook for students in "Translation Theory and Practice." Tashkent State University of Oriental Studies, 2022. – 120 p.
19. Kashkin, V.B. Introduction to Communication Theory. (Textbook). Voronezh: VGTU Press, 2000. – 175 p.
20. Ochilov, E. Translation Theory and Practice. Textbook. Tashkent, 2012.
21. Grushevitskaya, T.G. et al. Fundamentals of Intercultural Communication: Textbook for Higher Education. Moscow: UNITY-DANA, 2002. – 352 p.
22. Kelly, N., Zetsche, J. How Language Influences Our Life and Transforms the World. Translator: Natalia Shakhova. Moscow: Kolibri, 2020. – 272 p.
23. 7 Essential Skills of a Good Translator. Available at: <https://repetitoronline.com/7-vazhnyh-navykov-horoshego-perevodchika>

Citations

1. Shavkat Mirziyoyev. Together we will build a free, prosperous, and democratic Uzbekistan. Speech at the joint session of the Chambers of the Oliy Majlis, dedicated to the inauguration of the President of the Republic of Uzbekistan. Tashkent: "Uzbekistan", 2016. p. 6.
2. Kholiyorov, L.T. Peculiarities of translating German texts into Uzbek. Translation Studies: Problems, Solutions, and Prospects. Proceedings of the International Scientific Conference, May 31, 2022. Tashkent, 2022. p. 47.
3. From a conversation of the author of this article with the highly qualified and experienced translator Bakhtiyor Ibrohimov. Tashkent, July 14, 2025.
4. The Golden Book of Etiquette. Tashkent: "Yangi Asr Avlodi", 2010. pp. 249–250.
5. Fisher, R. et al. Harvard Negotiation Method. Translated from English by T. Novikova. Moscow: Mann, Ivanov & Ferber, 2022. p. 13.
6. Essential Skills of a Good Translator. Available at: <https://repetitoronline.com/7-vazhnyh-navykov-horoshe>
7. More on the book "Translation Nuances: How Language Affects Our Life and Transforms the World." Available at: <https://azbooka.ru/books/tonkosti-perevoda-kak-yazyk-vliyaet-na-nashu-zhizn-i-preobrazue>
8. G'iyosov, B. Murodhoya Solihiy as a Knowledgeable Linguist and Translator. // Linguist. Collection of Scientific Articles. Vol. V, Faculty of Uzbek Philology, National University named after V. Mirzo Ulugbek, Tashkent: "Akademnashr", 2014. p. 202.
9. Sa'diy Sheroziy. Guliston. Translated by Mullo Murodhoya Solihiy. Tashkent: "FAN", 2005. p. 6.