



**THE COMMUNICATIVE PURPOSE OF LANGUAGE LEARNING BASED ON  
OFFICIAL SPEECH MATERIAL**

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**Abstract.** The sentence is a unit of communication, and it finds in its semantics and structure of a number of specific features, such as intonation and predication. The language model of a sentence, which is realized in a specific speech situation, is subject to various changes, transformations and complications. These changes depend on additional language function of a sentence.

**Key words:** sentence, sentence structure, emotional coloring, syntax, semantics, predicate, subject, secondary members offer, communicative

**Introduction**

In modern language science, the syntactic aspect within the theory of speech communication can be considered the least clear, despite the widespread study of the Korean language from a practical, communicative perspective. As is known, communication means “to make common, to connect, to interact,” and the word closest in meaning to it is “interaction.” This meaning is also linked to the scientific definition of communication as a specific form of human interaction in the course of their cognitive and labor activities. The specificity of human interaction in the process of life lies in the use of language, which, being the most important means of human communication, also functions as a tool for cognition and



an instrument of thought. Consequently, communication between people is the most important mechanism for an individual's participation as a person and serves as a means of society's influence on the individual.

### Congratulatory Speech as an Object of Study

The study of language based on official speeches did not attract much attention from researchers; however, recently, the wide availability of various speeches on the Internet has made it particularly interesting to investigate the grammatical and semantic features. Official speeches occupy an important place in the cultural practice of the Republic, reflecting not only social traditions but also significant historical events and the value orientations of society.<sup>1</sup>. According to S.Yu. Kim, the Korean language contains numerous forms of congratulatory expressions, among which the speech 축하 (chukha), translated as “congratulation” or “congratulatory speech,” occupies a special place. This category of speeches is used in a wide range of contexts – from personal celebrations (birthdays, weddings, university admissions, promotions) to official events, such as national holiday celebrations, state anniversaries, or major political occasions.

In Korean culture, congratulatory speeches serve not only a communicative function of expressing good wishes and support but also carry significant sociocultural weight. They help strengthen social bonds, reinforce the social order, and articulate collective emotions, particularly in the context of intergenerational and hierarchical interactions. In a society where values such as collectivism, respect for elders, and social harmony occupy a central position, such speeches become an effective instrument of cultural socialization and the maintenance of moral and normative frameworks.

The significance of congratulatory speeches in Korean culture is rooted in their deep connection with the country's historical and cultural traditions. Historically, congratulatory expressions were part of ritualized forms of communication derived from the Confucian value system, where the observance of ceremonies and the demonstration of respect through formalized speech were considered essential elements of etiquette. Therefore, 축하 speeches not only convey joy and good wishes but also perform the function of a cultural ritual,

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<sup>1</sup> Bouzid J. The speech act of congratulation on social media // British Journal of English Linguistics. – 2022. – Vol. 12, Iss. 5. – C. 87–96.;  
Hahn J. Greeting in Korean culture // Cross-Cultural Studies. – 2009. – Vol. 21, Iss. 7. – C. 77–88.



contributing to the preservation of generational continuity, the transmission of norms and ideals, and the reinforcement of a sense of community<sup>2</sup>.

Congratulatory speeches in Korean culture have deep roots dating back to ancient times. These forms of verbal interaction not only express joy and good wishes but also perform important social functions: they contribute to the establishment and maintenance of interpersonal connections, legitimize social roles, and reinforce hierarchical structures. As early as the Three Kingdoms period (1st century BCE – 7th century CE), various forms of verbal congratulations accompanied both religious rituals and secular celebrations.

Traditionally, Koreans used diverse forms of congratulatory expressions during holidays (Seollal – Lunar New Year, Chuseok – Harvest Festival), weddings (Honrye), birthdays (especially the sixtieth birthday – Hwangap), as well as during the passing of state examinations (Gwageo), admission to public service, or university enrollment. In each of these cases, speech played a key role in strengthening connections among participants, expressing respect, gratitude, and support. Congratulations were accompanied by ritualized actions (such as deep bows – keunjeol, gift-giving – yemul) and symbolic gestures, including offering tea, rice, or silk. These elements emphasized not only the importance of the event itself but also the ritual and sacred nature of speech as a means of maintaining cultural continuity.

Park M.R. notes that over time, congratulatory formulas underwent significant changes, adapting to social transformations and evolving norms. Particularly important changes occurred during the Joseon Dynasty (1392–1897), when Confucian values became dominant in both public and private life. Congratulatory speeches acquired a more formalized and hierarchical character. Clear rules were established regarding vocabulary, order of presentation, and even intonation, depending on the social status of the addressee. For example, juniors were obliged to begin a congratulatory speech with expressions of deference and recognition of the senior's merits, using established formulas such as **만수무강을 기원합니다** (“I wish you longevity and well-being”).

With the onset of the 20th century, especially after liberation from Japanese colonial rule (1945) and during the rapid modernization of the 1960s–1980s, Korean society became more open to Western influences. This was reflected in speech practices: congratulatory speeches became shorter, less formal, and incorporated elements of personal expression and humor. In

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<sup>2</sup> Yoon Y. Ritual Speech and Identity in Korean Culture. – Korean Studies, Vol. 39, 2015, pp. 82–101.



contemporary Korean society, especially among the youth, congratulations are often conveyed through digital channels – messaging apps, social networks, and video messages. However, even in these formats, elements of traditional respect are preserved: the use of honorific forms, reference to family, and wishes for well-being and success.

An example of a contemporary congratulatory message, suitable for both oral and written contexts, is: **생일을 진심으로 축하드립니다. 항상 건강하시고, 모든 일이 잘 되시길 바랍니다** (“I sincerely congratulate you on your birthday. I wish you always good health, and may everything go well for you”).

This expression demonstrates respectful attention to the addressee and genuine good wishes, as reflected in phrases like **진심으로 축하드립니다** (“I sincerely congratulate you”), **항상 건강하시고** (“I wish you always good health”), and **모든 일이 잘 되시길 바랍니다** (“May everything go well for you”).

The **축하** speech often exhibits lightness, informality, and emotional warmth, making it accessible and understandable to a broad audience. This form allows not only the expression of sincere feelings of joy and participation but also the establishment of an emotional connection between the speaker and the audience. Unlike formal ritualized speeches, congratulatory speeches can be more flexible in structure and style, particularly in contemporary contexts such as school or corporate events, informal gatherings, or family celebrations.

Nevertheless, the content and stylistic design of a **축하** speech largely depend on the specific situation, social context, and the status of both the speaker and the addressee. For instance, a speech by a high-ranking official at a national celebration typically involves carefully crafted wording, ceremonial phrases, and references to national values. In contrast, a speech at a private wedding or birthday may include humor, personal memories, or emotional wishes, demonstrating a higher degree of personal engagement. An example of an emotionally rich private speech is:

**두 사람의 앞날에 행복과 사랑이 가득하길 바랍니다** (“I wish that happiness and love will fill your future”). This formula emphasizes the emotional richness and benevolent nature



of the speech, reflected in the use of lexical units like 행복 (“happiness”) and 사랑 (“love”), as well as the construction 가득하길 바랍니다 (“I wish it to be full of...”).

The 축하 speech occupies a significant place in the official discourse of contemporary South Korea, particularly in political events, national holidays, and diplomatic addresses. In such contexts, 축하 becomes more than a mere expression of goodwill – it serves as a tool of political communication, carrying ideological and cultural meanings. Through these speeches, the objectives and values of state policy are transmitted, and the image of national unity and historical continuity is constructed.

It should be noted that official 축하 speeches in the Korean political discourse are particularly interesting as they perform multiple functions: communicative, symbolic, and ideological. They contribute to social consolidation, enhance national consciousness, and help shape a positive image of authority. By using historical and cultural references, appealing to universal values, and employing a carefully structured format, such speeches become not only instruments of influence but also important elements of cultural heritage.

Mobilization discourse plays a special role in these speeches. A congratulatory speech often contains an implicit or explicit call to action, aimed at uniting society around the state’s priority goals – whether economic growth, social justice, national security, or innovation. These appeals foster collective motivation and a sense of participation in the national project. For example, during national celebrations, phrases such as: 우리가 함께 힘을 모은다면 어떤 어려움도 극복할 수 있습니다 (“If we unite our efforts, we can overcome any difficulties”) are commonly used, representing a typical example of mobilizational rhetoric.

Additionally, political congratulatory speeches actively employ rhetorical devices to enhance emotional impact and persuasive power. Such devices include anaphora, hyperbole, rhetorical questions, metaphors, and allusions to historical events. An example is the repetition of key phrases, creating a sense of emotional cohesion, as in: 우리는 하나입니다. 우리는 할 수 있습니다 (“We are one. We can do it”). Here, the anaphora (우리는... 우리는...) reinforces a sense of collective responsibility and confidence in achieving goals, contributing to a shared narrative and strengthening national unity.



Thus, it can be concluded that the political 축하 speech in contemporary Korea represents not only an act of verbal etiquette but also a powerful communicative mechanism, combining symbolic, emotional, and pragmatic influence. Through such addresses, civic identity is shaped, trust in state institutions is reinforced, and a value-oriented direction for social development is established.

Official 축하 speeches are not merely a cultural phenomenon but an effective tool for shaping public opinion, strengthening national identity, and promoting key political and ideological objectives. As a genre of institutional communication, they possess an established structure, with each part serving a specific communicative function and adhering to the goals of rhetorical impact. Typically, the structure of an official congratulatory speech includes three main components: introduction, main body, and conclusion.

Despite possible variations depending on context, key requirements include clarity of composition, logical coherence, and appropriateness to the formal situation. The speaker's status determines the use of formal language, including honorific forms, respectful vocabulary, and set expressions. Vocabulary in 축하 speeches is generally highly formal, solemn, and respectful in tone. This style serves not only to emphasize the significance of the event but also to express the institutional authority of the speaker. Elevated words and established phrases reflecting social values – labor, progress, patriotism, solidarity, and historical continuity – are frequently used.

The stylistic features of a congratulatory speech may vary depending on the situation and target audience. In the context of state events, a protocol style predominates, which includes the use of official forms of address (존경하는 국민 여러분 – “Dear fellow citizens”), correct and respectful grammar (highest levels of politeness – ~습니다/~시다), and rhetorical balance. However, modern politicians increasingly strive to make their congratulatory speeches more human and accessible to a wide audience, combining formal style with elements of informality. This is particularly evident when it is important to demonstrate empathy, sincerity, and closeness to the people, especially during crises or periods of significant social change.



### **Conclusion**

Considering the above, the lexical and stylistic features of 축하 speeches are closely linked to their pragmatic function: they help create the desired emotional atmosphere, emphasize the significance of the moment, and ensure that the speech act aligns with cultural expectations and protocol. At the same time, the contemporary trend toward stylistic blending – balancing formality and accessibility – reflects a movement toward a more flexible, humanized model of public communication.

Thus, the analysis of official 축하 speeches highlights their importance as an element of Korean communicative culture, encompassing ritual, political, and emotional functions. This genre represents a space where tradition and modernity interact, creating opportunities for the construction of social reality and the preservation of cultural continuity.

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