



## Article

# Selecting Communication Strategies in the Context of Tourism Discourse

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**Abstract:** This study investigates communication strategies within tourism discourse, with a particular focus on tour guides as essential facilitators of intercultural exchange. While the tour guiding profession provides rich opportunities for cultural interaction and personal lifestyle flexibility, it also requires a robust set of competencies. These include both knowledge-based skills—such as familiarity with history, geography, and art—and professional skills in intercultural communication. Despite extensive research on tourism communication, there is limited understanding of how tour guides strategically employ these competencies to engage tourists. This study aims to address this gap by analyzing the methods guides use to convey cultural and historical information effectively. Using qualitative analysis, findings reveal that guides employ strategies like emotive language, symbolic interpretation, and interactive dialogue to enhance tourists' cultural understanding. The implications highlight the need for targeted training programs to develop these essential competencies, fostering enriched tourist experiences and improved cultural comprehension.

**Keywords:** Tourism discourse, Tour guide, Intercultural communication, Communication strategies, Skopos theory, Cultural exchange, Tourism translation

## 1. Introduction

A tour guide is a profession that provides the opportunity for a free lifestyle, the chance to meet people from different cultures, and a high income [1]. However, achieving these benefits and successfully performing as a tour guide requires various skills. Being a good guide demands certain qualities and competencies, which are divided into two main categories:

Knowledge Competencies include knowledge of history, geography, history of religions, anthropology, ethnology, numismatics, gastronomy, archeology, art history, mythology, economics, ethnology, theology, folklore, architecture, first aid, general culture, and foreign language skills.

Professional Competencies cover intercultural communication, coordination, clarity in speech, tone of voice, speech speed, presentation, leadership, listening, understanding, persuasion, public speaking, organization, and interpretation. According to N. Salazar, these qualities and competencies enable a guide to enliven any place in the eyes of tourists through their speech and expression style, transforming it into an entirely new environment [2]. To achieve this, the tour guide must first establish effective communication with tourists.

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Context and the Study Area: A crucial part of communication is the knowledge of a foreign language, an essential aspect of the guiding profession. Therefore, a guide must thoroughly know the language they use to communicate their knowledge and experiences effectively to tourists. Verbal communication is realized only through proper language knowledge and the correct use of language. A guide's proficiency in verbal communication and knowledge of the group's language during the guiding process creates convenience and positively affects tourist satisfaction. Consequently, fluent and effective speaking in one or more foreign languages is considered a key factor for success in this profession.

A guide's ability to speak correctly and fluently in both the local language and the guests' language facilitates the resolution of communication issues and misunderstandings between cultures. In the tourism sector, the level of communication between people is very high, and the role of tour guides is crucial. A tour guide accompanies the traveler throughout their journey, from entering the country to leaving, taking responsibility for them, facilitating their trip, ensuring a comfortable stay, and providing accurate information about the places visited [3].

When working with foreign delegations, excursion services hold great importance, and translation activity is conducted in two forms:

1. The translator directly assumes the role of the guide, introducing guests to the notable places in the region.
2. The translator accompanies the professional guide and translates their presentations for the foreign delegation, thus overcoming language barriers during the excursion.

With the development of tourism and the expansion of international cooperation in Uzbekistan, the significance of excursion and direct translation services is increasing. The requirements for tour guides and excursion leaders in Uzbekistan have been developed by the "Tourism Development Research Institute" under the Committee of Tourism at the Ministry of Ecology, Environmental Protection, and Climate Change of the Republic of Uzbekistan. According to these requirements, guides and excursion leaders must have a qualification certificate and an identification card (badge) containing a registration number, validity period, and an individual QR code, issued by an authorized state body in accordance with established procedures. They are also authorized to conduct excursion services in Uzbekistan if they possess an official document of primary (higher, vocational, or additional) education, as stipulated by legal regulations. Tour Guide-Interpreter and Excursion Leaders:

- a. Possession of higher education, secondary vocational education, or additional professional training in the field of excursion services;
- b. Completion of timely professional development courses;
- c. Eligibility to obtain a qualification certificate and an identification card (badge) upon passing a competency exam [4].

Direct translation services in the tourism sector in Uzbekistan play a vital role, especially in strengthening cultural relations between nations. A tour guide or excursion leader must be proficient in both languages of the local culture and the visitors' culture to establish a connection between the destination and the visitors. Excursion leaders help eliminate communication issues and misunderstandings that arise between the two cultures. Therefore, it is expected that an excursion leader will have the ability to use a foreign language effectively.

However, merely speaking a language is not enough. In tourism, a global industry, it is essential to have thorough knowledge of a foreign language for cross-cultural encounters [5]. Additionally, fluent speech, understanding dialect differences, and proper pronunciation of words significantly impact the relationships between the guide and visitors. For example, D. Fennell and P. Eagles have discussed how a lack of linguistic

proficiency among nature guides has led to incorrect pronunciations or misunderstandings of plant names, causing communication issues [6].

When the excursion leader provides information about unfamiliar locations to tourists, they simultaneously help overcome language barriers in the areas covered by the tours, making tourists feel comfortable and safe. Thus, as a service provider, the excursion leader must know the tourists' language to ensure English-speaking tourists feel at ease. Recognizing the importance of language skills, major tourist destinations offer guiding services in various languages to satisfy tourist needs and enhance their experience [7].

#### Primary Responsibilities of a Tour Guide-Interpreter and Excursion Leader:

1. **Providing Information to Tourists:** during excursions, the guide-interpreter and leader must provide detailed and accurate information about the places visited, local culture, history, architecture, customs, and other important aspects.
2. **Managing Directions:** one of the primary tasks is to control the group during the excursion, organize movements, choose safe routes, and ensure disciplined movement of the group.
3. **Foreign Language Proficiency and Translation:** guides and interpreters should know the language and culture of the visitors and be able to translate into other languages when necessary. Facilitating communication between tourists and locals is crucial.
4. **Ensuring Safety:** excursion leaders and guides are responsible for the safety of the group, taking precautionary measures, and responding quickly in emergency situations.
5. **Explaining Customs and Etiquette:** providing explanations about local traditions, customs, and ceremonies during excursions, and sharing information on the etiquette, beliefs, and norms of the location with tourists.
6. **Interacting with Tourists:** guides and leaders should engage in friendly, approachable communication, answer tourists' questions, and organize excursions according to their interests.
7. **Organizing and Coordinating Tours:** planning excursion routes, obtaining necessary permits, and cooperating with other service organizations during the trip.
8. **Establishing Intercultural Communication:** facilitating interactions between tourists and local culture, explaining cultural differences, and preventing misunderstandings.

In Uzbekistan, the role of translators is multifaceted and complex. They are required not only to have linguistic knowledge but also to understand national and cultural contexts. Translators must use their communication strategies during various excursions to deliver information accurately and comprehensively to tourists. A guide-interpreter conducts excursions in foreign languages, provides translation services, organizes cultural programs for foreign delegations, arranges visits to cultural sites, and, if necessary, handles the relevant documentation. This complex role demands not only translation services but also serving as a genuine guide for the client. The guide creates and shapes an interactive, mobile, and educational space for excursions.

The tour guide represents the country's image, acting as an "informal ambassador" who offers tourism services to tourists and vacationers during excursions. Compared to other types of translation activities in tourism discourse, excursion discourse uniquely showcases the translator's constructive, organizational, communicative, and analytical skills. B. V. Yemelyanov highlights these as personal qualities of the guide [8]. The primary skills of a guide-interpreter are essential for organizing interactive excursions. These include effective group management, focusing attention on necessary points, establishing proper communication with group members, and, if needed, adjusting the plan. Assessing excursion outcomes objectively is also crucial. Failure to consider cultural and social

features in communication can lead to errors. The guide must anticipate, understand, and adapt to the behavior of tourists, as they maintain constant and direct contact. Communication with tourists often involves sincerity and decorum, expressed through word choice, vocabulary, intonation, body language, dress, and attitude. Moreover, tourists may come from various geographic regions (different countries), cultures, social, and professional categories, including tourism sector representatives and official persons [9].

A guide, on the one hand, embodies professional competencies as an intercultural mediator with communication and translation abilities in foreign languages. On the other hand, due to the need to manage possible issues in interaction with tourists, being a good psychologist is also essential. Excursion — This is a journey with a guide or individually through beautiful places, museums, and other locations, aiming for educational or cultural-educational purposes. The main feature of an excursion is that it combines demonstration and presentation. Without in-depth analysis and explanations, it becomes a simple trip. Excursions are fully planned and directed toward specific goals [10].

Thus, a tour guide must carefully plan the excursion and prepare engaging and comprehensible materials for travelers to conduct a successful tour. The guide not only provides entertainment but also creates opportunities for learning, helping to promote the country's image through excursions. Developing new routes allows guides to enhance their professional knowledge and gain a deeper understanding of the topics. Furthermore, collaboration and experience-sharing among guides should be high. The communicative activity of a guide-interpreter encompasses all aspects of their personality. Additionally, the guide's linguistic and cognitive knowledge, worldview, play a significant role in their activities. Factors conditioned by the discursive situation provide a basis for specific actions during the translation process. The formal discursive elements of the translator's activity take into account the general characteristics in the context of an excursion. Excursions can have a minimum of two participants (for example, a foreign partner and a guide, or a small group and a guide, or a large delegation with several guides).

The communication channel is verbal, with limited use of technical aids. The type of communication involves conducting the excursion in a foreign language. The types of translation include consecutive/paragraph-by-paragraph, oral translation (of brochures, documents, etc.), or simultaneous translation (such as audio-guides in museums). The discourse style is formal-business or popular-scientific, and it also includes elements of an oral style. The guide-interpreter always speaks face-to-face with the audience (in transport, on the streets, in buildings, etc.). If translating, the interpreter stands alongside the guide, positioning themselves in front of the excursion group (in transport, on the streets, in buildings, etc.) [11].

## 2. Materials and Methods

The methodology for conducting excursions for foreign tourists differs significantly from working with tourists of one's own linguistic-cultural background. The translator's goal is to convey information from one language to another clearly, accurately, and in a culturally appropriate way. In tourism, the primary role of the translator is to acquaint travelers with another culture, establish effective communication, and prevent misunderstandings during the excursion. The translator also ensures smooth communication and acts as a bridge for intercultural exchange.

Analysis of excursion texts designed for foreign tourists highlights the importance of Skopos theory and the functional-communicative approach in the translator's communicative activity during the translation process. Many translators report experiencing cognitive dissonance when translating excursion texts. Typically, guides who are not proficient in a foreign language or who rarely interact with other linguistic-cultural groups struggle to adapt their narratives to the target audience.

### 3. Results and Discussion

It is well known that the translator is not the author of a new text but rather a creative reworker of an existing text. Thus, their role is not to recreate the text but to adapt it. For example, a situation demonstrating the translation process involved an excursion at Registan Square for an Indian family, including an 11-year-old child. The guide, speaking in Uzbek, led an excursion enriched with content and cultural information intended for Uzbek-speaking tourists. The text included detailed information about the history and architectural features of the madrasa, such as historical figures, the names of architects involved in the construction and management of the madrasa, and names of different parts of the building, as well as details about the construction process:

Orijinal text. Tillakori madrasasi Samarqanddagi muhim me'moriy yodgorliklardan biri bo'lib, o'ziga xos tarixi va me'moriy xususiyatlari bilan ajralib turadi. Ulug'bek davrida bunyod etilgan Mirzoyi karvonsaroyi o'rnida qurilgan bu madrasa Yalangto'shbiy Bahodir tomonidan 17-asrda qurdirilgan. Dastlab "Yalangto'shbiy kichik madrasasi" deb atalgan bu obida, masjidining oltin bezaklari sababli keyinchalik "Tillakori" nomini olgan. 1817-yilda amir Haydar buyrug'i bilan peshtoq qayta tiklanganida, uning asl shakli buzilgan. 1885-yilda zarhal naqshlar oddiy bo'yoqlar bilan almashtirilgan. 1930-yilda Tilla Kori madrasasida ta'mirlash ustaxonasi tashkil etilib, koshinlarning asl rangini topish bo'yicha tadqiqotlar olib borilgan. 1970-yilda yo'qolib ketayozgan noyob zarhal naqshlar ilmiy asosda qayta tiklangan [12].

The Tillakori Madrasa is one of the significant architectural monuments in Samarkand, distinguished by its unique history and architectural features. Built on the site of the Mirzoyi Caravanserai, which was constructed during the reign of Ulugbek, this madrasa was commissioned by Yalangtush Bahodir in the 17th century. The main feature of the madrasa is its grand and magnificent mosque, which sets it apart from other madrasas. The madrasa earned the name "Tillakori" (which means "gilded") due to the large amount of gold used in the decoration of the mosque. Over time, the madrasa has undergone several restoration works, including efforts to restore the building's original appearance and revive its gilded decorations.

The translator faced the need to make comprehensive adjustments to the text to create a pragmatically accurate and adapted version. An additional challenge in the translation process emerged due to the tourist group being composed of members of various ages. For the younger tourist, an extended format translation of the excursion could lead to fatigue, making it harder to process and understand the information, and even potentially causing a complete loss of interest in the attraction. In this case, translation methods such as compression (condensation) and supplementation were used simultaneously [13].

Skopos theory allows tour guides to adapt the text to meet the needs of the target audience during the excursion. Excursion texts typically provide information about historical, architectural, local, and socio-cultural characteristics. In this process, the guide-interpreter functions not only as a translator but also as a specialist in communicative activities. They possess the skills necessary to apply discourse-appropriate styles and to perform swift translations. During the excursion, the guide-interpreter employs effective pragmatic strategies to implement the communication program.

The guide-interpreter (the following examples are taken from tours conducted by Uzbek-speaking guides in foreign languages, specifically English and Russian) addresses guests by selecting linguistic means and using strategies to capture attention, provide information, and give instructions: Dear guests, welcome to our tour! Today, we will explore the rich history and culture of Tashkent. Our journey will take us through some of the most significant landmarks of the city. Please, if you have any questions or special requests, feel free to ask. Additionally, if you wish to visit any specific places around Tashkent, let us know in advance so that we can arrange it for you (City Tour). [14]

In this strategy, expressions for greeting (e.g., “Dear guests, welcome to our tour”), command forms of verbs to convey a sense of attentiveness (e.g., “feel free to ask,” “let us know in advance,” “please”), and verbs indicating movement (e.g., “we will explore,” “will take us,” “we can arrange”) are actively used. To address clients with respect, politeness, and attention to their needs, the guide-interpreter uses modal verbs and polite forms of pronouns.

The emotive strategy, or the strategy of conveying emotions, is used to create the “right” or desired attitude and impression of the excursion site among tourists:

“Dear tourists, here among the ancient walls of Bukhara, you can feel the breath of history. This place has preserved the glorious history, culture, and traditions of our people over millennia. These sites, as a center of the Silk Road, witnessed the flourishing of high culture, trade, and science. Every spot on this land reflects traces of our great ancestors, and without a doubt, it will transport you to the pages of ancient history, filling you with wonder and admiration” [15].

In this example, the guide uses the emotive strategy to create a positive and unforgettable impression of Bukhara among the guests.

The form of address, “Dear tourists,” ensures a respectful approach to listeners, creating a sense of positive emotion and special attention. “Here among the ancient walls of Bukhara, you can feel the breath of history” uses imagery to allow listeners to sense the ancient and historical atmosphere. “This place has preserved the glorious history, culture, and traditions of our people over millennia” encourages pride and respect for the rich cultural heritage of the nation. Mentioning “as a center of the Silk Road” emphasizes Bukhara’s uniqueness and significant historical role. “The flourishing of high culture, trade, and science” evokes positive emotions, portraying Bukhara as a rich and developed center. “Every spot on this land reflects traces of our great ancestors” enhances pride associated with the heritage of our ancestors, and by saying, “without a doubt, it will fill you with wonder and admiration”, the guide aims to strengthen the emotions that emphasize the grandeur of this place and leave a lasting impression on listeners.

Understanding translation as a unique form of communication demonstrates that its content is based on the translator's personal perception of the text. For example, when a tour guide in Tashkent leads tourists to the Hazrati Imam complex, they share not only facts about the building and historical details but also personal experiences. The guide recalls visiting Hazrati Imam for the first time with their grandfather and explains the impact of this place on their life. The guide expresses their own emotions related to the complex, describing it as a sacred site that brings them peace and tranquility.

The main part of an excursion story is the most informative section. Here, the strategy of conveying knowledge about the excursion site is most actively employed, along with an effort to portray the region/site/object as unique, historically significant, and appealing:

“Registan is not only a masterpiece of Central Asian architecture but also a valuable part of the world’s cultural heritage. Imagine, for centuries, caravans stopped here, merchants traded, and scholars conducted their research. Each building of Registan has its own unique historical story, and the rich culture of this place attracts tourists. That is why Registan Square is one of Samarkand’s most fascinating and historically significant sites, drawing visitors from all over the world”. [Excursion to Registan Madrasa].

Additionally, it is important to find the “golden mean” in presenting the material, so that while it includes country-specific information and factual details reflecting intercultural connections, it remains comprehensible for foreign visitors:

“In 1868, during the invasion by Tsarist Russia, the gates of the mausoleum were stolen. One of the gates from Amir Timur’s palace is now in London, another is in the Hermitage, and the third gate is preserved in the collection of the State Museum of History and Culture of Uzbekistan”. [During an excursion at Gur Emir Mausoleum].

The text's interactive function is carried out through active communication between the guide and listeners within a question-and-answer dialogue:

Guide: "Dear guests, have you heard of the Bibi-Khanym Mosque? Do you know who built this magnificent mosque?"

Tourist: "Yes, this mosque was built by Amir Timur in honor of his beloved wife Bibi-Khanym, right?"

Guide: "Correct! After his successful campaigns in India, Amir Timur decided to build this mosque to please Bibi-Khanym. What else do you know about the construction of this mosque?"

Tourist: "I heard that its size and architectural style were unmatched at that time."

Guide: "Exactly, this mosque was recognized as one of the largest and most beautiful buildings in Central Asia. Thousands of workers and artisans participated in its construction, and Amir Timur wanted this mosque to become the largest in the world..."

Guide: We are on the hippodrome. What is the meaning of the hippodrome? Actually, before I became a Tour guide, I didn't know. Two Greek words, hippos, dromos. It means horseway or horse race. What is the most popular sport in the world today?

Tourist: Tennis.

Guide: Football. Football. Football. Thanks to that, I am a fan of Galatasaray by the way. Turkish people like me crazy about the football. But in Roman Empire times, horse racing and gladiator fight were the most important sport in the world. I said in the world, I mean Europe and minor Asia. That's why they constructed, Roman Empire constructed stadiums, called as Circus Maximus, Colosseum or Hippodrome.

Unfortunately, most part of the Hippodrome is underground. Over there we have something. I told you, the Constantinople is an afterbirth. Emperors started to collect so many monuments from all around the world. For example, that one from Egypt, of course. As you can understand, on it there are glyphs. That is the ancient thing on the Hippodrome, by the way. It is written in 3500 BC. 200 Amon-Ra, two governors of Egypt, Amon and Ra. Also, there are some writings about the Thutmose III, king of Egypt. OK? We are calling that one as an Egyptian obelisk or Theodosius' obelisk. Theodosius is the name of the king. He got this obelisk to here. But we have another one over there. We call that one as a column. What is the difference between obelisk and column?

Tourist: And what does obelisk mean?

Guide: Obelisk means one piece, one material. It is from granite. And it is one piece. It is coming from the Karnak Temple in Luxor, from Egypt. Normally, in Egypt, it has 34-meter highest. But Roman Empire had to cut that. Why? Because they carried by a ship from Alexandria to here. They had to fit in a ship. Today, we are using special methods for the cutting granite, like diamond, water, etc. What did they use in 2nd century? Do you have any guess?

Tourist: Rocks?

Guide: Maybe.

Tourist: Hammers?

Guide: Maybe. They used silk.

Tourist: Silk?

Guide: Yeah. Today, silk. Today, we are making clothes from the silk, right? Yes. Before, if we want to make a clothes, we have to boil that niddle. Before boil that, it's a sharp thing. It's house of the butterfly, you know? It's a sharp thing. They collect 5,000, 10,000 pieces of silk. I don't know the exact number. Like a rope. And they started to cut.

Latin writings starts with the difficile.

Turistlardan bittasi: What is the meaning of the difficile?

Guide: Difficulties. That writing talking about the difficulties to get this obelisk here. Under that marble, you will see original level of the hippodrome from marble. There is another monument. Green one, spiral shape, serpentine column. There was a wall. This is

a video of the Greek community of Greece. Are you familiar with any movie, any series? Persian and Greeks? 300 Spartans.

Tourist: 300 Spartans?

Guide: Did you watch? If you didn't watch, sorry for the spoiler, Greek won that battle, and they collected all swords, all shells, they melted, and they gave three snake shapes.

But if you go closer, you will realize, it has so many vaults. Those vaults will be vaults and rooms in Roman Empire. In that vault, exact date 1204, Latin invasion or Crusaders invasion. Crusaders started to walk from Rome to Jerusalem. But when they saw the Istanbul, they changed their idea. They collected all gold, they melted, and they gave their soldiers as a salary. If you visit Venice, is there anyone who already visited Venice?

Tourist: Yes.

Guide: There is a church, most famous one.

Tourist: San Marco.

Guide: If you visit the San Marco church, on the entrance gate of the San Marco church, you will see four bronze horses. These horses are from Crusaders invasion. These horses are from Istanbul hippodrome. These horses passed first Paris, after Paris, Italian people got that one, and they carried it to Venice. Okay, history is history.

In our next example, we attempted to analyze the guide's discourse during an excursion organized by Turkish Airlines:

There are two important questions about the Blue Mosque. First one, why its name is Blue? Outside of the mosque, we don't see any blue, right? Second question, why it is so popular? Why it is unique like that? I can start with the first question. Normally, Turkish people are calling this mosque as a Sultan Ahmet or Sultan Ahmet. Why? Because it is constructed by a Sultan named Ahmet. But tourists call it as a Blue Mosque because of the interior design. You can see approximately 23,000-piece tiles with the color of blue. That's why people are calling it as a Blue Mosque. Why it is unique? Why it is so popular? I can explain like that. In Ottoman era, mosque is not just a mosque. It is not just a masjid. It is huge complex.

It has dormitory, it has library, it has kitchen, it has Hamam, Turkish bath, it has bazaar, etc. etc. Also, minaret number symbolizing something I already mentioned to you. From Ottoman era, you can see one minaret, two minarets, four minarets and six minarets. Why? Because Ottomans believed in Islam. Islam is an iconoclastic religion. What is the meaning of that? While you are praying, there is no picture, there is no dress. It is forbidden by Islam. Also, sculpture is forbidden by Islam. That's why Islamic countries use different arts. First one, symbolism. Second one, handwriting. You can see over there, calligraphy. Third one, miniature, etc. etc. For example, symbolism. They use in their poets, especially Iranian people. If you don't read any Iranian poets, I highly recommend to read Iranian poets. They have so beautiful poets. Also, on the construction, they use symbolism. For example, minaret number. One minaret. That means, that was commissioned or constructed by Admiral, General, Grand Vizier or Pasha of the Ottoman Empire. Shortly, so important person for the government.

If you see two minarets, two minarets means that was constructed by so close relative of the Sultan. There are only three options, by the way. Son of Sultan, mother of Sultan or daughter of the Sultan. Tough question is, where is the wife? There is no brother because killing your brother to get throne is a legal thing in Ottoman dynasty. Also, marriage is forbidden in Ottoman dynasty. Why? Because if sultan married any woman, it means he gave the power to her family. Ottoman sultans didn't want to share their power with any family. That's why Ottoman sultans used concubines and slaves to get son. Till magnificent Suleyman, by the way. Magnificent Suleyman, Roksana, Hürrem Sultan. They broke the rule, they married. Actually, after that, Ottoman got into ruined era.



If you see four minaret, four minaret means that was constructed by sultan. But it has six minaret. Why it has six minaret? Do you know khalifa? Meaning, khalifa. After the prophet Mohammed, leader of Islam called as a khalifa. After concubine Hürrem, each Ottoman sultan accepted as a khalifa, I mean leader of the Islam. Sultan Ahmet, he ordered to construct this mosque, six khalifa of the Ottoman Empire. Shortly, if you see six minaret, it is symbolizing khalifa of the Islam. This mosque constructed in 17th century. There is another mosque in the world with six minaret. Do you have any guess? No. Mecca. Mecca. Mecca. Masjid-e Haram. Center for the Muslims. Normally, you know, church has an app. That app shows the direction of Jerusalem. Also, mosque has a minaret over there. Also, you can understand from the carpet direction. That direction, Mecca direction. Masjid-e Haram. That direction shows the Masjid-e Haram. Okay? So, sultan heard that actually so many people protested because of the six minaret.

Because it was the six minaret for the Masjid-e Haram. So, he preferred his master, he preferred sending his master to Mecca to build one more minaret for Masjid-e Haram. Masjid-e Haram has seven minaret of the 17th century. Maximum minaret number. In Turkey and Ottoman land, Blue Mosque was the only one with six minaret till 2019. What happened that date, it is not historical time. Five years ago. Five years ago, our president Recep Tayyip Erdogan gave an order to construct a new huge mosque in Asian side on the top. Because of the fog, we cannot see. Probably, while we are going to the airport, we will see again. Okay? Çanlica Mosque. That is the biggest mosque in Turkey at the moment. It has 63,000 people capacity. And also, it has six minaret. Shortly, our president told us, I am a caliph of the Islam. But anyway.

Now, my watch shows 10.28. We can be in front of the exit....

In analyzing the guide's speech, we can approach it from the perspective of the established requirements and skills needed for guiding. Below, we provide a detailed explanation of the various aspects of this discourse and how they align with or differ from the requirements for guides.

1. Thorough Planning and Information Preparation Before the Excursion.

It is evident that the guide's narrative was well-prepared in advance. The guide conveys historical, cultural, and religious information comprehensively and includes various interesting facts. They strive to provide accurate and clear information relevant to the content of the excursion. For this, the guide presents the history of the Sultan Ahmed (Blue) Mosque, its interior design, the symbolic meaning of its minarets, and some historical events related to the Ottoman dynasty.

2. Effective Communication with Tourists and Method of Conveying Information.

The guide's communication method is based on using simple language while also explaining complex historical and cultural concepts. To facilitate understanding, the guide sometimes re-explains concepts or provides examples, such as explaining the symbolic meaning of the minarets and Islamic art. This aligns with the guide's communicative-pragmatic competence, as they can explain complex topics in various ways.

3. Personal Qualities of the Guide and Psychological Aspects of Speech.

Throughout the discourse, the guide demonstrates their personal experience and knowledge, which helps to spark interest among tourists and capture their attention. They simplify difficult concepts and anticipate listeners' questions, guiding them through the information. This indicates strong communicative and socio-pragmatic skills.

4. Cultural Knowledge and the Ability to Explain Different Cultures.

The guide integrates various cultural contexts and historical events. They provide information about Islamic culture, the Ottoman dynasty, and even objects outside Turkey (e.g., the Masjid al-Haram in Mecca). This shows the guide's sufficient cultural knowledge and communication ability. They connect cultural concepts and explain their significance in a way that facilitates intercultural understanding.

#### 5. Formality and Orderliness.

Sometimes, the guide's language appears informal and more relaxed. They occasionally recount historical events through their own interpretations and speak informally, for example, by referencing marriage customs within the Ottoman dynasty. While this may interest listeners, a more formal and orderly presentation would be appropriate for official excursions. This relaxed style showcases the guide's unique storytelling ability, though it may not always suit formal excursions.

#### 6. Incorrect and Incomplete Information.

Some information may be insufficiently explained or presented inaccurately. For example, details about the marriage and political customs of Ottoman sultans are delicate topics and should be based on historical sources. The guide should present official historical information instead of personal interpretations. This is crucial for strengthening the guide's ability to provide accurate and reliable information.

### 4. Conclusion

In conclusion, this study underscores the central role of tour guides in facilitating intercultural communication and enriching tourists' experiences through well-chosen communication strategies. Findings reveal that while many guides effectively present information with clarity, cultural insight, and engaging storytelling, there is a noted need for improvements in formality and accuracy to enhance reliability. This discourse serves not only as a means of showcasing destinations but also as a performative experience that shapes tourists' impressions and understanding of the host culture. The implications point to the necessity for comprehensive training programs that develop both the professional knowledge and personal competencies required for effective guiding. Future research could explore the impact of specific communication techniques on tourists' cultural perceptions and satisfaction, as well as examine the effectiveness of different training methods in improving guides' intercultural communication skills and adaptability in diverse communicative contexts.

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