



COMMUNICATION, AN IMPORTANT CRITERION OF RHETORIC AND DEMOCRACY

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Abstract:

Communication is the implementation of inspirations and requests through a system of signs. It arose from the expression of thoughts in society, it is the exchange or transfer of information. The connection of the individual with other people depends on communication. The culture of communication is a rhetorical and cultural formation in the light of other sciences related to rhetoric, such as: philosophy, ethics, aesthetics, stylistics, linguistics, poetics, semantics, etc., the knowledge of which creates opportunities for a rich capital and wide eloquence in competence to entice collaborators with the pragmatic vision of implementing projects in practice. So, communication is one of the important criteria of rhetoric and democracy, therefore only with the pragmatics of action, credibility and commitment will be created to advance the contemporary development of the XXI century. Motivation to communicate leads to the establishment of language culture and its normalization and further development. Knowledge of different forms of communicative motivation is essential if we want to encourage communicators to have a positive attitude towards knowledge and an interest in learning during all life. Communication, not only as an object, but in terms of its radiant width also as a subjective factor gives greater opportunities with strong influence for the rise of language culture.

Keywords: communication, education, intercultural style, standard language, sociocultural communication

1. Introduction

It is difficult to happen that a day passes without a person communicating in different ways: in official or private meetings, in the workplace, in conversations directly or through technical means, reading the press, electronic media, etc. The whole action during the day is related to

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different types of communication. Communication is put in function of realizing the requirements and solving the problems of individuals. From this it can be implied how dependent people are on communication. It is a process of transporting thoughts and information between close or wide circle speaking partners.

Communication establishes connections between people, which (connections) are developed and deepened through conversation, through interaction, and there is no interaction without communication. From this it can be understood how deep and meaningful the communication is, which can be expressed through linguistic and non-linguistic signs because language is not the only means of communication. Communication on a socio-cultural scale is a skill that is created with constant dedication by expanding and deepening the knowledge horizon, enriching it with new knowledge of various sciences. He is a deity of culture and education. Patience and prudence in the selection of expressions in the process of communication, even when there are disagreements between speakers, are important psychological and sociological indicators, which confirm the exchange of views at the cultural level. Ethics and aesthetics are two daughter sciences of philosophy, which underlie the right and cultural textualization of qualitative communication. Knowledge from language sciences, primarily from lexicology, especially from synonymy and stylistics as well as from social sciences, not only reduces possible disagreements between speaking partners, but creates correct communication of high mutual consideration for interlocutors. It avoids verbal conflicts and opens the way for the coordination of communicators of mutual interest. The style of sociocultural communication is of high cognitive and civilizing value. He, in the vast majority of cases, especially in Kosovo, lacks in many types of communication. This deficit of communication culture, which is unfortunate, is also present at the academic and state level of communication. Ethics also should be an integral part of any communication and she even it is a guide to cultural and socio-cultural communication. During the development of communication, it is not ethical to use lexemes and non-cultural expressions, but to use selective style from the aspect of communication sociology (Csaba. F. *Intercultural Linguistics*, Vienna, 2003).

Ethical knowledge paves the way for the use of educational communication, courtesy and respect, the cultivation of moral categories and the development of curiosity to create a pragmatic text of cultural and intercultural communication. The ethical aspect of communication should be an integral part of any conversation. He must be present especially in the field of education and upbringing while preserving the dignity of the student so as not to be violated with anti-ethical words and expressions. Teachers and parents must lead the way in enforcing this ethical standard. Lexical, synonymous and polysemous richness enables the speaker to avoid ethically unacceptable words and expressions, which are often fabrications of conflicts and verbal reactions between communication partners. To prevent this from happening, it is important to cultivate a code of etiquette, patience and mutual respect between the speaking partners during communication, to make a careful selection of language units that offer compromise and overcome disagreements. Language offers this opportunity by using lexical selection with words and expressions that do not affect the personality of the interlocutor. This opportunity must be pursued and realized. There are speakers who, due to the poverty of vocabulary followed by the lack of socio-cultural formation, use anti-ethical terms and

expressions in public and official communication. (Gauger H.M. *Was wir sagen, wenn wir reden*, Wien, 2004).

From the socio-cultural aspect, as an important criterion, there is also the choice of language units from the potential of the available varieties, which choice, from the linguistic capital that the speaker has, must take into account the social indexality when introducing indicators: gender, age, stratum, regional, social, etc. It is understandable that from a socio-cultural point of view we can talk about the dependence of language use on social categories. In cases when social categories are not taken into account, when language units are not constructed in a context similar to these indicators, disproportions and even verbal conflicts in communication are much more frequent.

It is sociometry the knowledge that follows the connections and social behaviors that are put through communication. Because, social differences also mean linguistic differences, which represent the identity of the speaker in socio-cultural terms. (Group of authors, *Kontaktlinguistik*. Berlin, 1996). Viewed from the socio-cultural point of view, under the influence of new movements of women that developed in the US, according to which the movement sought to raise the social status of women, also in Europe, first in Germany, since the first years of the century. XX, by scholars such as: Lofler, Mautner, etc. began researching linguistic differences also from a gender perspective. Differences were noted in some areas of linguistics such as in lexical wealth, in style, in syntax, etc. new terms such as "Frauensprache, Genderlekt" etc. were even constructed. as well as the sociolinguistic discipline genderlinguistic as well as works from this field were published e.g. "Sprache und Geschlecht" in 1978 by co-authors Helga Andresen and Gisela Klann. Scientific research in this field identified that the lexical wealth of females is less than that of men, who, favored by the policy of gender inequality, have been much more present in official affairs, in public, in the media, in management positions and elsewhere. Deprived of these rights to a large extent, women were more restricted within the family circle. Researchers have noted that women, even when speaking in public, were not followed with interest, not to say partially ignored, etc. This social status, until recently unfavorable for women, in recent years is changing in favor of gender equality (Group of authors, *Studienbuch Linguistik erweiterte Auflage*, Tübingen, 2004).

This advancement was led forward by the more constructive development of social policies, human rights, the advancement of gender equality in all areas that means education, culture, media, leadership positions in institutions, etc.

In the socio-cultural field of communication is also part the linguistic discourse of the social category of age, which is also characterized by some linguistic, cognitive, social features, etc., which are researched by a subdiscipline of sociolinguistics called gerontolinguistics.

2. Sociocultural communication and standard language

Standard language should be viewed in the light of integrated sciences, in particular in close coordination with the social sciences, communication, culture, education, etc. Linguistic communication is not only expressed through linguistic signs. A large percentage of this interaction is accompanied by some enhancers of the social status of the speaking partners. The speaker, while speaking, is put into action and interaction with others with whom he enters the

social field, which is created by actions expressed through language. The theory of action should be pursued from the angle of social sciences, from the science of culture and from socialontology. It is individualized by intensities, which are constituents of action (Group of authors, Besser schreiben, reden, rechnen, Wien, 1992). Now comes the language in execution of the intention of the speakers, which must be chosen from two starting points: 1. from semantics and 2. from socioculture, these criteria of constructing a coherent text and with competent semantic material, which criteria must be followed from other linguistic sciences to crown the textural structure with the most functional competence of cultural and intercultural communication.

To fulfill these two basic starting points, the next action, with a new term, can be called the linguistics of thought, in which the speaker-writer process may not be completely free and autonomous in communication, but, in a way, are dependent on social factors, to which the language must adapt and with which it is complementary. Social connections are also linguistic connections. Intercultural communication-time requirement (Group of authors, Handbucker zur Sprach- und Kommunakationswissenschaft, Berlin, 2004).

Interdisciplinary research in various languages is also done through translations of works of special value and in this way transcend regional and national borders. Thus, intercultural communication is "*a phenomenon of world life*" and remains an open field of study because it is a topic of modern times and globalization. The experience of intercultural communication is old, with writings from antiquity, but it did not exist as a scientific discipline for all its great importance. In contemporary society, intercultural communication is rightly seen as a fundamental basis and as an imperative for not only cultural connections, but also other areas. The relevance of this communication extends to all sciences and has practical significance. Maks Veberi, Lepenisi etc., had laid the foundation for the development of professionalism in this field, cognition and competence. Opening studies for the direction of intercultural communication even at the highest level is a scientific requirement of the time dictated by new developmental processes. (Group of authors, Intercultural Communication and Cultural Studies, Passau, 2010). For this, a rich and wide activity was foreseen: to establish multi-, inter- and transdisciplinary journals, national-international coordination, establishment of new researchers through mentors, creation of standards of intercultural communication as well as the advancement and permanent enrichment of their today are seen as indicators of the development of modern society. It is a matter of time for new teaching and study programs to be drafted for intercultural communication, for scientific meetings to be held in this field, for the relevant scientific terminology to be grasped correctly and with pragmatic competence, etc.

3. Competence of intercultural communication

The competence of communication today is rightly raised as an issue of great interest not only within a nationality, but also in international relations. It, in many cases of communication, is not at the right level of development, but is characterized by a stylistic, cognitive and socio-cultural deficit. It is poor in style, narrow in cognition, provincial in the variety of oral communication in the Albanian language, naked in aesthetics, cultural in ethics, etc. Communication competence, in the circumstances of new economic, business, educational, scientific interconnections, etc., in the time of globalization and integration of cultures of

different peoples, of cooperation and new developments, of innovations in different fields, etc., must advance and even impose itself as the pressing demand of modern societies.

The competence of intercultural communication, as some foreign scholars have seen, does not mean communication only between members of different nationalities, but it can also be observed between participants in communication of an ethnicity. The competence of intercultural communication must be raised, enriched and constantly developed (Group of authors: Handbook of Intercultural Communication and Competence, Stuttgart, 2007).

Cultural formation is an integral part and even the starting point of intercultural communication. Cultural factors must be present in every area of communication. They create the level of communication cultures: of regions, of social strata and of national cultures. Economy is also a phenomenon of culture and even a link between intercultural communication. It influences the use and development of this communication on the basis of the dominance and extension of economic capital, dictating the use of terminology, advertising as a special and important form of propaganda communication, the development and enrichment of intercultural communication competence etc.

Conflict of Interest Statement

The authors declare that there is no conflict of interest.

About the Author(s)

Valdet Hysenaj completed his studies at the Faculty of Education at the University of Pristina, branch of Albanian Language and Literature. He finished his Master studies at the State University of Tetova, while the third cycle studies were completed at the European University of Tetova where he obtained the title Doctor of Science of Albanian philology. He worked for several years in primary education in Haxhaj (Rugova) and in Peja. He was deputy principal at "Xhemail Kada" school. He was the editor-in-chief of the literary magazine "Gurra" for 10 years. Actually, he works as full professor at Faculty of Education, University of Gjakova. He has a rich professional and scientific work. His scientific publications, are distinguished by the principles and erudite actions of text construction, such as: persuasiveness, lucidity, contemplativeness, recursiveness, etc. as deictics of peak expressiveness, especially from linguistic stylistics and its sisters. From this point of view, it is worth highlighting the topic of the doctoral dissertation in which research innovations can be seen, especially in the field of socioonomastics, in which the author opens a new window of observation of different denominations of great interest for integrated linguistic and non-linguistic studies.

Hasan Mujaj followed and completed his studies in the branch of Albanian language and literature at the Faculty of Philosophy (now Philology) of the University of Pristina. At this University, he attended and completed his master's degree in Albanian Linguistics and his doctorate. He has the scientific degree of Doctor of Sciences in Albanian Linguistics. For several years he worked as a teacher of Albanian language and literature at "Shaban Spajja" high school in Peja; for several years he was a professor of the modern Albanian language at the high pedagogical school "Bajram Curri" in Gjakova and then at the Faculty of Education. He also held the position of the rector of this University. He is the author of about three hundred bibliographic units from several scientific disciplines of Albanian linguistics, including: 1.

Linguistic stylistics in the Kreshnik epic; 2. Linguistics of the text; 3. Favoring anti-values; 4. Semiotics and its development; 5. Sociolinguistic research; 6. Culture of communication.

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