

Types of Communication in Korean

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Abstract:

Communication is a kind of exchange of information in emotional and intellectual content, which is important for communication participants. One of the main points in the process of communication is verbal communication. Verbal communication is one of the forms of social communication, fulfills the main role in the communication process and is one of the most universal ways to convey thought. This means that how people talk and what they talk about says something about the situation they are going through. Verbal communication is often seen as a problem in emergency response work. In large-scale disasters, we see what a priority activity is the regeneration of mobile phone networks, since they are important not only as a coordination infrastructure between response organizations, but also for the affected communities and their relationship with the outside world. Despite the fundamental role of oral communication technology in emergency situations and disaster response, there have been few attempts to provide new tools to take advantage of the fact that oral communication is now carried out in a digital format. One of the main problems associated with verbal communication in a critical work of time is its temporary qualities, which makes it difficult for everyone to get the original content of communication that has already happened. There is a risk that aspects of information will be lost, as well as that it will take a long time for information to be relayed across a large network of actors. In such conversations, there is a need to shift verbal communication from a temporary state to a state of rigor in order to obtain information digitally. A study of network techniques showed that converting verbal communication into a permanent form reduced cognitive load and improved problem solving in dynamic situations. The fact that oral communication in a permanent state has small fragments of a large volume opens up new ways to visualize response work using a number of new perspectives. It can be imagined how these communication structures can be even more expensive than the content of specific conversations. The use of verbal communication not only provides new ways to ensure partial responsibility, but also provides tools to establish communication and makes it visible and open as part of emergency response work. Continuous verbal communication sets can be used to provide an evolving structure of communication that matches the ongoing response work and is visible.

Keywords: linguopragmatics, etiquette, respect strategy, greeting, verbal communication.

Since private issues of linguopragmatics are associated with permanent speech participants and colloquial communication, various views on pragmatics are united by the following Universal:

1. In all the teachings carried out in the field of linguopragmatics, the concepts of language, human, colloquial activity are studied and the concept of activity is approached separately;
2. In the communication process, language has been studied not only to be a means of communication-intervention, but also to represent the attitude of the addressees in communication of a dynamic nature;
3. It is expressed that language units are able to characterize the desired style in the relationship associated with the speech situation.

Hence, the introduction of the concept of activity in linguopragmatics provided the basis for the creation and extensive study of the object of study of science. The object of linguopragmatics is, despite the variety of theories, in any case, the lison and its features that are happening in the process of activity. This Was Followed By Sh.Safarov, there will also be the so-called "Communication category".

The definition of linguopragmatics is consistent in the following ideas, regardless of the differences of opinion among linguists regarding its subject:

The focal point of the description of communicative activity is the concept of activity;

Lison is a means of moving the interaction of participants in communication;

The phenomenon of linguistic activity is a phenomenon directly related to the communication environment.

Hence, the form of pragmatics as a science is functionally based on the criteria of language signs for expressing thought and understanding, understanding it in different processes of speech. Pragmatics is made up of elements that reflect realities in the objective universe, the object of its analysis includes issues related to the speaker-subject, the person to whom speech is directed-that is, the listening subject, the addressee to send a message, the addressee to receive a message, interconnection in communication, attitude, speech act, text, communication, communication situation. The goal of linguistic pragmatics is "language acquisition in context". This is demonstrated in the social and situational study of language in the direct communication process. In linguopragmatics, this "unsur" is the "cream" of science, while linguistic analysis aims to study the nature of the Lison in its practical activities. There is no objective connection between the sign (expressive) and what it means (expressive). The connection between them will be conditioned, strengthened in the cultural experience of a particular group.

Korean society has achieved significant development under the influence of industrialization, science and Information Technology, and the influence of Western culture has significantly changed the lifestyle of Koreans, affecting not only lifestyle, traditional rituals, but also speech. As a result, many conflicts arise between the older and younger generations, since the latter do not follow the rules of language etiquette. Many Koreans understand the meaning of the word "modern" as the conduct of a Western European lifestyle. Previously, homeschooling and teaching of language etiquette for Korean children was done naturally at home, rather than deliberately at school. Teaching educational function and language etiquette in Korean families has played an important role in shaping relationships with people of different ages and with different social roles. Today, changes in family order, oriented to an important point, have made the study of educational function and etiquette in families relatively weak. For this reason, the younger generation does not know the values of language etiquette, it is primarily due to parents who do not have the opportunity to set an example for them. Koreans were greatly influenced by Confucian culture, the source of their attitudes and behavior. Korea is even called "a polite country", because it is believed that a culture

of politeness is widespread in society. While the culture of politeness in Korean society is gradually declining due to Western-style modernization, the cult of politeness still manifests itself in the daily lives, way of thinking and values of Koreans. Language etiquette in Korea: historical information language etiquette is a common rule in society and is also a historically changing element of culture and behavior. It is part of the national culture and can manifest itself in different ways due to national characteristics.

Unlike the nomadic peoples, Korea was a farming country. Behavioral etiquette was of great importance for the collection and maintenance of order. It was necessary to maintain a hierarchy within the family, so that members of the extended family taught young people the rules of speech etiquette and kept this tradition for a long time.

Also, speech etiquette was formed under the influence of religions: shamanism, Buddhism, Confucianism and Christianity. Shamanism was widespread in ancient times, until the 4th century. After shamanism in the 4th-5th centuries, Buddhism came to Korea through Buddhist monks from India and China, and the Silla Kings adhered to the system of Confucian rule and established Gukhak, an institutional tool for expanding and multiplying Confucian morality. Based on this, it can be expected that Confucianism was already widespread in the Three Kingdoms period. During the Three Kingdoms and Koryo period, Buddhism had a great influence on the cultural system of Koreans as a state religion. However, as Confucianism became the state religion during the Joseon dynasty, Buddhism declined and Confucianism became firmly established in Korean life. After the new era, Catholicism and Christianity developed, and their ideas also influenced Korean etiquette. Confucianism was the first foreign culture on the Korean Peninsula and had the greatest influence on the ethics of speech in Korean society. Confucian society is a hierarchical structure in which the lower classes are subordinate to the nobility and the children to the parents. Koreans considered humility to be caring for others, and not far from expressing themselves, it is important social importance. The traditional norms of Confucianism manifested in the language are often mentioned in books such as “Lunyu” (논어), “textbooks for Confucian children” (sohak, so), “Menzi” (맹자), and “the precious mirror that illuminates the heart”. “The precious window that illuminates the heart” is a book that was used as a guide to everyday life in Confucian culture and had a great influence on all of East Asia, combining forbidden words and the famous words of ancestors to teach children in Chinese classics. This booklard(언행일치) is regarded as the most important virtue.

It is also necessary to control the language, since it is an important activity of a person. These are guidelines for Korean language life, and polite attitude is always done alongside Korean language etiquette. During the industrialization period of the 1960s, there was a change in the structure of the Korean family. With the decrease in the number of family members, the composition of the descendants of grandparents decreases, and due to employment, communication between parents and children is limited, which reduces the chances of children learning speech ethics. Features of speech etiquette there is a proverb “찬 물도 위 아래가 있다” in Korea between the older and younger generations of Koreans, in which elders must go before the younger ones. Although the origin of the term is not easy to determine, it is believed to have originated during the strict class system (1392-1897) of the Joseon Dynasty. In Korea, hierarchical order is very important, so special attention is paid to the words and thoughts of an elderly person in families. The younger generation often needs advice or permission from the elder. Since subordination to a person of high status is also considered a virtue, conversations between parents and children, between superiors and subordinates, are often one-sided. You should also be careful when using gestures when talking to elders. You should not look directly at the face of the interlocutor, be especially useful and not rush. You should not go to the elder. In addition, the youngest first greets the elder and bows more. At the first meeting, subordinates should be presented to the Chiefs, and if we talk about the family,

then first the family should be presented to strangers. When Koreans start a conversation, they immediately ask questions about the age and place of birth of the interlocutor, to determine how older or younger they are, it is considered natural. Because of such discourse ethics, Koreans do not want to be the first to speak to each other at non-hierarchical meetings. Even at the meeting, it is not easy to give other evidence to subordinates if the Chiefs express their opinion. However, today the trend of young people to actively express their opinions is growing. Interruption is considered rude and arrogant during the conversation, especially when the elder speaks. Requests and refusals must be respected. It is common to ask for a request at the end of the conversation. Otherwise, the impression arises that the speaker should only benefit from the interlocutor. When we refuse, you should not use the word “No” (아니요), It is better to choose another phrase, because it can feel uncomfortable. For example, let’s get to know more “(좀 더 알아보도록 하지요),” let’s move “(힘써 보지요)”. When a person hears these words, he can already understand the speaker’s intention.

Modesty and speech etiquette in Korean language speech, respect varies according to age, gender, status, hierarchy, level of formality, and closeness. Expression of humility-expression is a more derogatory attitude towards oneself and uplifting others is an important discourse ethic for Koreans. Thus, a person behaves modestly, hides his abilities and gives others good results. If a person pretends, I criticize him for his rudeness, which is socially unacceptable. Since the Korean expression of humility is meant to behave modestly, it is associated with the pronoun “I”. Therefore, the expression of humility indicates the humility of yourself or what belongs to you. They are presented in the form of morphemes, words, phrases or sentences. Most Koreans say “there is nothing special” when they give a gift (별거 아닙니다). And they repeat when they praise - “I am ashamed” (좋은 가르침 덕분입니다). Even after the owners put a table full of delicious food, they say, “I don't have much to offer.”

Speech etiquette when making comments regardless of the age of the listener, Koreans usually do not express their intentions with a tactful attitude towards others. Although there are discrepancies in opinions, Koreans prefer not to express disagreement directly. The euphemistic expression of intention can be expressed using visible “(것 같다)” or possible “(수 있겠다)”. In Korean, even questions should be answered politely. Positive responses are eung (응) and ye (예). “Eung” is used when people are the same age, and “Ye” when younger shows respect and politeness towards the older generation. As for rejection, when you need to be polite, you need to change Ani to aniyο (아니요). Today, there is a tendency to often use (네) ne as a “yes” answer to show respect. The younger generation often responds to elders by saying “Yes, I understand you” (네, 알겠습니다). Traditional Korean speech etiquette is gradually changing. Under the influence of the West, the trend of personal self-expression in speech, pride in its qualities is growing. Young people are already of the opinion that excessive modesty does not allow them to be fully realized, although an overly self-confident attitude still seems rude to the older generation. However, generational conflict does not necessarily mean that Korean speech etiquette will disappear altogether. Korean courtesy culture remains one of the unique traditional cultures and an important feature of Korean society. While in the peoples of Africa and the Middle East, touching the interlocutor is considered a necessary condition for communication, Japanese culture does not see an acceptable direct close connection in circulation. It should be borne in mind that in any country, a hasty handshake is not acceptable.

Conclusion

The communication activity of people lies in the presence of an oral channel that transmits speech messages (texts), both orally and in writing. This difference is obvious, since in order to implement it, a person must, first of all, have the ability to speak hereditarily transmitted speech (the ability to speak clearly and understand the speech addressed to him), and secondly, be able to know and use any natural language (as is known, “native language”—“Muttersprache” - we acquire as a result of initial socialization in childhood).

Natural language is the main branch of social wealth, social memory. It should be distinguished from speech, which is the materialization of the results of thinking (meaning) using language, which is in the individual memory of the speaker. Communicating, acting with the help of language, each of the communicative partners carries out one or another speech activity. A person acts when he talks, writes and reads, listening to another.

Thus, there are four types of speech activity. Two of them produce text –speaking, writing, and two of them carry out the perception of text-listening and reading. Here the language is embodied in written and oral form. Four types of speech activity form a system of linguistic existence, while their distribution in the flow of life is uneven: the least that we write, listen to or talk about.

Research in different countries shows that a modern person has 20% of the time to read and write, and 80% of the time to listen and speak. Social communication is the movement of meanings in social time and space, so the function of communication is divided into two important functions: communication, which is performed by a language that is a branch of social memory—a function of dissemination of meanings in a social space that is specific to temporal or socio-Mnemonic and communicative-spatial —speech. The function of communication is manifested at the interpersonal, group and mass level, and mental function only at the personal level, where it provides individual thinking. Therefore, all thinking subjects of both individual and social communication are engaged in language and speech.

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