

Communication Culture In Korean

Gulchekhra Alisherovna Yusupova

*Department of Korean Philology
Tashkent State University of Oriental Studies
Tashkent, Uzbekistan
gulchekhra.yusupova.84 @ mail.ru*

Abstract: *This article describes the culture of communication in Korean and the national traditions adopted in Korean society as well as address words. Without communication, it is impossible to imagine the development of a person, his socialization, the formation of an individual as a person, his relationship with society. Communication is also a special need. As the Polish psychologist E. Melibruda said, interpersonal relations are as important to us as air. In infancy and adolescence, communication is embodied as an activity that directly affects leadership, that is, the formation of new psychological characteristics. Communication is a multifaceted process of developing connections between people, arising from the need for cooperation. Communication involves the exchange of information between cooperators. This takes into account the communicative aspect of the relationship. When people enter into a relationship, they turn to language first. Another aspect of communication is the interaction of interlocutors - the exchange of not only words, but also actions in the speech process.*

Keywords: *social relationships, gender, age and social status, Joseon period, Confucian ethics, adults - minors, leader – subordinate.*

1. INTRODUCTION

Communication is a significant type of relationship with other people, both personal and business, and an integral part of human life. It is the norms of morality that constantly regulate relations. Ethical norms embody ideas of good and evil, justice and injustice, righteousness and immorality. Everyone follows these assumptions at their own level. But depending on how a person understands ethical norms, what content is given to them, to what extent it is taken into account, communication can be facilitated and effective, solving problems and goals. Or, conversely, it may confuse communication or make it impossible to implement at all. That is why it is important for everyone to know and follow the rules of etiquette.

Communication is a need, a joint activity of people to interact, influence, exchange information and information. It is the interaction of these activities that creates various dialogues and acquires originality. After all, the main purpose of communication is to

symbolize certain things for this social society. Communication is also a biological assessment principle aimed at systematizing social relationships, gender, age and social status [1].

2. THE MAIN FINDINGS AND RESULTS

In the countries of the Far East, especially in the Republic of Korea, the rules of etiquette in the process of human communication are strictly observed and are still applied. It is known from history that in Korea until the beginning of the twentieth century, all official documents were written in Hanmun - Korean Chinese writing. Throughout its centuries-old history, Buddhism and Confucianism invaded the Korean Peninsula from China, and later the Middle Ages led to the spread of morality and religious teachings in Korean society [1].

Confucian ethics led to the emergence of obedience in the country and its transformation into value over time. Compliance with the rules of etiquette means acceptance of the established system of values, or vice versa. Because of the existence of communication, each society has its own culture, cultural wealth, values.

There are different types and forms of communication to suit each person's life situation. According to the ethical norms adopted in Korea, communication is divided into formal and informal types. Formal communication is determined by a person's position in society, age, position. These include the supervisor's communication with the staff, the teacher's communication with the student, and so on. Informal communication is based on a person's personal relationships. The content of the conversation is determined by the thoughts, intentions and emotional relationships of the interlocutor. These include friends chat, peer chat, traveler chat, and more. Informal communication is in keeping with human nature. Today, at a time when the need to learn foreign languages, especially Korean, is growing, the language learner is required to be aware of both formal and informal communication techniques when communicating with a Korean citizen.

In Korean society, moral standards were adopted as a national tradition under the influence of Confucian teachings. Confucianism penetrated Korea from the first centuries of our era, from the time of the formation of national statehood. This doctrine reflects the rules of human social behavior, the rules of human behavior, the restructuring of society based on humanity and justice, the rules of human social behavior and ethics in society.

Confucianism, its spiritual and moral standards and ideas, respect for parents, loyalty to the king, loyalty to the land occupy a special place in Korean society. At the social level, a low-ranking person must conscientiously fulfill his duties as a younger family member, respect and serve a high-ranking person, in turn, a high-ranking person must be fair to the younger, show kindness to him, like a father [2].

Cho Hyun Gyu, a scholar who has studied the development of the history of Korean society, notes that during the Joseon Dynasty, a special attitude towards morality emerged as a form of governing social relations in society. The scholar also notes that in the seventeenth century, private independent notions of morality were formed in Korea [3].

For Confucianism, the Joseon period was a period of real development, and philosophical views and the high level of education of that period paved the way for the development of many famous scholars.

Confucianism spread throughout the country and became the ideological basis of state administration, a key factor in its development. Confucianism became the spiritual core of the country, and respect for Confucius was considered a matter of national importance. Numerous prose works of medieval Korean literature also testify to the value of Confucius and his works. In particular, the novel "*Courageous People*", written by an unknown author of the XVII century, emphasizes that the ignorance of the name of the great philosopher, his works and advice to those who listen to him, is a sign of this person, deprives him of the right to be called human [4. 50].

Confucius teaches that everyone should strive for knowledge, regardless of whether he is at the top or bottom of the social ladder. His other advice sounds like this: only one responsibility - to correct your path and improve - is the basis of life and a source of general well-being [5. 154].

The famous seventeenth-century Korean writer Pak Tuse refers to the belief that Confucianism plays an important role in the life of any person in his book "*Night Talk in Yerevan*". The play uniquely describes the process of human improvement: The teacher draws on a pure spiritual image of a person a model that allows him to distinguish himself from others. The author opposes a literate person to an illiterate one, excludes the possibility of calling his uncle a human being (any naming) and comes to the following conclusion:

"A literate man has the mark of God, and an illiterate man is like an animal or a bird" [6. 49].

Here the idea that Confucianism was created not for physiological processes such as human satiety and sleep, but for the pursuit of knowledge (education) is clearly expressed.

Adherence to Confucian ethics, based on hierarchical relationships in society and the family, has not lost its relevance today, but in modern society, strict prohibitions and restrictions have weakened somewhat under the influence of European culture.

The rule of courtesy of each nation is a complex combination of national traditions and values. According to N.O. Lossky, "*Value determines the content and essence of the whole world, each person, each event, each action*" [7].

Value as a component of culture reflects the human dimension of culture, embodies the existence of a person, his attitude to everyday life. He connects spiritual diversity with human thinking, feelings and will. Culture describes the human criterion of social consciousness, because it passes through a person, through his inner world.

From time immemorial, courtesy, nobility, respect for adults - this is an integral part of Korean culture. Applies to the xyo category as a sign of respect. There are also a number of works that reflect this category.

The Korean people are everywhere, in the family, in the office, on the street, in the store, and so on. always strives to be complimentary. But it's hard to be equally complimenting everyone. Being courteous does not apply to a person in a managerial position and a shop assistant, or a brother and sister in the same way. This is explained by the fact that the hierarchy of social stratification plays an extremely important role in the life of the Korean people. This hierarchy is felt strongly on all fronts, especially in communication. In the process of communication, it is impossible to forget about the official rules of society, to address a person of higher age or status as "you", to misuse the words used in communication

with adults. It is important to remember that a great person is not only an adult, but also a person with a great title or position, and so on.

In Korea, words that express special levels of respect are used in the process of communicating with educated people.

선생님 – apply to a teacher regardless of age and gender;

스승님 – apply to a teacher regardless of age and gender;

교수님 – apply to a professor regardless of age and gender;

박사님 – apply to a professor regardless of age and gender.

That is why a teacher, a teacher, a pedagogue, a coach occupies a higher place in society than other specialists in the field. In Korea, the educator is the most respected profession.

When addressing the teacher, the student smiled and said, “Assalamu alaykum!” “안녕하십니까?” he says, bowing deeply. Such compliments to scientists have been based on Confucian norms that have dominated society in Korea for centuries. Ordinary people realized that only literacy could lead a person upwards.

The Republic of Korea is one of the East Asian countries that regulates human relations, strives for wisdom, defines the foundations of justice, and is regarded as a Confucian system of moral values determined by the suitability of man regardless of his place in the social hierarchy.

Confucian ethics laid a solid foundation in the Korean people’s relationship [8. 21]. The social world is divided into a strict system in accordance with the teachings of Confucianism: adults - minors, leader - subordinate, etc. At the same time, the socio-political system of society follows a similar strict hierarchy. This means that the relationship between people of equal status (leader - leader, subordinate - subordinate) is less important than the relationship of subordinate (leader - subordinate) [9].

In Korea, such moral features and traditions of Confucianism are manifested in how the interlocutor behaves, in their specific gestures, in specific forms of bowing, greeting, in written and oral forms of respect, in politeness and respect.

A person learning the Korean language should always keep in mind that it is not possible to change the way a person communicates with a stranger, especially a woman. In particular, in communication with a woman, it is impossible to move from a formal style of courtesy to a sharp, casual or friendly style.

“**엄마**, 노크 좀 하세요”.- 서원이 말했다 [10.251].

“**Mom**, please knock on the door,” said Seowon.”

“**아줌마**, 지금 도서관 청소 좀 해주실래요. 오늘 11 시에 공부방 모임이 있어서요 [10. 353].”

“**Aunt**, please clean the library now. There is a study meeting at 11 o’clock today.”

“저기 **언니**, 머리스타일이 저렇다고는 안 했잖아요[11].”

“**Sister**, you didn’t say your hairstyle was like that.”

Such an attitude may be misunderstood by the other person, and may even seem insulting or dull.

According to national traditions in Korean society, politeness is also required when addressing the interlocutor or the subject of conversation, in particular, parents, grandparents, brothers and sisters or officials, leaders, guests, etc.

The use of such complex methods of communication poses a challenge for Korean language learners today. The compliment used by the Korean people points to the difference between social status and the interlocutor.

Originally, in Korean speech, reference words were used in the form of show words. A number of Korean linguists have conducted scientific research as part of the controversy over address and reference words. In particular, Kim Gyu Son studied the most commonly used words in communication as ‘appeal’ and ‘call’. In this case, the scientist concludes that the words of reference are the words used to call someone, and the words of the pronoun are the words used to call the third person..

So Jong Su refers to words that are used in reference to someone, words that are used when referring to something. Initially, the scientist studied them all as “address words.” Pak Gap Su 1) Gestures. 2). Nouns 3). If the reference is divided into groups such as words, Chong Cha Do 1. Address words are words of call 2. Words that show the relationship between people 3. Words of kinship. Kim Hee Suk sees in the mention the words that the first interlocutor used when addressing the second interlocutor.

Unlike other languages, Korean is a complimentary language, so the words to refer to are many and varied. Therefore, scholars have interpreted the forms of reference words differently, dividing some into 8 and some into 9 groups. Pak Gap Su studied simple and frequently used reference words into 9 groups: 1. Name-affix 2. Appeals with social status 3. Words denoting kinship 4. Name addition 5. Pronouns 6. Assimilated word 7. Exhortations are words of excitement 8. Other types of address (nickname)9. Name-career.

Pak Son Min is “여보세요” – “Hello, look at me”, “여보” – “my dear”, “애” – that (girl), “야” – familiar form of attracting attention when addressing strangers like “hey”. Pak Jong Un formed the address words in Korean: 1. call by name; 2. call with position; 3. to apply for kinship; 4. Name with Pronouns; 5. common name; 6. other reference words; 7. age-appropriate reference words; 8. appeal to a close person; .there were 8 types in total.

Hwang Bonayong 1. names; 2. position; 3. kinship relations; 4. related people, strangers; 5. Pronouns; 6. Exhortations are words of excitement; 7. assimilated words earned to be like that. Today, address words are studied in 10 types: 1. noun-suffix; 2. name addition; 3. surname + title; 4. words denoting kinship relations; 5. Pronoun; 6. reference words used in the family; 7. assimilated words;8. Exhortations are words of excitement; 9. commonly accepted words; 10. other reference words (nicknames, abbreviated forms of names, etc.)

In the process of first acquaintance, the Korean people are interested in the rank and position of the interlocutor in the social hierarchy, so they ask questions about his place of work, occupation and age, marital status (married or single, unmarried), etc[12. 34]. The clear answers to the questions provided ensure that the communication takes place at the required level. Accordingly, it is understood what form of respect and address words are used in communication.

The ability to communicate is, first of all, the ability to talk. When forming personal communication, the work is carried out taking into account his age, gender, profession, worldview. In particular, words that refer to young children and adults are not used. Unique words apply to people of any age. This takes into account the influence of the word. In fact, each person's social experience, his or her human appearance, qualities, and even flaws are the product of communicative processes.

Speech ethics plays an important role in the process of communication between people, that is, the verbal form of complimentary relationships is inextricably linked with certain moments of the situation and is conditioned by the cultural level, gender, age, relationship, level of familiarity of the participants. In a speech situation there are the speaker and the interlocutor, the place and time of the conversation, the motive and purpose of the conversation, the topic of the conversation, the means of communication.

Speech ethics is used in a limited range in certain situations, therefore, an assessment of a person's culture and his compliment, as a rule, is an assessment of his or her adherence to the rules of speech ethics.

Speech ethics reflects the experience of people, the uniqueness of customs and living conditions of each nation. That is why speech ethics is an important component of national culture. The rules established in society as a set of morality control the morality of people who meet social requirements. The traditions of the Republic of Korea include the use of a number of gestures in everyday communication.

The set of etiquette includes gestures and greetings, the ability to behave in the process of communication, as well as appropriate appropriate clothing. First, the traditional dress reveals the characteristics and content of the status boundaries of Korean society, and second, the semantics of the forms of the hat and some elements reflect the category of values that reflect the order of ethnic characteristics in Korean society.

3. CONCLUSION

Signs perform many functions: they not only describe the appearance, the situation, the object, the peculiarities of real life, but also point to them. Indicative gestures are always clear, they are always related to specific objects and situations.

Greeting methods have a deep meaning in demonstrating a relative position and expressing the compliments of the communicators to each other in each specific situation. According to a rule adopted in Korean society, the main focus in greeting is on how to perform the bow. To this day, traditional bowing plays an important role in communication. The bow embodied the feelings of the Korean people.

In society, there are several types of bowing, primarily "complimenting" and "respectful", a sign of greeting that reflects people's adherence to the rules of etiquette in the process of moral education and greeting.

Any communication with a person of Korean descent should be seen with both hands. This rule is equally important for all life situations, when you pass something to a person, when you take something from an elderly and high-ranking person. A light bow should be made when receiving the transmitted item. Hiding hands during a conversation is disrespectful.

Mutual greeting in the process of communication is one of the most important components of communication. The handshake was originally intended to demonstrate a lack of hostility, but later became a label for human society. The way the interlocutor shakes hands gives information about his character and emotional state. Handshake is not accepted in Korea. Not prohibited, but rarely used among the local population.

4. REFERENCES

- [1] Samsonov D.A. Korean Etiquette: An Experience of Ethnographic Research. - SPb: Nauka, 2013.
- [2] <http://etiquette.all-talks.info/2010/12/china-etiquette-origin/>
- [3] 조현규. 한국전통윤리사상의 이해. -서울, 2002 .
- [4] Trocevich A.F. Preface to the book. "Notes on good deeds and noble hearts" // Medieval Korean prose. L: Fiction, 1985. -p. 50.
- [5] Kim Hyungi. Konja (Confucius). - Seoul, 1989. -p. 154.
- [6] Eastern short story. Moscow: Progress-Tradition of Eastern Literature, 1963. -p.49.
- [7] www.runivers.ru/lib/book/6200/ Lossky N.O. Value and being.
- [8] Kholodovich A.A. "An outline of the grammar of the Korean language." Moscow: 1954. -p. 21.
- [9] Kurotchenko K.B. The principles of communication and relationships in Korean society. - <http://cyrilbkurotchenko.blogspot.com/2014/04/blog-post.html>
- [10] 정유정. 칠 년의 밤. -서울: 은행나무, 2011. 251 쪽.
- [11] <https://ko.glosbe.com/ko/en/%EC%96%B8%EB%8B%88>
- [12] Kim G.N. Stories about the native language. Popular Korean Studies. - Almaty, 2003, - p. 34.
- [13] Kim Young. Greek and Confucian Values: Korean Language Education for Intercultural Awareness Development / Kim Young. - Seoul, 2003.
- [14] Formanovskaya N.I. Language - speech - communication: unity and separation. Speech interaction: communication and pragmatics. / N. I. Formanovskaya. Moscow: 2007.
- [15] Formanovskaya N.I. Communication theory and speech etiquette / NI Formanovskaya // Russian language abroad, 2010. - №1.
- [16] Yoon Sang Hyun. Research of speech etiquette for teaching foreign students: author. dis. ... Dr. Filol. sciences / Yun Sanghyun // Sejong un-t. - Seoul, 2012.
- [17] 정유정. 칠 년의 밤. -서울: 은행나무, 2011. Chong Yujong. Seven years night. - Seoul: Inegnamu, 2011.