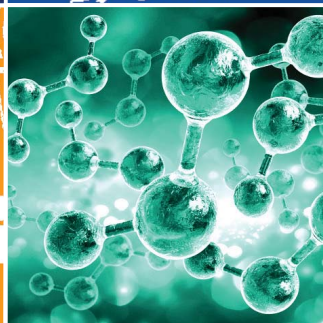




# ЯЗЫКОВОЕ ОБРАЗОВАНИЕ СЕГОДНЯ: КУЛЬТУРА, КОММУНИКАЦИЯ И ПРЕДМЕТНО-ЯЗЫКОВАЯ ИНТЕГРАЦИЯ

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## **A Deeper Look at the Culture of the Land of the Morning Calm**

**Abstract:** The article illustrates the uniqueness of Korean culture and language, points out its main features and the differences between Korean, English and Russian traditions and languages in order to engage readers in deeper cultural studies.

**Key words:** Korean culture, speech style, formal high style, informal high style, endings, suffix, gestures, language isolate, agglutinative morphology, SOV syntax, syllabic blocks, phonologically faithful writing system, consonant, vowel, postposition, Konglish.

Many countries have poetic names: the Land of the Rising Sun for Japan, All under Heaven for China and the Land of the Morning Calm for Korea.

In Chinese records, name of Korea was written as 朝鮮; Cháoxiǎn, which is pronounced in modern Korean as Joseon 조선. An early attempt to translate these characters into English (朝 – morning and 鮮 – fresh) gave rise to the expression "The Land of the Morning Calm" for Korea, which parallels the expression "The Land of the Rising Sun" for Japan.

### ***Traditions and specific features***

There are three “obsessions” in Korean culture: Food, Beauty and Politeness.

#### **Cuisine and hospitality**

The question “How are you?” in Korean may sound like “Have you eaten?”

Korean food is one of the healthiest on earth, with an emphasis on vegetables, meats cooked simply and without much oil, and fermented vegetable kimchi.

Much of the food that exists in Korea today and the customs surrounding it have come from the royal cuisine and complex customs of the ancient court.

The food is a study in balance with careful consideration given to temperature, spiciness, colour and texture along with presentation.

The number of side dishes may vary from two to a dozen or more, but everyday meals will include at least several. However, the more important the guest is, the more dishes there are on the table. All dishes are served at once to share, rather than in courses.

Koreans also place great importance on the role of food as medicine [1], using exotic ingredients such as dried persimmon, red dates (jujube), pine seeds, chestnut, ginkgo, tangerine and ginseng in their cooking, as well as in specially brewed teas.

### **Beauty**

"K-beauty [Korean beauty] is not just consumerism gone mad: beauty and appearance is institutionalised in the Korean culture" [2].

Porcelain-white skin is considered a necessary virtue for beauty in South Korea. This can be traced back to the fact that fair complexion has traditionally been a status symbol. Korea used to be an agricultural society, where privileged classes did not toil under the sun and, as a result, had whiter skin."[3]

South Korean obsession with beauty is linked to the national admiration of celebrity. People want to look like their favourite stars. At the same time, South Korean pursuit of beauty is more than simply mimicking celebrities. One of professors of psychology who specializes in comparing eastern and western cultures, points to South Koreans' inherent collectivism as an underlying factor. There is a widely accepted social standard in terms of beauty. South Koreans will choose to alter themselves, for example, through surgery in order to fit their environment. They derive self-worth from the acceptance of others, in contrast to the western focus on self-esteem. [3]

### **Politeness**

There are two styles – informal and formal, each divided into low and high. In case of informal style, we use ~요 (yo) ending to make speech polite and ~습니다/습니다 (mnida/seumnida) for formal. For different moods, there also are their own endings to express not only politeness, but also the mood. [4, p. 26]

Not only such endings can make verbs polite, but also suffix serves this purpose ~시~ (si). For example, a formal high declarative form of the verb “go” is 갑니다(gabnida) or 가십니다 (gasibnida), which is the same, but more polite. Also, there are polite verbs: “to be” – 있다(ittda) has polite pair –

게시다 (gyesida). Verbs “to eat” 먹다 (meogda) and “to drink” 마시다 (masida) have a polite synonym with the same suffix ~시~, combining these two meanings – 드시다 (deusida).

Thus, words in Korean language come in two versions: ordinary and polite. Another example is 집 (jib), an everyday version for “house”, while 댁 (daeg) is its polite equivalent. Interestingly, polite words cannot be used in relation to oneself, only in relation to another person who is elder or has higher social position. Other examples of such words are 생일 (saengil) – 생신 (saengsin) – “birthday” and “name” 이름 (ireum) – 성명 (seongmyeong).

It is curious to talk about family relationships. The word 엄마 (emma) means “mom”, 어머니 (comeoni) – “mother” and 어머님 (comeonim) with ending 님 has a highly polite meaning, not normally used in modern Korean in relation to one’s own mother, only in relation to another person’s mother. The same is with father and grandparents.

Another interesting thing is that for elder brothers and sisters Koreans have different words depending on who says them. Thus, when a boy wants to say “elder sister”, he will say 누나 (nuna), a girl will say 언니 (eonni). If the sister is younger, they have one word for both – 여동생 (yeodongaeng). Similarly, boys will say 형 (hyeong), speaking of their elder brothers, girls – 오빠 (oppa), in relation to younger brother both will use 남동생 (namdongsaeng). 동생 (dongsaeng) can be used for both younger sisters and brothers.

Gestures are important in Korean culture. In our culture, to shake hands using one hand is normal, but in Korea it would be extremely disrespectful. To give something to a person who is elder or has higher status is another situation, when people have to use both of their hands.

There are some words in Korean not to be pronounced without a bow, such as “thank you”, “sorry”, “please”, “Hello”, “Good bye”.

Korean name is of great interest as well. It consists of a family name (one syllable) followed by a given name (two syllables). Given names are traditionally composed of hanja, or Chinese characters. For example, name – 유림 (yulim)

where 유 means “wide” and 림 means “forest” – so parents wanted their daughter’s soul to be wide and big as a forest. In Russian, we will rather use field than forest, but the East is a delicate matter. While traditional practice is still largely followed, since the late 1970s, some parents have been giving their children names that are native Korean words. Popular ones include Haneul (하늘; "Heaven" or "Sky"), Areum (아름; "Beauty") and Seulgi (슬기; "Wisdom").

Koreans have a lot of **holidays and festivals**. Most of them are bright and fabulous. We will consider some of them.

*Parents’ Day* – 어버이 날 (eobeoi nal) – is annually held on May 8. Parent's Day is celebrated by both the public and the government. Family events focus on the parents; popular actions include giving parents carnations.

*Korean New Year* – 설날 (seolnal) – is the first day of the Korean lunar calendar. The celebration usually lasts three days. During this time, many Koreans visit family, perform ancestral rites, eat traditional food, and play folk games. Additionally, children often receive money from their elders after performing a formal bow. Korean New Year generally occurs in January or February on the second new moon after the winter solstice.

*Chuseok* – 추석 – literally "Autumn eve", is a major harvest festival and a three-day holiday in South Korea celebrated on the 15<sup>th</sup> day of the 8<sup>th</sup> month of the lunar calendar on the full moon. Chuseok is the biggest and most important traditional holiday because Korea was an agrarian society and considered the harvest season as a major event around the year. As a celebration of the good harvest, Koreans visit their ancestral hometowns and share a feast of Korean traditional food.

*Black Day* – 블랙데이 – 14 of April. It is a holiday when single people eat jjajangmyeon (짜장면 or noodles with black bean sauce) because they are single. It is supposed to represent the "blackness" of being single. Some singles go so far as to drink black coffee after eating black jjajangmyeon to further emphasize the black feeling of being single.

### **Korean Language**

Korean language is a member of the Koreanic language family and is the official and national language of both Koreas with different standardized official forms used in each territory.



Historical and modern linguists classify Korean as a language isolate, meaning it is a natural language with no demonstrable genealogical relationship with other languages. Korean is agglutinative in its morphology and SOV (subject-object-verb) in its syntax [4, p. 25]. An agglutinative language is a type of synthetic language, therefore words may contain different morphemes to determine their meanings, but all of these morphemes (including stems and affixes) remain, in every aspect, unchanged after their unions. To illustrate SOV syntax, we can use the sentence “I go to the shop”, which in Korean will look like “I the shop to go”. Verbs are always in the end of the sentence and in Korean there are not any prepositions, only postpositions written together with their nouns.

### **Alphabet: origins and meaning**

Korean alphabet, known as Hangeul (한글), has been used to write down Korean language since its creation in the 15<sup>th</sup> century by King Sejong the Great.

Before the creation of the new Korean alphabet, Koreans primarily used to write using Classical Chinese. However, due to fundamental differences between the Korean and Chinese languages, and a large number of characters, many lower class Koreans were illiterate. To promote literacy among common people, the king personally created a new alphabet. A popular saying about the alphabet is “A wise man can acquaint himself with it before the morning is over; even a stupid man can learn it in the space of ten days” [5].

Some linguists consider it among the most phonologically accurate writing systems in use today. One interesting feature of Hangeul is that the shapes of its consonants seemingly mimic the shapes of the speaker's mouth when pronouncing each consonant [6, p. 16].

The alphabet consists of 19 consonants and 21 vowels. Its letters are grouped into syllabic blocks, vertically and horizontally. For example, the Korean word for "university" (daehakgyo) is written 대학교, not ㅈㅊㅅㅅㅈㅈㅈㅈ.

There are 40 letters in Korean alphabet and 19 of them are consonants [7]. Therefore, for foreigners who study Korean language it is hard to distinguish and pronounce such consonants as ㅈ ㅊ ㅊ, ㅋ ㅋ ㅌ, because they represent almost the same sound (ㅈ ㅊ ㅊ are three types of sound [t], while ㅋ ㅋ ㅌ are three types of sound [k]).

The first sound in each group is light and a person must not do anything special to pronounce them. ㅈ is similar to Russian [t] sound, ㅋ is close to

[κ]. If you put a sheet of paper right next to your mouth and pronounce these consonants, this paper should only slightly move.

The second sound is aspirate; extra air, breathe are needed for proper pronunciation. So  $\Xi$  is like English [t] and  $\Upsilon$  is like English [k] and the sheet of paper should move stronger than in the first case.

The third sound is harder than others, what makes it challenging for a foreigner to understand what to do. These sounds are strong and should be created in the throat, not in the mouth, and the sheet of paper must not move at all. So sound  $\mathbb{C}$  we can present as double [t] or [ʈ], and  $\mathbb{T}$  accordingly as double [k] or [κ].

Consonant  $\mathcal{O}$  is no less interesting. At the beginning of the syllable it will be a “zero sound”, but at the end it will be like English [ŋ]. In Korean, we should be really attentive with sounds [n] and [ŋ] because the following words differ only in sounds n and ng, but 영어 (yeongeo) means “English language” and 연어 (yeoneo) – “salmon”.

Konglish, or more formally Korean-style English, is a style of English used by Korean speakers. Konglish has English loanwords that have been appropriated into Korean and is used in ways that are not readily understandable to native English speakers. A common example is the Korean term "hand phone" for the English "mobile phone". [8]

The use of Konglish is widespread in South Korea as a result of U.S. cultural influence, but it is not familiar to North Koreans. [9]

To sum up, Korean culture and language are unique and extremely interesting, being still quite unusual and exotic for Europeans.

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## **Lingvocultural Shock in Cross-Cultural Communication**

**Abstract:** The article is devoted to the role of cultural and linguistic shock in cross-cultural communication, as well as to the difficulties faced by people in a new culture, when they have to get used to a new way of life, to understand the new rules of behavior and communication.

**Key words:** cross-cultural communication, cultural shock, linguistic shock, culture.

The active interaction of various countries, peoples and their cultures plays a big role in the life of modern humanity. When people become involved into international contacts, they encounter representatives of other cultures, which can be quite different from each other in language, ethnic cuisine, clothing, norms of social behavior, attitude to the world. Because of the difference between them, these contacts can be difficult and sometimes impossible. At the same time, each person perceives a foreign culture through his own, which greatly interferes with intercultural contacts. To be successful in communication between representatives of different cultures, it is necessary to learn effective cross-cultural communication.

Thus, the question is: what is the cross-cultural communication? Cross-cultural communication is the communication of people who represent different cultures.

The majority of researchers are of the opinion that it is possible to speak about intercultural communication only in case people represent different cultures and perceive everything not belonging to their culture as something alien. It should be noted that relationships can be called intercultural when the participants of communication do not use the inherent customs, traditions, ideas and behavior in the process of communication, but become familiar with the rules and norms of everyday communication that characterize people from other cultures.

As a result of numerous studies, the most characteristic signs of intercultural communication have been revealed. An integral component of

intercultural communication is the identity of the sender and recipient of the message to different cultures. It is worth saying that it is also extremely important for the participants to realize the cultural differences between them. In itself, intercultural communication is an interpersonal communication in a special context, where one participant discovers the cultural difference of another one [1, p 25].

When communicators belong to different cultures, the cases of misunderstandings are very common. Thus, the reason of negative emotions arises in relation to the communication partner and his culture. All this leads to failure of communication.

It is necessary to take into account that cultural and linguistic shock are related concepts in intercultural communication. It should be emphasized that the definition of cultural shock is emotional or physical discomfort, disorientation of the person, caused by falling into a different cultural environment, unfamiliar place. It should be mentioned that, basically, a person receives a cultural shock when he enters another country, different from the country where he lives, although he may experience similar sensations in his own country, if there is a sudden change in social environment. Many researchers, exploring the concept of cultural shock, come to the conclusion that most people face experiences and sensations during the transition from the usual conditions of life to new ones. People experience cultural shock differently and are unequally aware of the seriousness of its impact. It depends on their individual characteristics, degree of similarity or dissimilarity of cultures.

Cultural shock has two aspects: on the one hand, it is connected with the necessity of contact with another culture, with the inability to decode the cultural ciphers of a new country. This leads to many problems of a different nature. On the other hand, cultural shock is associated with the rejection of old habits, characteristic of the native environment. Psychological discomfort in the new environment is connected with this.

Almost all people experience cultural shock in varying degrees in a foreign culture. It leads to mental health impairment shock.

There are the following forms of manifestation of cultural shock [1, p. 67]:

1. stress due to efforts made to adapt to another country;
2. sense of loss due to deprivation of friends, their position, profession, property;
3. feeling lonely in a new culture that can turn into a denial of this culture;
4. anxiety turning into resentment and disgust after awareness of cultural differences;
5. feeling of inferiority due to inability to cope with the situation.

It should be noted that culture shock correlates with linguistic shock.

Moreover, linguistic shock is a consequence of cultural shock. This is due to the need to enter into communication with the speakers of a different language and culture. Sometimes in cross-cultural communication situations arise that lead to an ambiguous perception of what is said or heard. Thus, laughter, bewilderment or shock are consequences of a similar situation.

It should be mentioned that there are some language elements that have one meaning in a foreign language, and for a person of another culture it sounds ridiculous or indecent.

The study of this program was aimed at identifying problems that arise between people representing different cultures in cross-cultural communication. Our own observations and special studies have shown that mostly people experience shock in the following:

1. Sharing one dwelling by several generations of the family in Russia. Sharing living space with parents after 25 is a common thing for Russians, but it is unusual for Europeans and Americans;
2. using low fall intonation in speech by Russians. Sometimes Russian-speaking people do not take into account the specifics of the intonation in the English language during communication with English-speaking people, thereby using in some cases the low fall intonation typical for Russian-speaking people may offend Englishmen;
3. frankness of Russians when discussing the weather. This trait of Russians can offend or confuse Englishmen and violate their etiquette;
4. “Translator’s false friends”, which often entail misunderstanding. For instance, the word «МИТИНГ» (“meeting”) has different meanings in English and Russian.

We can see the prospects for further research in a more detailed study of the concept of lingvocultural shock in cross-cultural communication.

In conclusion, we can say that cultural shock is complex and painful process that changes the human personality in many ways. The main outcome of this process is the ability to live in a constantly changing world in which the barriers between countries are of little importance, direct contacts between people being a lot more vital.

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## **The Phenomenon of Language Attrition**

**Abstract:** The project is devoted to the study of language attrition. The main features and problems connected with the evaluation of the influence of different factors on the development of this phenomenon are analyzed. The peculiarity of the project is that it is based on the research conducted on the author's family. The need of native language preservation is identified and justified.

**Key words:** language attrition, extralinguistic factors, level of education, frequency, amount of contact, dominant language, phenomenon, verbal fluency

Language attrition is the non-pathological decrease in proficiency in a language that had previously been acquired by an individual. [1, p. 3] The use of the word “non-pathological” illustrates that the decline in proficiency is caused not by illness, but rather by a change in one's contact with the language(s). This definition also makes it clear that the attrition phenomenon takes place in an individual, rather than in groups or speech communities. [2]

The study of L1 attrition is currently entering its third decade. However, after twenty years of diligent investigation, resulting in numerous theoretical and empirical papers, the questions still greatly outweigh the answers.

This topic is relevant to me, as I immigrated to Russia with my family 8 year ago. When I lived and studied in Moldova, we spoke native language, and only sometimes Russian. Of course, at that time the dominant language was Moldovan. When my family and I moved to Russia, I started to notice my first language gradually change. There are some changes I would like to consider from a scientific point of view within this project.

There are some extralinguistic factors in language attrition that we have to take into account when studying this phenomenon. They are:

1. The age of L2 acquisition (simultaneous/early/late bilinguals)
2. The age of L1 attrition (pre-/post puberty)
3. The time of attrition beginning

4. The level of education

5. The frequency, amount and settings of use of an attriting language [1, p. 11].

Let us look at these factors closely.

### **Extralinguistic factors**

#### **The age of L2 acquisition**

The first is the age. Children are more susceptible to language attrition than adults. Research shows an age effect around 8 up to 13 years old. Before this period, the first language can attrite under certain circumstances, the most prominent is a sudden loss of connection with the first language. Various case studies show that children who emigrate before puberty and have little practice of their first language end up losing the first language [1].

My brother and I moved to Russia at the age of 12-14. At the same time, my mom and dad moved to Russia at the age of 30.

Comparing me with my brother and our parents, we can say the following:

My brother and I:

- 1) Forgot grammar
- 2) When I speak L1, some words begin to be replaced by Russian ones.
- 3) The accent appeared in the conversation in L1
- 4) It became easier to speak Russian than Moldovan

Parents' speech has also changed:

- 1) There is Russian accent when they speak Moldovan (not as noticeable as ours)
- 2) Some complex Moldovan words began to be forgotten.

#### **The level of education**

The next factor of attrition is the level of education - an aspect that has been largely neglected so far, probably partly because it is very difficult to define it in a discrete way in a multilingual and multicultural context [1, p.11].

One more methodological problem associated with this factor is how to determine whether educational level actually influences language attrition, or linguistic performance in general.

Firstly, the education effect was observed only in the attriting group. Later on, similar effects have appeared also in the control group as well. At the same time, the groups with a higher level of education were better equipped to solve specific tasks.

However, the fact that most studies suggest that the issue may be even more complex than that. The education level also influences verbal fluency in