



XORIY TILLARINI O'QITISHDA INNOVATSION YONDASHUVLAR NAZARIYANING AMALIYOTGA TATBIQI

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**XORIJIY TILLARINI O'QITISHDA
INNOVATSION YONDASHUVLAR:
NAZARIYANING AMALIYOTGA TATBIQI**

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Toshkent, O'zbekiston

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НА ПРАКТИКЕ**

Ташкент, Узбекистан



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WAYS TO GREET IN KOREAN CONSIDERING FORMS OF EXPRESSION AND COMMUNICATION RULES

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Annotation: *This article examines the speech etiquette of the Korean and Uzbek languages. The sociolinguistic aspect of speech etiquette is closely related to issues such as language and speech, their interaction, and sociality. The first step in communication between all peoples of the world begins with greeting and exchanging pleasantries. The main purpose of greeting is to establish trust between people before engaging in communication, to dispel any initial misconceptions, and to establish the bonds of conversation. A greeting is a word spoken when meeting someone or approaching someone, expressing politeness and courtesy.*

Keywords: *sociolinguistic aspect, greeting, verbal, nonverbal, gender, social factors, speech etiquette, social relationships.*

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 (Yusupova, 2021, p. 355).

It is appropriate to differentiate between speech units used by different groups based on their frequent use in one group and infrequent use in another, as this is a natural phenomenon. For example, in youth speech, during a “greeting” situation, expressions like “Salom, qalaysan?” (Hello, how are you?) are commonly used, whereas in the speech of older people, “Assalomu alaykum, bardammisiz?” (Hello, how are you doing?) is more frequently used. The common semantic element between these expressions is the meaning of asking, while the differential semantic element reflects the age characteristic (Iskandarova, 1993, pp. 61, 80).

So, members of each social group differ from each other based on factors such as their place of residence, profession, education level, age, gender, and similar



aspects. This difference is also reflected to some extent in their speech. This feature of speech etiquette forms the basis of its sociolinguistic direction.

THE MAIN FINDINGS AND RESULTS

“Greeting” situation and the social factors influencing it. The forms of speech etiquette are distinguished not only by national characteristics but also by social peculiarities; they depend on the social status of the communication participants, their gender and age, and the nature of their relationships. Speech etiquette is one of the areas influenced by social factors that regulate the use of linguistic tools. Social factors not only shape the conditions in which language functions but also organize the norms for the usage of linguistic units. In other words, the social peculiarities, the features of social differentiation in society, and an individual's social status and position are woven into the fabric of speech (Zaporozets, 2014, p. 73).

Greeting and exchanging pleasantries between the sender and recipients is not merely a simple dialogical process, such as saying “Assalomu alaykum” (Hello) (Peace be upon you) and “Vaalaykum assalom” (And peace be upon you in return), but rather a complex psychological process that has evolved over centuries. It reflects the principles of human interaction and the norms of moral conduct. This exchange is one of the first and most important stages of communication. Greeting and inquiring about someone's well-being serves as an initial indicator of an individual's inner culture, behavior, humanity, and civility (Muminov, 2000, p.177).

Forms of Greeting. All means of communicative activity are divided into two main groups: verbal (speech-based) and non-verbal (non-speech-based). Communication through verbal means (from Latin *verbalis* – verbal and *communicatio* – communication) is considered fundamental for humans. In this context, the genesis of communicative activity (therefore, initially, non-verbal communication may have been used more) and the “usage percentage” are taken into account, as well as the universality of this tool, meaning that all other communicative means are generally translated into human verbal language. Verbal means are also considered active in terms of their spread. According to specialists, verbal communication accounts for three-fourths of human interpersonal communicative relations (Usmanova & Rikhsiyeva, 2017, p. 47).

Verbal means include various signs of human natural languages (their spoken and written forms). A sign represents an event, object, or process that surrounds us. The main characteristic of a sign is its conventionality. There is no objective connection between the sign (the expression) and what it represents (the referent).



The relationship between them is conventional, and it is established within the cultural experience of a particular group (Boldyrev, 2009, pp. 34-35). In turn, greetings are essentially divided into two forms: verbal and non-verbal.

1) Verbal forms of greeting. Each society has its own types of greetings that align with its national culture. In everyday communication, standard forms of greeting are used, which are determined by the national values, customs, and traditions that shape the language and culture. Speakers of a language can choose alternative forms of greeting offered by the linguistic community according to their preference, taking into account the time, place, and context of the communication. The fixed expressions used in greetings usually mark the beginning of interpersonal relations.

One of the widely used standard greeting phrases in the Korean linguistic community is 안녕하세요? [annyeonghaseyo?], which is used at any time of the day:

– 안녕하세요? 당신이 바라보자 젊은 여자가 미소지었다.[Annyeonghaseyo? Dangsini baraboja jeolmeun yeojaga misojieotta.] (Shin Kyung-sook, 2008, p.140)

– *Hello! When you looked, a young woman smiled.*

In everyday life in Korea, 안녕하세요? [annyeonghaseyo?] is a commonly used greeting, equivalent to “Hello!” in an informal and respectful form. The response to it is also 안녕하세요? [annyeonghaseyo?], similar to saying “Vaalaykum assalom!” in return. It is important to note that if the greeting is between peers, the response will be 안녕하세요? [annyeonghaseyo?]. However, if someone younger greets an older person, the response will be 안녕? [annyeong?], which is a more casual greeting, similar to “Hi!” or “Hello!” in informal situations.

Another type of greeting used when meeting at any time of the day is the formal respectful form 안녕하십니까? [annyeonghasimnikka?] with the question particle -니까? It is typically used in formal situations, during public speeches, or when greeting people of higher status. The response is also repeated in the same form 안녕하십니까? [annyeonghasimnikka?]. For example:

– 안녕하십니까? 문화체육관광부 장관 박보균입니다. (코로나19 중앙재난안전대책본부 정례브리핑)

[Annyeonghasimnikka? Munhwacheyukgwangwangbu janggwan Bak Bogyunimnida.]

– *Hello, I am Park Bo-gyun, the Minister of Culture, Sports, and Tourism.*



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The literal translation of the greeting forms 안녕하세요? [annyeonghaseyo?] and 안녕하십니까? [annyeonghasimnikka?] into Uzbek is: “Are you at peace and safe? / Is everything well with you?” Thus, these phrases are used similarly to the Uzbek greeting “Assalomu alaykum,” which expresses the meaning of “I wish you health and peace.”

To fully understand the meaning of these greeting forms, it is appropriate to examine the individual characters (hanja) within them. Therefore, the first character 安 [an] represents “a woman under a roof,” symbolizing safety. The second character 寧 [nyeong] refers to tranquility and calmness, indicating peace and harmony.

Along with the aforementioned greetings, it can also be observed that in Korean culture, asking about hunger or whether someone has eaten is a common form of greeting. Therefore, Korean linguist Mun Geumhyeon (2009) writes that “when Koreans meet, they usually greet each other with 안녕(하세요)? [annyeong(haseyo)?], which means “Hi (Hello)” but in daily communication, it is also common to ask if someone has eaten using “false promise greeting expressions” (빈말 인사 표현) [binmal insa pyohyeon] (p.10). These include questions like 밥(은) 먹었니? [bap(eun) meogeonni?] or 식사 (아침/점심)는 하셨어요? [siksa (achim/jeomsim) neun hasyeosseoyo?] or 먹었어요?/ 드셨어요? [meogeosseoyo?/ deusyeosseoyo?] or 진지 잡수셨어요? [jinji japsusyeosseoyo?] or 밥 먹었어? [bap meogeosseoyo?], meaning “Have you eaten?/ Have you had breakfast/lunch?/ Did you eat?”. These are ways of asking whether the person has eaten or had a meal. “False promise greeting expressions” are official expressions or specific behaviors used to show humility towards the recipient. Furthermore, the scholar explains the reasons behind the Korean custom of asking whether someone has eaten or not as follows: “Our people have a culture that values rice or food, so by asking someone whether they have eaten or not, we show that we are not indifferent to them and express our affection. Historically, due to wars, there was food scarcity in villages and rice-growing areas, which caused great concern. Although today there is no food scarcity or concern about food, the Korean people have not abandoned this form of greeting.” (Mun Geumhyeon, 2009). However, these expressions have now lost their original meaning and are only used as a greeting, expressing respect, honor, and attention towards the conversation partner.

The Chinese also ask, “Have you eaten?” (你吃饭了吗? – [Nǐ chīfànle ma?]). This can be explained by the long history of survival struggles in both China and Korea. (It is important to note that in Korea, hunger was widespread in the 1940s, and



in China, it was prevalent in the 1960s.) This form of greeting can also be found in Vietnam. “Ăn cơm chưa?” (Ăn – to eat, cơm – rice, chưa – yet) means “Have you eaten rice?” (Turdieva, 2020, p. 56).

2) Nonverbal forms of greeting. Nonverbal communication can complement verbal messages. For example, if you smile and say, “Hello, how’s everything?” then these two actions complement each other.

Nonverbal greetings are carried out using nonverbal means. Gestures (body and hand movements), facial expressions (mimicry), touch (handshakes, hugging, patting, kissing, etc.), body posture, the distance between people, and so on are considered nonverbal greeting tools.

Hand gestures used by people to explain an event or situation carry different meanings in different cultures. The reason for this is the differences in cross-cultural symbols and concepts. (Schober, 2003, p. 163). For this reason, every nation has its own customs related to greetings. For example, in Bali, Indonesia, two lovers may greet each other with a purr. In Mongolia and Lapland, people may greet each other by sniffing each other, while Eskimos may punch a stranger on the head and shoulders. The people of the Amazon greet each other by tapping on the shoulder, while the Polynesians express their greeting by hugging and rubbing the other person’s shoulder.

European nations shake each other's right hands, in India, as a sign of greeting, people press their palms together in front of their faces, while Eskimos rub each other’s noses to greet. In ancient China, when members of the upper class met, each would shake the other’s left hand with their right hand (Alexandrov, A. (1992).

The etiquette rules in Korean society are defined, on one hand, by national traditions, and on the other hand, by the strong influence of Confucian ethics. Although the role of prohibitions and restrictions in the hierarchical relationships of Korean society and family has significantly weakened by the present day, the ethical norms of Confucian teachings still occupy a leading position.

The Korean greeting style is also based on Confucian teachings, which encompass all aspects of relationships. When greeting, Koreans bow their heads and upper bodies, bending their waists in a gesture of respect. The degree of courtesy and respect during the bow increases depending on the age, gender, position, and rank of the person they are greeting. Men keep their arms by their sides in a relaxed manner, while women, in comparison to men, bow more deeply, placing their hands on their knees. They greet by saying 안녕하세요? [annyeonghaseyo?] or 안녕하십니까? [annyeonghasimnikka?].



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Conclusion. In Korean society, hierarchical relationships do not allow for greetings such as *hugging, patting on the shoulder, or kissing*, even among family members and relatives. Generally, in Korean communication, actions like getting too close to the conversation partner, touching, hugging, or kissing are not appreciated. In contrast, Korean communication is characterized by a lower level of physical contact and a greater distance between people.

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