Západočeská univerzita v Plzni

Fakulta pedagogická

Katedra anglického jazyka

Bakalářská práce

VÝSKYT A VLIV ANGLICKÉHO JAZYKA V KOREJSKÉ

POPULÁRNÍ KULTUŘE

Daniel Nam

University of West Bohemia

Faculty of Education

Department of English

Undergraduate Thesis

THE OCCURRENCE AND INFLUENCE OF ENGLISH IN

KOREAN POPULAR CULTURE

Daniel Nam

Pilsen 2015

Tato stránka bude ve svázané práci Váš původní formulář *Zadání bak. práce*

(k vyzvednutí u sekretářky KAN)

Prohlašuji, že jsem práci vypracoval/a samostatně s použitím uvedené literatury a zdrojů informací.

V Plzni dne 27.dubna 2015

……………………………

Daniel Nam

ACKNOWLEDGEMENTS

Abstract

Daniel Nam, University of West Bohemia, April, 2015. The occurrence and influence of English in Korean popular culture.
Supervisor: Bc. et Mgr. Andrew Tollet, M. Litt.

This undergraduate thesis seeks to explore and explain the occurrence and influence of the English language in Korean popular culture, specifically with a focus on advertisements and pop songs. The first part of the work lays a theoretical background from a sociolinguistics and cultural studies perspective. The origin, development, and historical connection of these two languages is also be examined. The thesis consists of a brief overview and explanation of the phenomenon of code mixing and its usage and influence within the context of mass media and popular culture. Moreover the question of whether this is an anomaly caused by globalization or whether this linguistic reality has been present before - and, if so, why - will be another focus of the thesis.

The last part of the thesis deals with the concrete manifestations of English in Korea. It is based on field research and tangible material from mass media resources, such as television advertisements, internet advertisements, English in everyday speech, English in Korean pop songs, etc. The use of the English language is examined as well, including whether its usage is common only to a certain social group or age group.

Answers are sought to such questions as when English first entered Korean society; how visible its presence is in Korea today; why is code mixing used; are these words understood; is this phenomenon restricted to media; which age or social group does this influence; how is this phenomenon perceived?

Keywords: code mixing, Korean, origin, development, social group, media.

TABLE OF CONTENTS

1. Introduction

In recent years English can be found in many places around the globe. It may seem that it is a very influential language and a global language. To put this into context there is an estimate of roughly 360 million native English speakers around the world whereas Mandarin had 960 million native speakers in 2010. ("The world's 100 largest languages," 2010). At first glance this may seem that Chinese is a much more powerful language. On the other hand one may examine the fact that native speakers of English live in many areas all over the world, such as North America, the British Isles, Australia, and New Zealand. Moreover there is a much higher number of individuals who speak English as a foreign language and these groups of people are situated all around the world, for example in India, Africa, Philippines, Singapore, and many more. This makes English a global language considering the geography as well.

In contrast to Chinese native speakers who are almost exclusive residents of the People's Republic of China, as well as people who speak the language as a second or even third and fourth language speakers are also present in China.

This in short means that the English language itself has power to influence non-native speakers of English and persuade them to start using the language. This is mostly because many international companies are English-run which makes this a language of commerce, the majority of technological inventions and feats of engineering are also created on English speaking soil. This fact enhances the language's influence more and more in an internet and technology based modern society.

Koreans have adapted English into their culture in a very visible manner. This global language has found its way into many areas of popular culture, just to name a few: advertisements, songs, nicknames and aliases of famous people and celebrities, brand names, and many more. In the first section of this work, I shall attempt to seek out the connections between these two quite different languages, namely English and Korean, which are from different parts of the globe as well as having nothing in common historically until the last century. The next section looks at the linguistic phenomenon known as code mixing, which is present in other different languages as well, but in the context of a Korean culture is very specific and thus worth investigating. The final part of

the research is a questionnaire-based survey, designed to ascertain the attitudes of Koreans to such code-mixing involving English words and expressions.

2. Origins of Korean

The situation with Korea was similar to that in other Asian countries in the far East, such as Japan, China, and Mongolia. The history of their origin dates to many hundred years Before Christ. It may be difficult for non-historians to grasp how truly old these civilizations are, considering the fact that these societies with almost modern structures and hierarchies could have existed far earlier than in Europe, where colonization and development started and spread across the globe. Nonetheless, even in a very well-educated and sophisticated nation such as Korea, which has given the world many inventions, people were lacking a common language which they could call their own. It was not until the mid 1400s when Korea as a nation had finally come forth with its own written language.

2.1 Historical background

From a linguistic point of view it is very difficult to ascertain the true origin of the Korean language. This is all due to the fact that defining whence a language has come is very complex. It is not as simple as looking for biological members of a family by means of a genetic blood test or simply stating that these cultures must be in some way intertwined because there is some archeological evidence hinting their common history have encountered themselves.

Ramsay (2011) notes that "[t]here are two problems comparativists immediately face. The first is that there is no a priori guarantee such a language exists." (p.25). Ramsay immediately raises the question of how can one be sure of something's origin which dates to such an early period of time that there are virtually no annals or any other written document to support a hypothesis.

There are two main popular and widely accepted genetic hypotheses concerning the origin of Korean, namely the hypothesis that Altaic and Korean are related and the Japanese hypothesis. I will briefly expand upon these hypotheses.

Ramsay states that the exhibition of common linguistic features is not direct evidence of a familiar language family. Nevertheless it is at least evocative. As mentioned above, it is no easy task to determine the origin of a language taking into

consideration the time depth one are attempting to explore. The first comparative method used was altogether a common one. Experts have sought out sound correlations regarding both words and morphemes. Languages such as Mongolian, Turkmenian, Manchu and many others are all compared to Middle Korean. Ramsay presents many similarities between Altaic languages and Korean, most of which are the result of a vigorous research conducted by the Finnish academic, Gustaf John Ramstedt, that consist of vowel and consonant correspondences, and some grammatical elements such as articles and relative pronouns.

Many experts believe that it is possible to determine the genetic affinity of a language through a method first introduced by Antoine Meillet, a French linguist. He proposed that choosing specific morphological phenomena one may deduct that a language has a common language origin due to the detailed similarities. And that this is absolutely unlikely to be a result of a sprachbund effect. Thomason defines: "A linguistic area is a geographical region containing… that share some structural features as a result of contact rather than as a result of accident or inheritance from a common ancestor." (Thomason 2001, p.2) The most representative examples used for the application of this method are especially inflectional morphemes, which Ramsay indicates on such examples as: *kelwum* 겨름 in Korean and *yubum* in Mongolian which both have the inflectional -m suffix.

2.1.1 Old Korean

Looking beyond these suppositions and deductions, researchers may focus on a point of Korean history where at least some literary artefacts can be found and start to work with tangible proof. According to Korean records there was a large area surpassing the Korean peninsula known as the Three Kingdoms of Korea. It consisting of three political powers Goguryeo, Baekje, and Silla. The latter ultimately became the most powerful, resulting in its swallowing and conquering the other two and as a result influencing, perhaps even unifying, the culture and language.

This period is linguistically referred to as Old Korean, a term sometimes used synonymously with the language of Silla due to its vast influence. All literary works are written in Classical Chinese, due to the fact that Koreans did not yet have their own written language. Lee (2003) states: "[M]uch of the earlier vocabulary has been either irretrievably lost or obscured by succeeding waves of linguistic contact, including a massive influx of Chinese words." This in a way explains why there is such a limited understanding of what precisely Old Korean is. Furthermore, this effect is emphasized by the means of recording oral language that was used at that time. There were several writing systems used, one of which was the idu script, otherwise known as the official's reading, and the other hyangchal, vernacular letters.

Both of these systems use hanja, which are those Chinese characters that have been incorporated into Korean with Korean pronunciation. These logographs are frequently present in Modern Korean as well, usually in academic pieces of work but also in newspapers. They are mostly used to clarify the Korean transcription of a Chinese character to clarify completely the concrete meaning if it is not entirely obvious from the context. The latter writing system had one great weakness for which it was quickly abandoned: it used Chinese characters corresponding to Korean pronunciation, which was a disadvantage at that time in view of the fact that Chinese is a tonal language. This phonological phenomenon made it difficult to assess whether the meaning was meant with its original reading or if it had a Korean meaning. Rathert (2004) offers several examples of this. Rathert The former writing system, known as idu

script, was abandoned because of a another unclarity, in this case concerning the use of hanja and a Korean verb ending which made it quite difficult to analyze the text.

2.1.2 Middle Korean

The largest change to the Korean language occurred during the period known as Middle Korean (10th - 16th century), especially during the latter half when Hangul, the Korean alphabet, was invented. With this in mind, as Ramsay (2011) suggests, the implication is that before the invention of the alphabet it is not absolutely clear what earlier texts were conveying, Nonetheless, the form of the languages is much better known, all thanks to King Sejong. These events took place in the 15th century.

King Sejong, a scholar, placed great emphasis on scholarship and education. He promoted cultural, economic, and scientific research. Korea today enjoys many other lasting benefits of his rule. King Sejong was a new kind of king. His visionary concerns were rooted in Neo-Confucian principles of benevolence, pursuit of knowledge and improvement of society. This led to many scientific, technological, artistic, and administrative innovations but none as singularly revolutionary as the invention of the Korean alphabet, which would liberate the written word from nobility down to the masses.

On the second day of his reign, Sejong said something very unusual for a king. He said to his advisers and scholars, "Let us have a discussion." ("King Sejong the Great," n.d.) He was willing to listen and held regular meetings with lower ranking government officials to get their input. He also established a petition system to hear directly from the people. He felt that a king could always learn more and surrounded himself with scholars and met with them daily and read Confucian texts.

With this perspective on his subjects and with his belief in serving them to improve their lives, King Sejong made enormous contributions to establishing laws, education and other basic foundations of the new kingdom.

By far the most outstanding of his achievements was the creation of the Korean alphabet, or hangul. Previously scholars had learned classical Chinese and relied on the Chinese script for literary purposes but Koreans did not have an appropriate script

for their spoken language. Until the invention of hangul, they had used clumsy and cumbersome systems that made use of some Chinese characters for their pronunciation and others to represent their meaning in the vernacular language.

Chinese, a language very different from Korean in its vocal patterns and sentence formation, could not adequately represent Korean sounds and structure. In addition, the complexity of Chinese characters made the writing system too difficult for those other than the privileged few to learn and master.

King Sejong presided over the introduction of the 28-letter Korean alphabet, with the explicit goal being that Koreans from all classes would read and write. In Hunmin chongum haerye (Explanation and Examples of the Correct Sounds), an accompanying preface to one of his most significant works, Hunmin Chongum, he, the king, himself states: "The speech sounds of Korea are distinct from those of China and thus are not communicable with Chinese graphs. Hence many people having something to put into words are unable to express their feelings. To overcome such distressing circumstances, I have newly devised twenty-eight letters that everyone can learn with ease and use with convenience in daily life." Each hangul letter is based on a simplified diagram of the patterns made by the mouth, tongue, and teeth when making the sound related to the character. Morphemes are built by writing characters in syllabic blocks. His intention was to establish a cultural identity for Korea through its unique script (Ledyard, 2002).

As shown in the paragraphs above, Sejong the Great contributed immensely, not only linguistically of course: there are many inventions accredited to him as well, such as water clocks, sundials, etc. On October 9th 1446 he promoted hangul, the new script, in a composition known as Hunmin chongum (Correct Sounds for Teaching the People), which was written by him personally. This document was accompanied by Hunmin chongum haerye (Explanation and Examples of the Correct Sounds) to create a single book.

2.1.3 Modern Korean

Although, thanks to Sejong's efforts, hangul become part of the language in a period now known as Modern Korean (17th century - present), it was not widely accepted until after the Korean war, when it became a symbol of reawakening and independence. During this historical change it would be no exaggeration to say that Korean has undertaken the most radical and rapid changes. All of these were due to the frequent historical contact with foreign countries and immense modernization of the society, which the country itself has undergone namely in the past 60 or so years. The Great Dictionary of the Korean language contains over 450,000 lexical entries; interestingly enough, only 35% of these are native words while the remaining majority are of Sino-Korean, meaning they entered the language from a Chinese origin, and 5% are loan words from other countries.

The focus of the practical part of this undergraduate thesis will be on the smallest part of the Korean vocabulary. Most of the loanwords are from the United States and Europe, which is predominantly due to the scientific and technological advance that has taken place in South Korea over the past 50 years.

3. Origins of English

English is one of the world's most influential and important languages today. But it has not always been so. English as a language has undergone many major changes. The homeland of the language, the British Isles, has also endured many conflicts, usually political. In spite of all these negative experiences, English as a language has grown stronger and spread across the world like no other language before. It has more foreign speakers than native speakers and is a global standard for computing, technology, commerce, plus many more areas. Simply stated, English is the language of development and the future.

3.1 Historical background

3.1.1 Old English

According to Christ et al. (2006) the beginnings of English date back to the early first millennium of the Christian calendar. After a 400-year reign, the Roman Empire receded from England, leaving the indigenous population on their own and the island vulnerable to attacks The Angles, the Saxons, and the Jutes were most interested in invading the land of Britons, plus there was a very real threat from the Scots and Picts in the north. This shift in power most likely led to a quick uprise of paganism resulting in a decline of Christianity on the island which simply meant a recession of literacy. Norton states that it was not until the break of the 6th and 7th century when thanks to a Benedictine monk sent from Rome literacy once again pervaded. The Christianization of this nation was twofold. Historians state that there was another monk sent from the north, specifically Ireland, a Christian called Columba who was on a quest to spread the religion.

Mueller (2011) indicates that these events brought with themselves two crucial things, one of which was Latin. The English vocabulary today is predominantly of Latin origin; especially in the area of natural science, many words are Latin based. The other crucial aspect is literacy: monks built monasteries which became the centres of education and scholarship. As Christ et al. (2006) states, before Christianity there were no bodies of literature..

In my opinion it is an interesting fact that a land with no history of a written language or even education gave birth, during this time period, to many significant teachers and writers not only in the context of England, but of Europe and perhaps even the whole world. The *History* by Bede is a major source of information from that time period. All the dates are according to the Christian calendar, the one used all over the world today. Two other very important personas follow Bede: one, a man of vast talent, was Alcuin; the other was Alfred, a capable military leader, who had also had a passion for language. The former, sometimes referred to as the most important scholar of his time, became an adviser at the Frankish court where his work became so popular and prominent that English culture flowed all over Europe. Alfred, according to the Norton Anthology, was a keen writer and, moreover, translated many works into Old English himself. He was eager to supply his court with the best works mankind could provide and to preserve the position of English literacy.

3.1.2 Middle English

Just as it was the case in Korea, England too was under conquest and as a result the language was immensely influenced. Except in this case it was not a Chinese invasion but a Norman one. These, originally called, North Men brought with themselves the language and culture of France. And as the Carter and McRae (2002) imply, the English established for themselves a language for writing, leading to the development of English culture and literacy, thereby establishing an influential English identity. But due to the fact of this being a conquest, as stated above, the transition was not all too smooth. Historians agree that at the time there was a wave of bilingualism among the people. And typically there was a very strong tendency to divide the language according to social status.

"The language was in a state of flux: attempts were made to assert the French language, to keep down the local language, English, and to make the language of the Church (Latin) the language of writing." (Carter and McRae, p.18).

All of this led to a shift in the language or, more specifically, its vocabulary. During the period now known as Middle English there was a rapid expansion in the number of

lexical items. Some of these words entered the English language from Latin but, influenced by the Norman conquest, the majority of the imports were from French. One can see these words in present English as well, especially in areas concerning food (*mutton, beef, veal, marmalade, sauce, …*), fashion (*attire, leotard, …*), and many others from a range of different areas from geography over colours to animal names. This can be accredited mostly to the fact that the conquests were of French origin; thus the occupying language was considered a new and prestigious standard. Nonetheless, there are quite a number of words which are of Latin origin most of which are used in law, science, and also church related words.

This large import of words, pronunciations, and writings made it difficult for contemporary users to use the language as well as for present linguists to analyze texts.

In the latter part of this era, through literary artifacts, one can observe that English as a language had almost fully matured grammatically and some of the later texts can be read even by a modern speaker of English and understood more or less without any greater problems. This period contains the works of Chaucer, Wycliffe, and many others.

3.1.3 Early Modern English

Complementing the changes which took place during the time period known as Middle English, from the 15th to the 17th century, the language underwent several changes, all of which were in concord with the development of the society of the day.

As Crystal (1997) indicates, societies and languages are bound to evolve around place of influence, in this case economic. Just as a group of people gains power and wealth, the most common phenomenon that comes along with it is division. It may take form in means such as clothing, social gatherings, means of transport, and many others. Regardless of the situation, though, bearing in mind that people are social animals who have developed an elaborate communication system, their language changes as well.

As Crystal further states, as people grew more interested in status and prestige they themselves became more self aware. This brought self-consciousness to the language, along with terms such as *dialect* and *accent*, including the idea of whether something is correct, proper, and educated. Basically, as language varieties surfaced, a division arose between what was standard and substandard – or even nonstandard,.

Another important event to take place during this time period was the Great Vowel Shift, a term first coined by Danish linguist, Otto Jespersen. His research investigated the change of vowels and especially long monophthongs, a phenomenon that occurred almost throughout the whole period of Early Modern English. Amidst this a change of air took place where at first people held a negative opinion towards the language, calling it inelegant and ineloquent, to a completely different stand point where even respectable people such as educationist Richard Mulcaster defended the beauty and simplicity of the tongue.

Due to various important events which took place in the course of Early Modern English the language grew stronger and quite influential. Thanks to an immense absorption of loan-words from Greek, Latin, French, and others there was a large increase in literature, greatly supported by the invention of the printing press. Two very important books were written during this time period, the King James Bible and the first English dictionary. Many other literary and academic achievements followed influenced by these literary works but these were one of the first notable ones. The former gave many new metaphors that still shape how the language is spoken today.

William Shakespeare had an undeniable effect on the English language as well. According to some sources, he invented over 2,000 new words and also gave many new phrases to the language, such as: *breaking ice, own flesh and blood, etc.* His works and use of English popularized the language and made it globally important. Even to this day he is one of the most well known writers.

3.1.4 Modern English

This is the time period during which English came into contact with Korean and will be a major focus of the practical part of the bachelor thesis. The main difference between Modern English and the preceding era known as Early Modern English is predominantly in vocabulary. Due to the Industrial Revolution, England being one of the most influential countries and giving birth to many scientists and inventors, the vast majority of terminology and names for feats of science and technology have words of English origin. And since most of these new ideas, machines, and many other things which did not yet exist, new words had to be invented. This invention brought with it a new obstacle of creating words that had to be taken care of with an appropriate tool.

Historians agree that it was during the second half of the 18th century when, thanks to the invention of the printing press (which was invented in Germany and took quite some time to spread to other countries), it finally was possible to mass produce and perhaps even popularize dictionaries, grammar books, and pronunciation manuals. Crystal (1997) correctly states that this was an era which was strongly prescriptive and has been looked upon as heavily authoritative. The situation had a similar air as during the standardized division of language, but in this case the segmentation was more class oriented. Amidst his one British accent emerged as more prestigious than the others,namely RP, or Received Pronunciation, which had previously been considered, according to Crystal (1997), the speech of polite London society.

4. Code mixing

The effects of industrialism and progress have been emphasized by the invention of modern phenomena in our lives which today are taken for granted, such as the TV, internet, airline transportation, mobile phone, etc. And all these things work together and affect people in various ways but especially in terms of distance. Today people are closer to one another more than ever before. Moreover people can now even see and hear each other, regardless of the thousands of miles that may separate them. And as each progress brings change so has the age of technology, the age of information changed people's lives. One of the very first places where change may be found is in language and the way people speak because as social animals the power of the mother tongue is one of a human being's most important traits. With all this being said, it is more than probable for different cultures and ultimately languages to come into contact. The extent and duration of this sort of contact can vary from a simple word borrowing to a linguistic phenomenon known as code-mixing.

4.1 Definition

Code-mixing as such is one of the key concepts in sociolinguistics. First of all, it is important to understand what this concrete phenomenon means. A code in linguistics is a language or a language variety, which means that it also include different dialects and registers. Just as Romaine (1995) mentions: "I will use the term 'code' here in a general sense to refer not only to different languages, but also to varieties of the same language as well as styles within a language." All of these psycholinguistic realities may occur within the context of a single conversation. Maschler (1998) defines code mixing or a mixed code as "using two languages such that a third, new code emerges, in which elements from the two languages are incorporated into a structurally definable pattern" (p.125) Even among experts there is no clear uniformity concerning the difference between code mixing and code switching: some infer that there is a difference concerning formal linguistic properties contrary to the actual manifestation by

individuals who are multilingual; other academics, however, use these term interchangeably. Within the framework of this thesis I shall incline to the latter opinion.

Pidgin language, otherwise known as trade language, happens when two or more groups are unable to communicate and as a result they create a common ground, a simplified version of either language. Code switching on the other hand is different from other types of language contact phenomena, including pidgin: it is employed when a speaker is multilingual, meaning that s/he is fluent in two or more languages. In a more broader context this term is also used by popular culture denoting a mixture of codes which may also take a brief appearance in this work, such as: Spanglish, Portunhol, **Konglish**, etc.

4.1.1 Konglish

Konglish is a language fusion of Korean and English. It is quite common in modern Korea. The fact that the Republic of Korea has grown to be one of the world's most technologically and economically significant countries in such a short time has led to a considerable number of new phenomena, one of which is the insertion – some, perhaps, might even say infestation – of English into Korean culture. Korea Times columnist Jon Huer ("Is English in Korea for Koreans," 2009) comments on this phenomenon with mixed feelings. In one of his articles he admires the creativity of Koreans even on a verbal level, giving such examples as 화이팅 *hwai-ting*, and 스킨십 *skinship*: the first describes a universal encouragement chant used in any competitive situation by all generations and the latter a concept of Koreans denoting any physical contact, especially between opposite sexes. This also provides a linguistic hint of the majority of the population being strongly conservative.

Less than two months later, however, the same columnist expressed an opinion which was in direct contrast to his former thoughts, referring to Konglishes as "ridiculous" to foreigners and divisive in the context of a same ethnicity, South and North Koreans, as well as those living in large cities and villages. The problem was discussed and analyzed not only by this Korean columnist but also several foreign journalists as well. Ruffin (2003) comments on the linguistic ambiguities which one can encounter in

Korea, not only concerning Konglish but also within the Korean language itself. Cohen (2001) states that one of the possible roots of this interferenced language may be caused by incorrectly taught English via bad textbooks. But as Huer indicates Koreans are creating this kind of environment for themselves using a foreign language - English - to their own purpose and according to their own liking. This means they have established a sublanguage specific for needs of their own.

4.2 Typology

Weinreich (1953) argues that one of the reasons why an individual might decide to code switch within one sentence may be caused by a insufficiency of language skill or perhaps even interference, a term first used by the author himself to mean "a deviation to the norm of both languages which occurs in the speech of a bilingual speaker. Interference appears on all language levels: phonological, morphological, syntactic, semantic, and lexical" (Muhvić-Dimanovski, n.d.). Others, however, oppose this opinion, suggesting that multilingual speakers are not fluent and proficient code mixers and are not sufficiently fluent in either of the languages they speak (Poplack, 1980).

Poplack suggests that there are three types of code switching which can occur within the borders of a single communication. Each of them has a specific linguistic structure and they differ in several ways.

Intersentential code switching is described by Poplack as a switch of language variety at a sentence boundary or between sentences. In practice this may mean that one part of a discourse can occur in one code and another part in a different one. Poplack gives an example:

"Sometimes, I'll start a sentence in English *y termino en espanol.*" (Poplack, 1980, p.34)

Extrasentential code switching, otherwise known as tag switching, is, as the latter term suggests, the linguistic phenomenon of inserting a tag which is of a different language origin than the rest of the sentence. According to Romaine the tag or exclamation may be fluently inserted as a conversational piece. And Romaine also

states that it even does not interfere with the syntactic structure. An example from Spanglish:

"Él es de México y así los criaron a ellos, you know." He's from Mexico, and they raise them like that, you know.

The last type of code switching supplied by Poplack is intrasentential. Intrasentential code switching is the occurrence of a code switch within the boundaries of a single sentence. According to Romaine even fluent bilinguals try to avoid this type due to its high complexity and requirement of absolute fluency concerning the execution of this linguistic phenomenon without disrupting the syntactic structure of the discourse. An example from Spanglish:

"La onda is to fight y jambar." It is "in" to fight and steal.

All in all the definition and categorization of code switching has changed immensely through the evolution of viewpoints of the linguistic community. Nonetheless, the main focus still stays as a language alternation from one to another, even if the definitions have become less objective and concrete but tend to be more subjective and rather broader.

Even the stance towards code switching has changed considerably, taking into account that Weinrich considered code switching to be a moment of linguistic deviation influenced by the fact that the speaker was not competent enough to finish the utterance in one language and that this detour from language coherence and norms was emphasized by the speaker's greater ease in one of the given languages. Myers-Scotton (Nguyen, 201 4, p.14) argues that this professional opinion only reflected the time at which it was expressed and was not ultimately correct. Due to the shift of thought regarding code mixing, this science has changed fundamentally.

4.3 Motivation

In an increasingly faster, more hectic, and continually developing society, one of the key factors is time and efficiency. Capitalism has brought wealth, progress, knowledge, and many more things but it also imported a sense of urgency into our lives. Very few people find a moment in their lives to slow down; instead one feel the need to execute things as fast as possible. And especially in the world of commerce time is money and today money is everything. Thus in an international society losing time is unacceptable and English has established its position of power. South Korea is no exception and the Americans have had their place in their culture since the late 20's. Why then do people code switch?

4.3.1 Reason

An individual's reason for deciding to code-mix is an important aspect to consider during the process. There are several theories considering this topic but in the context of this thesis only a few will be mentioned briefly.

Carol Myers-Scotton (1993) introduces the Markedness Model, in which she claims that the phenomenon of code switching is motivated completely rationally and the speaker or originator of the utterance chooses a specific language with a conscious choice showing his position and other social aspects which accompany with it. Myers-Scotton argues that within each bilingual's or multilingual's brain there is a switch for a so-called "Negotiation Principle" which motivates the speaker to make a choice of language. And by choosing a code he shows his "Rights and Obligations Set" with which there are implied commitments an individual is accountable for but also some benefits.

For example in Rwanda, which have accepted English as their official language in 1996 (Crystal, 1997, p.4), an individual at a bank might decide to switch to Kinyarwanda, the native language of Rwanda, in an attempt to persuade the clerk to give him a loan.

Charlotte Hoffmann (1991) states that it is important to study and take account of the reasons or motivation why an individual decides to code-mix. In her work she also implies that the definition of a bilingual is quite arbitrary and is difficult to pinpoint to what extent a speaker may or may not be considered a bilingual. Also a person considered competent in more than one language can be more or less skilled in the basic four language competencies: Reading, Speaking, Listening, Writing. Hoffmann (1991) indicates that there is a number of reasons for a bilingual or multilingual person to mix their language:

- to clarify the content of speech for the interlocutor
- emphasis of content
- actual lexical need
- exclusion of a certain part of audience
- quotation
- interjection
- speaking of a specific topic
- increase or decrease request and/or order

To clarify some of the possible situations given above:

This is exactly how it's going to work, capisce? (emphasis)

"Madon! My own mother!"(Ed Falco, p.254) (interjection/exclamation)

"Vito proceeded to the church with his consigliere by his side, …" (Ed Falco, p.354) (speaking of a specific topic)

"My friend, stay close to my family, per favore." (Ed Falco, p.188) (increase request)

5. Practical research

5.1 English in popular culture and mass media

Nowadays, English is encountered in numerous and various places in day-to-day life in South Korea. It is difficult to turn on the television or browse the internet without seeing at least some English. This is especially true concerning advertising where, as with most commercially sold products, the target audience is the majority of a population.

It is understandable that large global corporations would tend to use an international transcription of their brand name and even product model names. This is shown in Appendix 2, pictures 1 and 2. And these are all means of brand image, higher sales, having a recognizable brand, etc. But an interesting thing is that products whose sole target audience and dominant consumers are South Koreans have a very strong tendency to contain English-based information. This is especially true in food and beverage advertisements. These, of course, concern traditional Korean meals and drink which are intended to promote culture and heritage (pictures 3 and 4) but also almost mundane products (picture 5 and 6).

A quite large section of the market and advertisements is built around restaurant and fast food chains. Unlike in the Czech Republic, there are many television and internet advertisements (pictures 7 and 8). These are targeted at teenagers, young adults, and single people due to the fact that these are most likely not to visit a restaurant or even prepare a meal at home. This is why these advertisers endeavor to appeal to their customers with bright colors, large portions, use of intensifying English words, and sometimes even seductive or suggestive content (picture 9).

Concerning the longer established mass media, such as newspapers, radio, and television, the outcome is more or less predictable. It all comes down to the question of prestige and respectability of the given medium of communication. Presumably it will be more appealing for teenagers and young adults to see an advertisement on television or on computer, perhaps even on their smart-devices (smartphones, tablets, etc.) This does not come as a surprise because this will be the case of almost all mass media advertising around the globe. As an example one can see in picture no. 10 an article

completely in Korean with the exception of an acronym. In sharp contrast comes picture no. 11 of a Korean tabloid targeted at young adults and teenagers in Korea. Again one can see a very graphic visualization with English topics and the name of the tabloid itself being English as well.

K-Pop, an abbreviation for Korean pop, is a musical genre comprising of a fusion of several different music styles. It is based on very strong visual and audio stimuli. It has been present on the peninsula for quite some time but only recently did this phenomenon cross the borders of Korea to spread around the globe and gain the popularity it has today. Nowell-Smith (1996) and Kawakami and Fisher (1994) refer to Korea as uninteresting and having nothing to offer concerning popular culture. However recent success even in areas such as television dramas, movies, pop songs, celebrities, and the culture they bring with them is a strong answer in the face of such statements. Shim (2006) contemplates the changes which have occurred in Korean popular culture. Its most distinguishable features are loud and upbeat music underlined by simple lyrics which contain many short yelps of Korean phrases mixed with some English words. At this point it is worth mentioning the most famous song of this century so far, at least according to the number of views on YouTube, *Gangnam Style* by PSY.

Here is a quote from the famous Korean singer which appeared in Acuna (2012): "Gangnam is a territory in Seoul, Korea. I describe it as noble at the daytime and going crazy at the night time. I compare ladies to the territory. So — noble at the daytime, going crazy at the night time — and the lyric says I am the right guy for the lady who is like that." ("English translation of Gangnam style," 2012)

The English translation of the lyrics Kirsten Acuna provides in her article is in Appendix 5. The English words are in bold. The translation is most likely not an official one but only presented by the author of the article. Gangnam is a district in the capital city of Seoul which might be considered similar to Beverly Hills; it is where the richest and wealthiest people live. Oppa is a Korean word denoting a woman's older brother, colloquially it is used as an ejaculation of a young female expressing her inclination to a certain male; it is very common at celebrity appearances, such as: concerts, live television shootings in public, etc.

Focusing on the English words used in this particular song,. it may be observed that their usage is by no means very poetic or complex. It is predominantly simple words which are easy to pronounce, since the Korean phonetic pronunciation of words is very different from English, and in a way "catchy" enough in order to be easily memorable as well as provoking the listener to sing along. The actual English words used in this song are: *sexy*, *lady*, and *style* along with some expressive exclamations more common to English culture than Korean.

In Appendix 5 are the lyrics of the song in Korean, the corresponding words are bolded as well.

Further K-pop song lyrics are given in Appendices 6 and 7 as proof that this is not an isolated phenomenon but, on the contrary, a relatively frequent occurrence. The latter mentioned appendix is a song from a Korean rapper, songwriter, and record producer, Kwon Ji Yong, more commonly known under his stage name G-Dragon. He has disclosed in some interviews that, although he was born in Korea, his influence first came from an American rap group called Wu-Tang Clan; inspite his weak English he continued his carrier. During this process Yong is currently affiliated to a South Korean band Big Bang, whose members are: T.O.P., Taeyang, G-Dragon, Daesung, and Seungri, who is the author of the preceding song lyric in Appendix 6. An interesting fact, according to internet sources, is that all of the members are Korean-born and have not lived in any English speaking country for an extensive period of time, a fact which is evident from their accent as well as pronunciation. Nonetheless, they do implement English phrases as well as signs or words of English origin in their video-clips.

5.2 General questionnaire

Setting

An internet questionnaire (Appendix 1) was sent to several dozen people by means of email and social networks. It consisted of 15 simple questions aimed to establish a basis of how Koreans perceive the language or languages they use. All participants were of Korean origin, meaning at least one of their parents was Korean. For this particular research my data consisted of material gathered solely through this single questionnaire; no other video or audio footage was taken. 50 participants agreed to complete the questionnaire.

Participants

The questionnaire was conducted anonymously. All respondents are of Korean origin and all are actively living in South Korea, which could lead to an assumption that they are Korean-dominant bilinguals or over time might become so; the other language spoken by all respondents was English. All important data concerning respondents along with their answers appear in the questionnaire answers. The answers seem more or less homogeneous within an age group, a not uncommon phenomenon in Korean culture which, just like many of the countries of the Far East, is a shame culture (Louie, 2014). Louie (2014) speaks about the experience he has had with a Korean individual living in the US and seeking him, a therapist, out in spite of having a strong Korean family and religious community. Louie explains in what ways it may be difficult for an individual to be honest with his friends and family; what expectations a community has of someone; how it is almost crucial for a person to be seen well in the eyes of others due to the collectivistic nature of Asians.

According to Young (1997), "[A]sians (Koreans) put high value on the harmonious integration of group members. So shame, possible evidence *[sic]* by its emergence during the bonding stage, is more profoundly associated with the fear that one's inadequacies will result in the loss of union with or expulsion from the group."

In other words in this type of culture, order is administered not by means of force, fear, or guilt but by shame. This is mostly due to an adapted culture from China that was strongly influenced by Confucian teaching:

> Lead the people with administrative injunctions and put them in their place with penal law, and they will avoid punishments but will be without a sense of shame. Lead them with excellence and put them in their place through roles and ritual practices, and in addition to developing a sense of shame, they will order themselves harmoniously.
>
> (Analects II, Confucius)

Findings

Due to the relatively small number of participants it would be wrong to suggest these opinions prevail on a larger scale. Nonetheless, the answers are quite surprisingly uniform and seem indicative of a strong homogeneous cultural mentality in South Korea. Five participants were raised outside the borders of South Korea: all of these "semi-foreign" participants attended a local school in the United States of America, where they studied in American English but were living within a Korean community. Later in life the family moved back to South Korea where they continued their studies in a Korean public school, which used Korean as their main teaching language.

An interesting finding of this research was the fact that every participant was in one way or the other an active citizen, in other words, somehow employed or currently studying with a view to obtaining employment. According to the National Statistical Authorities the unemployment rate in South Korea was 2.7% in November 2013 ("Unemployment rate in South Korea," 2013), which is currently in the top 20 countries with the lowest unemployment rates in the world.

It is also a very interesting finding that even the individuals brought up in a foreign country had been raised in a Korean-centered culture. This fact hints a very strong cultural and national pride concerning Koreans. From a sociolinguistic point of view this is interesting data because language acquisition or speaking a certain language at a particular level includes not only being able to reproduce and form

sentences but also understand and comprehend other layers and strata which the language itself conserves within itself. As Harding-Esch and Riley (2003) conclude in their findings, an individual is influenced by the culture and way of life s/he grows up in. It impacts our habits, values, opinions, emotions, imagination, etc.

The survey data indicates that in all but two cases the second acquired language is English. This finding is no surprise; in fact, it reveals the influence that English has thanks to American native speakers who live in Korea. Their presence has been so lengthy and numerous that an enormous amount of materials may be found on the internet and even in print. There are mostly expatriate sites, tips about living in a different culture, and many more on social media sites, such as Facebook, Youtube, etc. This does not mean that only English speaking foreigners are present in South Korea because in most recent years there has been a massive growth and immigration of various foreigners. They are predominantly from the Asian-Pacific; people seeking for job opportunities and starting a new life due to the image that South Korea, its liberal government and warm-hearted citizens have. Nevertheless, English is the most commonly audible foreign language on Korean soil.

Continuing with the questionnaire results, it is worth noting that, just as in the Czech Republic, there are not many schools where the main language used to teach students is not the native one. South Korea is no exception in this respect; English is used as the main teaching language only in some private schools. Supported even more by the question concerning the language they use at home, it is evident that language pride is very strong within Koreans. In two cases of the "semi-foreign" participants, the parents are not both of the same origin and yet they are using Korean as their main mediating communicative language in the household. This may have, in my opinion, two main reasons. Either one of the parents is not proficient in their non-dominant language or they may want to, upon earlier consideration and agreement, bring up their child in a monolingual home environment. There is an intriguing article by Kim (n.d.) concerning life in Korea from a different and more global perspective. This site is run by several interesting individuals, Kim is in charge of this entrepreneurial idea and is coincidentally bilingual, as are his colleagues and co-workers Kim gives a quick

and simple insight into the topic of homogeneity and national pride connected with the lives of Koreans, describing how until recently it was very unusual to encounter a foreigner in Korea, how even today many parts of Korea are completely untouched and stay 100% Korean, and of how only recently people are gaining knowledge of a small country as South Korea. All of these social observations give a hint of the mentality and mindset which Koreans have.

As might have been expected from previous questions, location did not affect the results of the given survey. Whether the individual was living in a large city or in a less urbanized village or smaller town had very little impact on their preferred language or if they indeed did code-mix. On the other hand, it was an interesting finding that individuals who admitted to code-mixing were in fact fully aware of this phenomenon. This may have been due to their age or the linguistic homogeneity of their environment, perhaps even more emphasized by, from my own experience, an almost pedantic tendency of using a very lexically abundant and sophisticated way of expressing oneself. This habit is deeply rooted in Korean culture and originates in the "Yangban" mentality. Translated this means "two groups", they were the elite, a group of individuals during the Joseon Dynasty, they were part of the aristocracy and the ruling class of nobles in Korea. All members were well educated, especially in Confucian teaching, and bestowed upon them was quite some authority and power. (Britannica) Moreover, this is all underlined by the vast number of words which Korean contains. (Gendreau, n.d.)

Finally, although the questionnaire participants were from a variety of different individuals, their stance towards code-mixing was similar, 84% of participants disagreed with it. The same number strongly felt that Korean should be kept pure and that language is an important part of their culture and identity. This included all parts of communication where English might appear, including pop songs, advertisements, and even television. Just as it may be the case in many modern countries, many adults, seniors, and perhaps even some experts may argue that there is a shift in language, which linguistic purists would call a decline, due thanks to popular culture and mass media which is strongly influenced by English and countries using English. Nevertheless, there is a prevailing air of national pride and identity within this small

nation. I found, personally, that in many cases and even in my own, there is a patriotism embedded in each Korean individual and, in my opinion, this national pride is due to an almost identical upbringing by Korean mothers, which every Korean child experiences.

Concluding remarks

Based on the results of the conducted survey, though the number of participants was not sufficient enough to establish a statistically accurate public opinion, even today Koreans are very proud of their culture which includes their language. Perhaps it is due to their geographical situation but the vast majority did not speak more than one foreign language. And in the event of speaking one it was almost in all cases English, which is most likely due to historical events and close contact of South Korea and the United States of America.

It would seem that the phenomenon of code-mixing is especially age-bound. None of the participants who were past the age group of 30 were prone to or even admitted using another language in their speech and expressed their dislike of this habit. On the other hand many young adults and teens are more likely to have someone in their surroundinsg speaking English, due to their richer social life and foreign friends or colleagues, and therefore be more acquainted with the linguistic reality of code-mixing.

5.3 Advertisement comprehension questionnaire

Setting and participants

Six Korean advertisements were sent to a group of people but only 10 individuals were swift enough in their responses for them to be included in the analysis. All but two of the advertisements were food or beverage related. These were sent to a group of 10 individuals divided into half according to their age group. 5 are students under the age of 25 and the other 5 working adults over the age of 40. This specific set of people was chosen in order to achieve at least an approximation of how age influences comprehension of English present in advertisements.

Findings

The overall findings were quite surprising. With the exception of the first and last picture, all of the other pictures (pictures 2 - 5) had a 100% comprehension level. It is true that the texts, written either in English or Korean transcription, were not very complex or difficult; nonetheless this may mean that most Koreans have more or less a solid knowledge of basic English. Or at least that their comprehension skills are sufficient enough in order to incorporate English into advertisements which may be seen throughout the day, meaning that they are not specially targeted at some group of people, since most of these advertisements are from billboards on the street, subway stations, and even directly from public transportation. I have chosen these particular pictures to ascertain whether the "average" Korean is capable of understanding fairly simple texts written in English, perhaps both in English and Korean. And if so whether their understanding of the word is only shallow, as to if they have a vague idea of what it might mean, or whether they truly do know what the Korean equivalent is.

As can be seen in the questionnaire in Appendix 4, the first picture provoked some questions especially in the over 40 years old group. They specifically wrote that they did not understand the word "bite". Cheese or 치즈 is merely a phonetic transcription and a borrowed word so there is no space for confusion there. There is a number of words which may sound English and in many cases have English origin but are used in a completely different way in Korean. These are called Konglish words

(mentioned above). In most cases they are a combination of loanwords and compound abbreviations (e.g. selca = self camera = taking a picture with a mobile phone front camera). Konglish words are briefly explored in "Lexical borrowing in Korea," (n.d.) by an anonymous author. They are categorized in several groups depending on their place in the lexicon. He/she gives an example when a brand becomes so popularized when the brand name starts being a general representative of all items. An example from this article is *Burberry*, which today in Korean can denote any trench coat, or *Yoplait*, a dairy product company which denotes any yoghurt in Korea. Nonetheless, it is most likely that the word *bite* is not recognized by some of our respondents because it is not a very frequent vocabulary item in their personal speech.

As mentioned above pictures 2 - 5 were well understood. This may be a result of the accurate depiction of the advertisement content (in picture 2 - the color purple is the dominant element, in picture 3 - it is clear that one are getting a bargain concerning size, in picture 4 - a UFC fighter promotes the beverage, and in picture 5 - a Korean pop-star hold in her hands a roll of 35mm film) as well as having fairly common English loanwords. In pictures 3 and 4 the words "medium, large, cola, wild, and health" appear and these are quite common words, encounterable on a daily basis.

The last picture was met with a surprise. None of the participants were able to fully understand the meaning of the English words present in the advertisement. The advertisement reads: "Light up from today until D-day."
"light up verb trans: to make (something) more animated or cheerful."

Penguin English Dictionary 2nd edition 2003, Penguin group ltd London

I think that the combination of a phrasal verb along with a historical association, in a way alien to Koreans, is a bit too difficult to understand. The confusion in the second part is most likely due to the educational curriculum. It is true that history course materials are strongly influenced by the point of view. Japan will continually claim that the Liancourt Rocks are theirs (Choe, 2008) and it will be taught at European schools that Johannes Guttenberg invented the modern metal movable type printing press

(Palermo, 2014). In a similar way, D-day does not have as strong a meaning for Koreans as it does for Europeans or Americans.

Concluding remarks

Based on the findings of the advertisement comprehension questionnaire it is safe to say that Koreans have a solid knowledge of English and are capable of understanding basic texts. It is unclear whether they are as proficient in other parts of the language, such as: listening (the advertisements being more of a visual stimulus), speaking, and writing. The respondents understood more or less the text which was given to them to read.

As indicated in the previous research, in the general questionnaire, Koreans do understand English; and as it was clear in this second research conducted, it is true even with citizens who are not as much interested in popular culture. Moreover their interest does not lie in global pop culture, for example: music, films, social media, etc. And in spite of this their level of comprehension is fairly good. At first sight, this might seem to contradic the conclusion of the general questionnaire but based on only the limited amount of research and data, it is impossible to come to a definite conclusion.

Nonetheless, supported by results of both surveys, it seems that Koreans do have a good understanding of English, which comes as not too big a surprise.

6. Conclusion

In this thesis I have explored the origin, development and historical background of both English and Korean. Both of these languages have certainly had a very rich and interesting birth and have undergone quite a number of changes in order to be acknowledged as languages one use today. Both Korea and England have been influenced in an undeniable way by other countries which were their immediate neighbors both linguistically and culturally. Korean and English have encountered each other only in the preceding century and their connections have continued till the present. It may be said that English, which is the more global language out of the two, has had a greater impact on Korean than vice versa. Nonetheless, Korea has also impacted the United States and perhaps even the world in some ways, though maybe not quite so much linguistically, even if emergence of K-pop has definitely catalyzed a growing interest in Korean as a language. As for Koreans themselves, based on the survey conducted, are still very proud of their own culture and have a tendency of homogeneity regarding their lives. Expectably, the youth and younger generation is more open to other cultures even considering their language but the majority of individuals born in the last century have a strong sense of national identity. The findings of the research were interesting to me, especially in the context of the Czech Republic, where the situation linguistically is similar, with an air of homogeneity and just like in Korea where the older generation does not speak much English.

7. Bibliography

Acuna, K. (2012). Here's the English translation of gangnam style. Retrieved from http://www.businessinsider.com/gangnam-style-translation-2012-9#ixzz3UkQH3YGE

Carter, R. & McRae, J. (2002) *The routledge history of literature in english.* (Second ed.) New York and London: Taylore and Francis Group.

Choe, S. (2008) *Desolate dost in the sea stir deep emotions as South Korea resists a Japanese claim.* Retrieved from http://www.nytimes.com/2008/08/31/world/asia/31islands.html?pagewanted=all&_r=0

Christ, C.T., Lewalski, A.D. B. K., Lipking, L., Logan, G. M.,Lynch, D. S.,. Maus, K. E, Noggle,J., … Stillinger, J. (2006). *The Norton Anthology of English literature* (Eighth ed.) New York, NY: W. W. Norton & Company.

Confucius (1979). *The analects.* Lau, D. C. (Trans.) UK: Penguin Books Ltd.

Cohen, D. (2001). Konglish replaces good English. Retrieved from http://www.theguardian.com/education/2001/apr/27/highereducation.internationaleducationnews

Crystal, D. (1997). *English as a global language.* Cambridge, UK: Cambridge University Press.

Falco, E. (2013). *The family Corleone.* New York, NY: Hachette Book Group, Inc.

Gendreau, S. (n.d.) How many words are there in the world's most widely spoken languages. Retrieved from http://www.lingholic.com/how-many-words-do-i-need-to-know-the-955-rule-in-language-learning-part-2/

Harding-Esch, E & Riley, P. (2003). *Bilingual family: A handbook for parents.* Cambridge, UK: Cambridge University Press.

Hoffmann, C. (1991). *An introduction to bilingualism.* London and New York: Routledge.

Huer, J. (2009). Is English in Korea only for Koreans? Retrieved from http://www.koreatimes.co.kr/www/news/opinon/2009/07/202_49030.html

Kawakami, H. and Fisher P. (1994) *Eastern barbarians: The ancient sounds of Korea*', in S. Broughton and M. Ellingham (eds) *World music: The rough guide.* London, UK: Rough Guides.

Kim, K. (n.d.) *Racism in Korea.* Retrieved from http://seoulistic.com/korean-culture/understanding-racism-korea/

King Sejong the Great (n.d.). In *Chosonkorea.* Retrieved from http://chosonkorea.org/index.php/people/kings/king-sejong-the-great

Korea, the TOIEC kingdom (2005) Retrieved from http://english.donga.com/srv/service.php3?bicode=060000&biid=2005120604498

Ledyard, G. (2002) The Cultural Work of Sejong the Great, Getting to know Korea, Resource Book for K-12 Educators, New York, NY: The Korea Society.

Lee, K. & Ramsay, S. R. (2011). *A history of the korean language.* Cambridge, UK: Cambridge University Press.

Lee, P. H. (2003). *A history of korean literature.* Cambridge, UK: Cambridge University Press.

Lexical borrowing in Korea (n.d.) Retrieved from https://sites.google.com/site/hongkonglinguistics/Downhome/Topic1/lexical-borrowing-in-korea-konglish

Louie, Sam (2014). *Asian shame and honor.* Retrieved from https://www.psychologytoday.com/blog/minority-report/201406/asian-shame-and-honor

Maschler, Y. (1998). *Code switching in conversation.* Auer, P. (Ed.) London and New York: Routledge.

Metrolyrics (n.d.) *Fantastic baby lyrics.* Emi music publishing, universal publishing group. Retrieved from http://www.metrolyrics.com/fantastic-baby-lyrics-big-bang.html

Mueller, P. (2011). *English as a global language. [iTunes U].* Retrieved from iTunes U online lectures provided by Liberty University.

Muhvic-Dimanovski, V. (n.d.) Languages in contact. [PDF document]. Retrieved from http://www.eolss.net/sample-chapters/c04/e6-20b-05-01.pdf

Myers-Scotton, C (1993). *Social motivations for codeswitching: Evidence from Africa.* Oxford, UK: Clarendon.

Nowell-Smith, G. (1996). *The Oxford history of world cinema.* Oxford, UK: Oxford University Press.

Nguyen, T. (2014).*Code Switching: A sociolinguistic perspective.* Hamburg, DE: Anchor Academic Publishing.

Palermo, E. (2014). *Who invented the printing press?* Retrieved from http://www.livescience.com/43639-who-invented-the-printing-press.html

Poplack, S. (1980). *Sometimes I'll start a sentence in Spanish y termino in espanol: Toward a typology of codeswitching.* [PDF Document] Linguistics 18: 581 – 618.

Rabu (2012).*G-Dragon that xx lyric.* Retrieved from http://adefiniapriliani.blogspot.cz/2012/09/g-dragon-that-xx-lyric-hangul-romanized.html

Rathert, M (2004). *Languages of the world.* Saarland, DE: Saarland University.

Romaine, S. (1995). *Billingualism.* (Second ed.) Oxford, UK: Wiley-Blackwell.

Ruffin, R. (2003) *Divided by a common language.* Retrieved from http://koreajoongangdaily.joins.com/news/article/article.aspx?aid=1998509

Shim, D. (2006). *Media, culture & society. London, UK: Sage publications.*

The history of english. (n.d.). In *Thehistoryofenglish*. Retrieved from www.thehistoryofenglish.com/history_middle.html

The world's 100 largest languages (2010). In *Nationalencyklopedin*. Retrieved from http://www.ne.se/språk/världens-100-största-språk-2010

Thomason, S. G. (2001). Linguistic area and language history. Michigan, US: University of Michigan.

Understanding racism in Korea (n.d.) Retrieved from http://seoulistic.com/korean-culture/understanding-racism-korea/

Unemployment rate. (2013). Retrieved from http://www.index.go.kr/potal/main/EachDtlPageDetail.do?idx_cd=1063

Weinreich, U. (1953) *Languages in contact: Findings and problems.* New York, NY: Linguistic Circle of New York.

What are the origins of the english language? (n.d.). In *Merriam-Webster*. Retrieved from http://www.merriam-webster.com/help/faq/history.htm

Yangban (n.d.). In *Encyclopaedia Brittanica.* Retrieved from http://www.britannica.com/EBchecked/topic/651812/yangban

Young, G. Y. (1997). *Shame and guilt mechanisms in East Asian culture.* Georgie, USA: JCPC Inc.

8. Appendices

Appendix 1

Sex	Male	Female		
	23	27		
Age	1-20	21-30	31-40	above 40
	15	20	8	7
Current occupation	Employer	Employee	Unemployed	Student
	5	27	0	18
First acquired language	Korean	English	French	German
	50	0	0	0
Second acquired language	Korean	English	French	German
	0	30	1	1
Third acquired language	Korean	English	French	German
	0	0	1	2
Main language used at school	Korean	English		
	45	5		
Foreign language taught at school	English	French	German	
	35	0	0	

Please, kindly fill in the questionnaire and answer by ticking the space below where you choose your answer. Where the information does not apply to you leave the space black (unticked).

How do you speak at home?	Korean	English	
	50	0	
How do you speak out of home?	Korean	English	
	45	5	
Where do you live?	City	Town/village	
	38	12	
If you do CM, are you aware of this?	Yes	No	
	8	42	
Do you agree with languages influencing each other? (contamination, interference)	Yes	No	
	5	45	
Do you or do you not agree with English in pop songs, advertisements etc.?	Yes	No	
	9	41	

If you wish, please, expand on your answers for the last two questions and if possible give reasons for your answers.

1. I *see language interference as a natural phenomenon in an increasingly more global world. I would perhaps even agree on a lingua franca, in my opinion this would vastly ease communication, travel, and market.*

2. *I do not agree with code mixing or any other similar type of language mixture. I believe that language is an essential part of ones identity and think that one should keep true to his roots and always remember whence s/he has come.*

3. *I do not think that it is necessary for people to code mix, each language has sufficient vocabulary enabling the speaker to communicate his thoughts and intentions appropriately. I do not see a problem with this in mass media or*

advertisements since the target group are predominantly people with money and it is safe to presume that these same individuals are more prone to a global mind set.

4. *In my opinion people should be able to sustain and control their language. I do not see any benefits from code mixing and see it more as a linguistic insufficiency.*

5. *I can understand why someone might want to code mix but I do not agree with this phenomenon and think that each individual should strive for language perfection.*

6. *The way how someone speaks defines that certain person, I think that even in speech there should be some sort of consistency, and in character even more so.*

7. *I think that switching codes shows a certain inarticulacy and incompetence of a certain language.*

8. *I do not like when someone mixes languages together, it seems disrespectful towards the language itself and does not sound natural.*

9. *I do not see any problem with languages mixing, we are living in a modern and global world.*

10. *I think that sometimes a foreign expression or word can be much more accurate. In my own experience some things can not be translated or said in a different language to actually express the same idea.*

11. I think that Korean is a beautiful language just like any other, I do not understand why anyone would have the need to contaminate ones mother tongue.

Appendix 2

Picture 1 - a product picture of a new mobile phone from Samsung
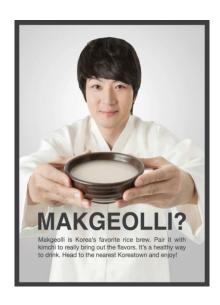

Picture 2 - picture taken from a keynote presentation introducing a new cellular phone by LG

Picture 3 - a woman in a traditional Korean folk costume advertising "Bibimbap" a traditional meal served in a stone pot, the main ingredients are: white rice, vegetables, egg, chili pepper paste, soy sauce, soybean paste.

Picture 4 - a man promoting a traditional alcoholic beverage from South Korea

Picture 5 - an icon of current Korean popular culture, PSY, popularizing Ramyun, aninstant meal which is a twist on the traditional Japanese ramen.

Picture 6 - a Korean actress advertising a popular produce of Korea

Picture 7 - a Korean KFC advertisement

Picture 8 - a Korean Pizza Hut advertisement with a Korean transcription beneath the English one

Picture 9 - an attractive Korean singer, Lee Hyori, promoting an alcoholic beverage, Soju.

Picture 10 - the main page of a Korean tabloid magazine, the content is aimed at fashionable females.

Appendix 3

Picture 1 - In the upper left corner the whole text is in Korean. Its meaning is: "whole shrimp cheesebite", the last word is written in phonetic transcription.

Picture 2 - The words "night purple" is written both in English twice and in Korean in bold.

Picture 3 - The text reads "Get a large at the price of a medium!"

Picture 4 - The second cluster in the Korean sentence contains the English words "wild" phonetically transcribed.

Picture 5 - "Too refreshing to end the film." The word "film" is transcribed.

Picture 6 - A korean pop culture star promoting breakfast cereal.

Appendix 4

In this table are the answers for the advertisement comprehension questionnaire. 10 participants responded and their answers were either Yes or No. No other particular questions were asked and their answers were not any more complex. The aim of the questionnaire was simply to determine whether they understood the information given in the visual advertisements.

	under 25	over 40
picture 1	4 yes / 1 no	1 yes / 4 no
picture 2	5 yes	5 yes
picture 3	5 yes	5 yes
picture 4	5 yes	5 yes
picture 5	5 yes	5 yes
picture 6	0 yes / 5 no	0 yes / 5 no

Appendix 5

*Oppa is **Gangnam style***
Gangnam style
A girl who is warm and humanly during the day
A classy girl who know how to enjoy the freedom of a cup of coffee
A girl whose heart gets hotter when night comes
A girl with that kind of twist
I'm a guy
A guy who is as warm as you during the day
A guy who one-shots his coffee before it even cools down
A guy whose heart bursts when night comes
That kind of guy
Beautiful, loveable
Yes you, hey, yes you, hey
Beautiful, loveable
Yes you, hey, yes you, hey
Now let's go until the end
*Oppa is **Gangnam style, Gangnam style***
*Oppa is **Gangnam style, Gangnam style***
*Oppa is **Gangnam style***
Eh- Sexy Lady**, Oppa is **Gangnam style

Eh- Sexy Lady oh oh oh oh
오빠 강남스타일
강남스타일
낮에는 따사로운 인간적인 여자
커피 한잔의 여유를 아는 품격 있는 여자
밤이 오면 심장이 뜨거워지는 여자
그런 반전 있는 여자
나는 사나이
낮에는 너만큼 따사로운 그런 사나이
커피 식기도 전에 원샷 때리는 사나이
밤이 오면 심장이 터져버리는 사나이
그런 사나이
아름다워 사랑스러워
그래 너 해이 그래 바로 너 해이
아름다워 사랑스러워
그래 너 해이 그래 바로 너 해이
지금부터 갈 데까지 가볼까
오빠 강남스타일

강남스타일

오빠 강남스타일

강남스타일

오빠 강남스타일

해이 색시 레이디

오빠 강남스타일

해이 색시 레이디

오오오오

정숙해 보이지만 놀 땐 노는 여자

이때다 싶으면 묶었던 머리 푸는 여자

가렸지만 웬만한 노출보다 야한 여자

A girl who looks quiet but plays when she plays

A girl who puts her hair down when the right time comes

A girl who covers herself but is more sexy than a girl who bares it all

A sensible girl like that

I'm a guy

A guy who seems calm but plays when he plays

A guy who goes completely crazy when the right time comes

A guy who has bulging ideas rather than muscles

That kind of guy

Beautiful, loveable

Yes you, hey, yes you, hey

Beautiful, loveable

Yes you, hey, yes you, hey

Now let's go until the end

*Oppa is **Gangnam style, Gangnam style***

*Oppa is **Gangnam style, Gangnam style***

*Oppa is **Gangnam style***

Eh- Sexy Lady**, Oppa is **Gangnam style

Eh- Sexy Lady oh oh oh oh

*On top of the running man is the flying man, **baby baby***

I'm a man who knows a thing or two

그런 감각적인 여자

나는 사나이

점잖아 보이지만 놀 땐 노는 사나이

때가 되면 완전 미쳐버리는 사나이

근육보다 사상이 울퉁불퉁한 사나이

그런 사나이

아름다워 사랑스러워

그래 너 해이 그래 바로 너 해이

아름다워 사랑스러워

그래 너 hey 그래 바로 너 해이

지금부터 갈 데까지 가볼까

오빠 강남스타일

강남스타일

오빠 강남스타일

강남스타일

오빠 강남스타일

해이 색시 레이디

오빠 강남스타일

해이 색시 레이디

오오오오

뛰는 놈 그 위에 나는 놈

베이비 베이비 나는 뭘 좀 아는 놈

뛰는 놈 그 위에 나는 놈

베이비 베이비 나는 뭘 좀 아는 놈

유노우왓 아임세잉

오빠 강남스타일

해이 색시 레이디

오빠 강남스타일

해이 색시 레이디

오빠 강남스타일

*On top of the running man is the flying man, **baby baby***

I'm a man who knows a thing or two

You know what I'm saying

*Oppa is **Gangnam style***

Eh- Sexy Lady**, Oppa is **Gangnam style

Eh- Sexy Lady oh oh oh oh

Appendix 6

여기 붙어라 모두 모여라

We gon' party like 리리리라라라

맘을 열어라 머릴 비워라

불을 지펴라 리리리라라라

정답은 묻지 말고 그대로

받아들여 느낌대로 가 alright

하늘을 마주하고 두 손을 다 위로

저 위로 날뛰고 싶어 oh

나나나나나 나나나나나

Wow, fantastic baby

Dance (우후우)

I wanna dan-dan-dan-dan-dance

Fantastic baby

Dance (우후우)

I wanna dan-dan-dan-dan-dance

Wow, fantastic baby

이 난장판에 hey 끝판 왕 차례 hey

땅을 흔들고 3분으론 불충분한 race way

분위기는 과열 huh

Catch me on fire huh

진짜가 나타났다 나나나나

하나부터 열까지 모든 게 다 한 수위

모래벌판 위를 미친듯이 뛰어봐도 거뜬한우리

하늘은 충분히 너무나 푸르니까

아무것도 묻지 말란 말이야 느끼란 말이야 내가 누군지

네 심장소리에 맞게 뛰기 시작해

막이 끝날 때까지 ye

I can't baby don't stop this

오늘은 타락해 (미쳐 발악해) 가는거야

Wow, fantastic baby

Dance (우후우)

I wanna dan-dan-dan-dan-dance

Fantastic baby

Dance (우후우)

I wanna dan-dan-dan-dan-dance

Wow, fantastic baby

Boomshakalaka

Boomshakalaka

Boomshakalaka

Dan-dan-dan-dan-dance

Boomshakalaka

Boomshakalaka

Boomshakalaka

Dan-dan-dan-dan-dance

날 따라 잡아볼 테면 와봐

난 영원한 딴따라

오늘 밤 금기란 내겐 없어

Mama just let me be your lover

이 혼란 속을 넘어어어어 나나나나나

머리끝부터 발끝까지 비쥬얼은 쇼크

내 감각은 소문난 꾼 앞서가는 촉

남들보다는 빠른 걸음

차원이 다른 젊음 얼음얼음얼음

Hold up 나나나나나

네 심장소리에 맞게 뛰기 시작해

막이 끝날 때까지 ye

I can't baby don't stop this

오늘은 타락해 (미쳐 발악해) 가는거야

Wow fantastic baby

Dance (우후우)

I wanna dan-dan-dan-dan-dance

Fantastic baby

Dance (우후우)

I wanna dan-dan-dan-dan-dance

Wow fantastic baby

Boomshakalaka

Boomshakalaka

Boomshakalaka

Dan-dan-dan-dan-dance

Boomshakalaka

Boomshakalaka

Boomshakalaka

Dan-dan-dan-dan-dance

다 같이 놀자 ye ye ye

다 같이 뛰자 ye ye ye

다 같이 돌자 ye ye ye

다 같이 가자 "wow, fantastic baby"

Mixed language lyrics retrieved from: http://www.metrolyrics.com/fantastic-baby-lyrics-big-bang.html

Appendix 7

우연히 길을 걷다 네 남잘 봤어 (Yea I saw him)

혹시나 했던 내 예감이 맞았어 (I told you)

네가 준 반지를 빼고 한쪽엔 팔짱을 끼고

그냥 여기까지만 말할게 (I don't wanna hurt you)

근데 오히려 너는 내게 화를 내 (Why?)

그는 절대로 그럴 리가 없대 (Sure you're right)

나는 네 눈칠 살피고 내가 잘 못 본 거라고

그래 널 위해 거짓말할게 (I'm sorry)

Oh 날 몰라주는 네가 미워 이 기다림이 싫어

그 손 이제 놓으라고

네가 슬퍼할 때면 나는 죽을 것만 같다고 baby

그 새끼보다 내가 못한 게 뭐야

도대체 왜 나는 가질 수 없는 거야

그 새끼는 너를 사랑하는 게 아냐

언제까지 바보같이 울고만 있을 거야

넌 그 사람 얘길 할 땐 행복해 보여 (You look happy)

이렇게라도 웃으니 좋아 보여 (I'm happy)

그를 정말 사랑한다고 마치 영원할거라고

믿는 네 모습이 I don't know what to say no more

너의 친구들 모두 그를 잘 알아 (yup they know)

뻔히 다 보이는걸 너만 왜 못 봐 (It's you)

They say love is blind Oh baby you so blind

제발 헤어지기를 바랄게

Oh 날 몰라주는 네가 미워 이 기다림이 싫어

그 손 이제 놓으라고

네가 슬퍼할 때면 나는 죽을 것만 같다고 baby

그 새끼보다 내가 못한 게 뭐야

도대체 왜 나는 가질 수 없는 거야

그 새끼는 너를 사랑하는 게 아냐

언제까지 바보같이 울고만 있을 거야

[Rap]

비싼 차에 예쁜 옷

고급 레스토랑 넌 잘 어울려

하지만 네 옆 그 X는 정말 아냐

너랑은 안 어울려

네 앞에서 거짓미소를 지으며

네 볼과 머릿결을 만지며

속으론 분명 다른 여자를 생각해

어쩜 그럴 수 있니 죄 같애

네가 흘린 눈물만큼 내가 더 잘해줄게 baby

너 혼자 감당할 아픔 내게도 좀 나눠줄래 baby

나 좀 봐달라고 그대 사랑이 왜 나란걸 몰라

왜 너만 몰라

그 새끼보다 내가 못한 게 뭐야

도대체 왜 나는 가질 수 없는 거야

그 새끼는 너를 사랑하는 게 아냐

언제까지 바보같이 울고만 있을 거야

그 새끼보다 내가 못한 게 뭐야

도대체 왜 나는 가질 수 없는 거야

그 새끼는 너를 사랑하는 게 아냐

언제까지 바보같이 울고만 있을 거야

Mixed lyrics retrieved from: http://adefiniapriliani.blogspot.cz/2012/09/g-dragon-that-xx-lyric-hangul-romanized.html

9. Czech summary

Tato bakalářská práce se zabývá přítomností a vlivem angličtiny v korejské populární kultuře, konkrétně se zaměřuje na reklamy a populární písně. Teoretická část se soustřeďuje na toto dané téma z hlediska sociolingvistického a kulturních studií. Součástí je původ, rozvoj a historické souvislosti těchto dvou odlišných jazyků. Práce se bude dále zajímat o přehled a stručné vysvětlení fenoménu tzv. mísení kódů a jeho využití a vlivu v kontextu masových médií a populární kultury. Další otázky, které budou zodpovězeny, jsou: Je tato jazyková anomálie způsobena globalizací, či byl tento fenomén přítomný již předtím?

V poslední části bakalářské práce se budu zabývat konkrétními případy angličtiny v korejském jazyce. Bude se převážně jednat o praktický výzkum s materiály nasbíranými z masových médií, např. televizní reklamy, internetové reklamy, angličtina v každodenní mluvě, angličtina v korejských populárních písničkách, atd. Užití anglického jazyka bude také zanalyzována také z hlediska jeho určenosti k dané věkové kategorii.

Odpovědi na otázky typu: Kdy byla angličtina poprvé patrná v korejské společnosti? Je její přítomnost znatelná v dnešní Koreji? Proč používají Korejci mísení kódů? Rozumějí těmto slovům? Týká se tento fenomén čistě médií? Která věková kategorie je tímto nejvíc ovlivněna? Jaký je postoj Korejců vůči tomuto jazykovému fenoménu?

Klíčová slova: *mísení kódů, korejština, původ, vývoj, média, společnost*