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**KOREJIEŠU VALODAS SLENGS MASU MEDIJOS 21.  
GADSIMTĀ  
KOREAN SLANG IN MASS MEDIA IN THE 21ST  
CENTURY  
BACHELOR THESIS**

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## **Declaration of Academic Integrity**

I hereby declare that this study is my own and does not contain any unacknowledged material from any source.

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## ANOTĀCIJA

Bakalaura darbā ir apskatīts un analizēts slenga lietojums un tulkojums masu medijos Korejā, 21. gadsimtā. Darba mērķis ir izprast un tulkot Korejiešu valodas slengu, lai atvieglotu valodas un kultūras izpratni. Darbā ņemtas vērā citu valodu ietekmes uz korejiešu valodu, kā arī masu medijos izmantotie neliterārie termini. Pētījuma teorētiskajā daļā aplūkoti slenga un masu mediju definējumi, kā arī vēsturiskā un mūsdienu ārvalstu ietekme uz korejiešu valodu. Būtiska uzmanība veltīta slengam, tā skaidrojumam korejiešu valodā un tulkojumam. Savukārt darba praktiskajā daļā analizēti armijā, darbā un ikdienas dzīvē, pārraidēs un internetā lietotie slenga piemēri un tulkojumi.

**Atslēgvārdi:** slengs, masu mediji, 21. gadsimts

## ABSTRACT

The bachelor's thesis examines and analyzes the use and translation of slang in the mass media in Korea in the 21st century. The work aims to understand and translate Korean slang to facilitate language and cultural understanding. The paper considers the influence of other languages on the Korean language, as well as non-literary terms used in the mass media. The theoretical part of the study deals with the definitions of slang and mass media, as well as the historical and modern foreign influence on the Korean language. Significant attention is paid to slang, its interpretation in Korean and translation. In the practical part of the work, slang examples and translations used in the army, work and everyday life, broadcasts, and the Internet are analyzed.

**Keywords:** slang, mass media, 21st century

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# Introduction

Slang, nowadays, is a large part of the colloquial language used in all sections of society. From youth slang to scientific. For the most part, members of the public who use more slang than others are teenagers and gang members. However, parents and educators need to learn, know a great deal of these slangs to understand or 'confront' teenagers. And so does law enforcement in the fight against gang members. Slang, like language, is developing very fast, so changes are rapid. This means that slang is quickly replaced by new words and often forgotten. However, there are also situations where slang is officially added to the dictionary and is no longer slang but a literary word.

Each language has a vocabulary of slang, which is its unique nature can be difficult or even impossible to translate into other languages. This is why this Bachelor Theme is designed to track the topicality of Korean slang in the mass media, from web-based commentary to army slang. It seems important to study non-standard language in to better understand interpretations from television shows, Korean dramas, and, to some extent, culture itself.

Slang is also used as a term: Argo, which is used by a closed, isolated social group, usually in criminal circles (Skujiņa 2007: 44); low colloquial, which is a type of non-literary colloquial language characterized by non-compliance with literary norms (ibid .: 446); and jargon, a type of non-literary language commonly used in a particular field (ibid .: 463).

Each language has a slang vocabulary that, due to its unique nature, can be difficult or even impossible to translate into other languages. Therefore, this bachelor's topic was created to observe the topicality of Korean slang in the mass media, from comments written on the Internet to slang used in the army. It seems important to study non-standard language to better understand interpretations from television shows, Korean dramas, and, in a sense, the culture itself.

The media play a key role in communicating with the public about world events. In cases where the audience does not have direct knowledge of these events, they mainly rely on the information that the media is giving. This does not mean that the media makes people think in a certain way because people use critical thinking when absorbing media messages. But they are the key to setting the agenda and focusing the public interest on certain issues that work, limiting the range of justification and stand that denounce public debate. (Happer, Philo 2013: 1)

Mass media is usually divided into two major groups, such as print media and electronic media. The media play a central role in informing the public about what happens in the world, particularly in those areas in which audiences do not possess direct knowledge or experience. It is also one of the reasons for the development and popularization of slang. The media, such as radio, television, cinema, the Internet, and the press, are used to deliver any kind of message to a wide audience. Nowadays, slang is used much more widely, and many different words are included, the meanings of which can be both positive and negative.

The author will be using the Korean Romanization Converter by AI LAB developed at Pusan National University. (Online 22)

The **goal** of this thesis is to study the popularity and significance of slang in Korean mass media in the 21<sup>st</sup> century, by considering the evolvement of slang and mass media itself throughout history. As well as, the connection with the colloquial language of South Korea.

To fulfill the goal of this research, the following **research questions** were set:

1. What is slang, what is its purpose, when, and where is it used?
2. What is mass media, its purpose, and how it affects the used language in modern South Korea?
3. What are the colloquial options that can be used instead of using slang?
4. How mass media affects freedom of expression?

The **enabling objectives** of the study are as follows:

1. Analyzing the meaning of slang and mass media throughout history and in modern society.
2. Researching and comparing the types of formations of slang.
3. Analyzing the standard vocabulary, meaning, and translations of slang expression used in South Korea.

The **research method** in the theoretical part is defending all the contents and their importance. In the empirical part, the research method is a descriptive analysis of slang.

The first chapter summarizes the definition and functions of slang and mass media. The second chapter describes the types of formation that slang has. And in the third chapter is an analysis of types of media where slang is used.

# 1. Definition and Functions of Slang and Mass Media

In 1756 the words "slang" and "hypocrisy" were considered identical. Although the two words have different meanings, these terms refer to members of the public referring to the secret language used by those engaged in abusive, anti-social activities such as kidnapping, theft, or pickpocketing. H.W. Fowler said that "slang is a fiction that is like a game between young and cheerful people, playing with words and transforming meanings of things and actions: some invent new words or spoil, misuse old words for youthful pleasure, and others begin to use those words, to be in fashion. "The use of slang is a protest against the lack of diversity of expressions. The main use of slang is to show that you are part of the group." (Dash 2009: 76)

In the mid-18th century, slang was a kind of coded language, i.e. "A special vocabulary used by a community of people of low and bad repute." It was considered an "underground" language. At the end of the century, slang meant "a vocabulary or phraseology of a particular profession". Nowadays, the word "jargon" is used to refer to the word "slang", such as medical jargon, technical jargon, astrologer jargon, etc. (ibid.: 75-76)

Since the 19th-century slang is defined as "a type of colloquial language that is considered to be inferior to both the level of educated speech and the standard language and consists of new words or existing words used in a specific, perceptive sense." But slang also serves an excellent purpose of attracting members of groups, sodality, or cultures. (ibid.: 75-76)

Understanding slang relativity goes against popular attitudes, where slang is seen as a bad language used by bad people. Oliver Wendel Holmes argued that "the use of slang or low-value generic terms as a substitute for differentiated specific expressions is both a sign and cause of mental atrophy." Lightner believes that attitudes toward slang began to change in the last quarter of the 19<sup>th</sup> century when Mark Twain incorporated them into modern writing to define literary characters. H.L. Mencken mentions cartoonists, sports, and news journalists, writing: "Slang comes from the efforts of ingenious people to make the language more attractive and picturesque." Despite the fact, at the beginning of the 20<sup>th</sup> century, it is still believed that dominant attitudes suggest that slang is attributed to too much misunderstanding or interest in immorality and rude behavior. John Burnham points out that in the 20th century, in the beginning, the attitude was that "Cute children had nothing to do with slang users who identified themselves with words." (Online 2)

Anatoly Liberman writes that the noun "slang", with its origins in Northern England, means "a narrow piece of land that rises between other and larger divisions of the land". The Scandinavian

verb *slanger* means “delay, go slow” as well as the comparison slang “hang loose, throw, swing”, Danish *slænge* means “throw”. “It seems that their common denominator is “to move freely in any direction” - A. Liberman. Nouns deriving from these words (Danish *slænget*, Norwegian *slenget*) mean ‘gang, band’, and Liberman compares the old Scandinavian words to slang “vagabond”, and *slangr* “to go astray” (for sheep). In this way, Liberman shows that the meanings of the words are associated with the place and the group of people who live in that place, because the meanings change from "enclosed land" to "place for strays", to "vulgarism and the language used". (Online 2)

As the use of slang has become less connected with criminal behavior and has become more of a subject for scholars and the popular press, objections are sometimes treated as communication rather than character and criminal. In other cases, changes are cultural, for example, when a social group rethinks its identity (for example, the word *queer* is associated with *gay pride*), or when social attitudes change. In some cases, marketing is also changing, such as when media and advertisers follow language trends to position themselves among consumers. The argument that "slang robs language" and "stops vocabulary" loses its importance that living language is a market for ideas, and nuances, and images. (Battistella 2005: 87-89)

Slang attitudes continue to rival those who regard non-standard language as a threat and those who see it as contextual usefulness. Slang critics have attributed this to inferior speakers and image defects, which are the social discrepancy and slackness of standard language users, as well as the deterioration of language accuracy. Advocates, on the other hand, emphasize the inventiveness of slang in stylistic vitality and identity. (ibid.: 89)

The mass media have different systems, such as posters, radio, newspapers, television, and the internet which have become the basic elements of this set, but specialists have not come to one concrete definition, because their starting point is different. However, it is important to understand how this manifestation was created to spread. One of the media that developed rapidly was cinema, which provides an example of how people react to a new form of entertainment and information. However, all the media have in common the fact that many educated people find them uninteresting and are aware of the close connection with trade. (Sorlin, Sorlin 1994: 3-5)

This type of media was not created in conditions based on individual artistic growth; they are for profit. An artist needs an income, but he will also work with the future in mind. Businessmen, on the other hand, are primarily for immediate profit, despite the fact a product's fame can last for centuries. In part, it may seem that the term was introduced by advertising companies to gain

customer trust and significantly increase the number of customers, thus making the media part of the communication process. As humanity uses many devices to communicate long, complex messages, verbal language is considered the most convenient tool. (ibid.: 3-5)

‘Media’ is a term used to refer to technologies (radio, television, etc.) that move and organize created content intended for consumer groups. Media companies include radio stations, magazines, television, Internet content aggregators, and mobile content services. ‘Content industries’ is a term used to describe those industries whose main activity is the creation of original content for use in the media, information, and communication media, and therefore content industries are linked to the media. These include the industries that produce motion pictures, radio and television programming, games, music, magazines, books, newspaper, and other non-personal content. (Küng et al 2008: 7-8)

Companies in the content industry also include companies for which the creation of media content may not be the main target, such as a symphony orchestra whose main activity is a live show, records its performance in audio or video format, and then makes these recordings available for sale or download online. Thus, records are content, and such activities are included in the content industry. Another media industry is ‘cross-media’. This term refers to communication or multimedia products intended for use on more than one media platform. (ibid.: 7-8)

Media language education is based on the critical perception of language and symbols, but the way language used in media produces cultural and aesthetic text is also an important part of it. Previously, it was said that it was not a neutral tool for communication between language and symbolism, but a tool for social and cultural practice, which include accepting, producing, and distributing information and knowledge, as well as aesthetic text related to culture and arts. (Jeong Hyeon-Seon 2007: 22-23)

With the development of digital media, the public has more opportunities to become the producer, but the cultural influence of mass media, including children and teenagers, is still large. Therefore, it is a very important issue in media literacy to understand the cultural aspects of mass media-based pop culture's influence on the consciousness, identity, and lifestyle of the public, and the way they reveal who they are and express their interests and form social relationships through culture. (ibid.: 22-23)

The development of the media due to the development of communication technology has brought about a change in language style, as discussed earlier. These changes have not only changed the language style but also changed the way stories are told and enjoyed, for example.

Among the goals of Korean language education, is to develop the ability to accept and create literature as a cultural textbook expressed in language. In the past, 'culture' was accepted as referring to literature, but when stories and images were distributed through various media, the acceptance of popular culture texts produced through cartoons, animations, movies, and computer games. (ibid.: 22-23)

## 1.1. Definition and Functions of Slang

Slang can be defined as “quite common expressions and words that are more commonly spoken and used by a specific group of people (children, criminals, military people, etc.). In etymology, i.e. a branch of science that researches word origins, the background of the word "slang" has not been clearly defined. In the Oxford English Dictionary, slang is divided into 3 categories corresponding to its three stages of development. The etymology of slang can be traced back to the Norwegian word *slengeord* ('offensive language'). However, the origin of the word itself is unclear, so it is considered a guess, not a scientific explanation. (Dash 2009: 75-76) In 1756, slang was associated with "a special word for vagabonds or thieves," later, in 1801, "jargon of a particular profession." Until 1818, the term meant "a very informal language characterized by brightness and novelty". (Online 2)

According to Park Duk-Soo (박덕수), slang can be defined as language or vocabulary variations used by certain members of the group for the convenience of expression that is usually conceived in a way that is not understood by other parts of the community. Slang does not have to be completely negative, even if these words can also be used as a vulgarism. (Sohn Ho-min 2006: 118-120)

Many of these slang terms disappear, evolve, or even become part of the standard language. It is widely used to express a variety of methods, expressions, current events, the liveliness of expression, the intimacy of communication, innovation, etc., but it is still considered useless for literary purposes. Slang evolution triggers reactions from different people, and its perception and adaptation are uneven, and its use is universal and fully supported or rejected. While slang is part of a familiar colloquial speech, it is quite surely wrong or vulgar in the wrong place. "Slang is a kind of wandering language that is always on the verge of right speech but is self-indulgent or forcing its way into the most respected community." (Dash 2009: 76-77)

Harold Wentworth and Stewart Flexner, in their American slang dictionary, consider "slang as referring to a set of words that are taken for granted but not accepted as good in formal use". Other lexicographers are more specific in defining it as "a type of language that is particularly characteristic of unexpected and fun language, usually made up of short words and rhetoric. These, in turn, are deliberately used in place of standard terms to create the effect of sharpness, humor, or disrespect. However, this definition requires further study. Bethany Dumas and Jonathan Lightner in their 1978 article "Is Slang a Word for Linguists?" offers four characteristic features:

- 1) The use of slang, at least for the time being, will significantly diminish respect for official or serious writing or speech,
- 2) Its use denotes the proximity of the user, either to the rapporteur or to a class of less responsible people who know and use the term,
- 3) It is a taboo term in ordinary discourse with people of higher social status or greater responsibility,
- 4) It is used in place of a well-known synonym, particular to:
  - a) protect the user from discomfort caused by the commonly accepted object, or
  - b) to protect the user from further discomfort or inconvenience. (Battistella 2005: 85)

These four qualities - reducing the severity, assuming familiarity with a topic or group, stigmatizing discourse with higher-status individuals, and functioning as a user shield - all contribute to the definition of slang. It also covers both its social utility and its risks. Slang is used to create a kind of linguistic affiliation or status by identifying with a group outside of standard norms or by deviating from traditional values by using a strong and ironic style of distinction. (ibid.: 86-87)

Other writers, journalists, and academic writing professors find it more difficult to incorporate slang into their work, as their main goal is to use a formal tone addressed to a general audience. Journalists are advised to "avoid the use of slang and informal language which is beyond the standard language". As the *Harbrace Handbook* advises students, "Slang can sometimes be used effectively for formal writing ... but the slang that is often used is banal, flashy, and inaccurate." These guides refer to the relativity of slang use but do not provide information for understanding when it becomes effective. William Watt's 1957 book *An American Rhetoric* might

be more helpful: Watt writes that "slang is not something most undergraduate students think it is always 'vulgar' or 'bad'. The problem is that most of it is forced, local, excessively worn out while functioning, and is about to disappear." While the use of slang may seem attractive at a given moment, it can be a hindrance to formal writing. (ibid.: 86-87)

Compared to dictionaries, in Latvian slang is defined as a set of subliterate lexis and other subliterate language expressions used mainly in informal oral communication. It also tends to be used as the terms *žargons*, *argo*, or *sociolekts*. (Skujiņa 2007: 342) It is a colloquial language used in everyday oral communication. In the form of articles, it is used, for example, in informal letters, diaries, and as a stylistic means of expression in fiction and journalism. (Skujiņa 2007: 342) In the Korean standard language dictionary, slang is interpreted as words that are often used among certain social groups to avoid being understood by members of other social groups. Slang also depends on the social groups themselves, such as traders, students, armies, gamblers, strollers, etc.<sup>1</sup> “요즈음 청소년들의 은어는 나이 든 세대에서는 이해하기 어려운 경우가 많다” – “Nowadays, slang for young people is too difficult for older generations to understand.” (Online 3) In Korean, 속어/sogeo is translated as ‘vulgar language; a rude or vulgar remark used commonly’, which is also associated with the term ‘slang’<sup>2</sup>. (Online 5) In the English linguistic dictionary, slang is defined as a language-specific to classes and social or age groups. Characterized by non-standard vocabulary, informality, its distribution is limited in regions and consists of words that have been made or changed. (Pei 1966: 250-251)

## 1.2. Definition and Functions of Mass Media

Today, the media is the how information or various forms of entertainment are massively disseminated. Marshall McLuhan began his paradox: "the medium is the message." He wanted to explain that any medium changes both our belonging to the world and the interpretation of our experience. People perceive what is going on around them in different ways, depending on whether we are looking around, reading a newspaper, or watching television. According to McLuhan's assumption: two people behave differently depending on whether they talk on the phone or send

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<sup>1</sup> 어떤 계층이나 부류의 사람들이 다른 사람들이 알아듣지 못하도록 자기네 구성된 들끼리만 비번하게 사용하는 말: 상인; 학생; 군인; 노름꾼; 부랑배 따위의 각종 집단에 따라 다르다.

<sup>2</sup> 통속적으로 쓰는 저속한 말; 점잖지 못하고 상스러운 말이다.

faxes to each other. A simplified scheme for the media is the sender-middle-recipient. However, the media will contain many different components, so it is difficult to rely on such a simplified scheme. (Sorlin, Sorlin 1994: 8-9)

Marxism theory is also often mentioned, which explains what the media are and what their social function is. In German Ideology, Karl Marx believes that the dominant social group controls spiritual behavior in society. Even if part of social protests and criticizes the ruling system, the created ideology is still used. News in newspapers also has a symbolic value that helps people classify themselves concerning others (Am I mentioned in the newspaper? Who is mentioned to me and who is released?). Even if the dominant class does not impose its rules by force, people comply with them, so Antonio Gramsci clarified Marx's original wording by introducing the concept of "unanimity", which explains this kind of behavior on the part of society. (ibid.: 8-9)

Harold Innis divided the media into time-binding and space-binding media. Manuscript or verbal communication, as a time-binding capability, has a limited distribution power. Time-binding media prefer relatively close societies, metaphysical considerations, and traditional authority. In Contrast, print and electronic media are space-binding media that have expanded, resulting in commercialism, empire, and even technocracy<sup>3</sup>. McLuhan's view that "the medium is a message" is an argument that the media controls the culture. He divided media into 'Hot Media' which is a high-profile communication channel, and 'Cool Media'. A high specification here means a high level of information transmission. Cool Media's low specification, on the other hand, calls for people to take high participation to fill the void. These two concepts are not exactly different, they are biotic<sup>4</sup> and continuous. If impressionism is *hot*, abstraction is *cool*. If the movie is *hot*, then the TV is *cool*. (Jeong In-Suk 2006: 3-7)

In the second half of the 20th century, the government's main interest was to use the media for political purposes to justify the legitimacy of military governments and to maintain political power. In this process, both print and broadcast media were forced to share the interests of the government, and media freedom was decided by the government. Media development and structural change in Korea are mainly taking place in a political context. The level of freedom allowed in the media was decided by successive military governments until 1987, when another

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<sup>3</sup> Advocating control of industrial resources, reform of financial institutions, and reorganization of the social system, based on the findings of technologists and engineers. (Online 12)

<sup>4</sup> Relating to, or resulting from living things, especially in their ecological relations.

military government led by Roh Tae-Woo (1987-1992) announced the liberalization of the media, allowing it to restrict freedom. (Kwak Ki-Sung 2012: 3-7)

Due to the development of the Internet, which is the representative of digital media, ordinary people are easily writing on the Internet, and more often express their thoughts of sympathy or make social remarks through photos and videos taken with digital cameras. But writing on the Internet is not just about producing text in textual language. Media language education is a term that emphasizes that media, a relatively unfamiliar concept in Korean language education, works in the same way as language. In other words, media language education is a concept that extends and applies the reading and writing that has been familiar with the Korean language education to the reading and writing of media text, but also extends 'critic reading' to the text. (Jeong Hyeon-Seon 2007: 2-3)

The content system of the Korean language and curriculum requires consideration of 'media characteristics' in the field of knowledge of 'listening, speaking, reading, and writing'. This emphasizes that different media can change the language and symbols of the message and that the effect of the meaning of the text can vary depending on which medium is carried and distributed and can be interpreted as including the ability to distribute the text through appropriate media in consideration of the purpose and effect of communication. (ibid.: 2-3)

## 2. Types of Slang Formations

Language is a combination of form and meaning. The form, or shapes, of words and expressions usually reveals repetitive patterns of organizations. Such samples give speakers the resources to create new forms based on forms that are already displayed in the language, rather than having to form new words directly from sounds. (Connie 1996: 25)

Slang expressions often manifest the attitudes and values of group members. They may thus contribute to a sense of group identity and may convey to the listener information about the speaker's background. However, before an expression becomes a slang it must be widely adopted by members of the subculture, so slang and jargon intersect well. If the subculture has enough contact with the mainstream culture, its slang expressions become known to the whole society.

The slang part of the vocabulary works no differently. New slang words and expressions are usually arising productively as well. Slang uses existing forms and their current meanings in a variety of ways, often mixing resources from the sound system, word-building processes, paradigms, and speakers' knowledge of the culture. Some processes mainly involve changing the form of a word with a predictable impact on the assessment. (ibid.: 26)

Compounds are words that consist of parts that are themselves words. Speakers generally point out that two separate words should be interpreted as a unit with a characteristic voltage pattern in which the first element is expressed with greater intensity and without pause or volume changes before the second element. Wirten standard language does not have clear rules for writing compound words; they can be written as a single word. (ibid.: 27) For example, *seolnal* (설날) is a compound of *seol* as in 'new year' and *nal*, as in 'day', which means Korean New Year's Day<sup>5</sup>.

Ordinary, every day connecting processes are the main source of slang new words. For many slang elements, the word structure of *word + word* is obvious, and in context their meaning can be quite easily derived from the parts. Because young people like to use slang to bring freshness to old or predictable information, they will often take a word that can stand on its own and arbitrarily attach it to other words. In widespread and spontaneous use, the free form tends to lose its reference to the more general meaning that can be attached to a wide variety of words. Due to the meaning and tendency to unite with other forms, the second member of the compound becomes an appendage rather than a free form. (ibid.: 29)

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<sup>5</sup> 정월 초하룻날이다.

Insufficiently defined relationships between the words that make up a compound make slang which often rely on metaphors, cultural knowledge, and other forms of indirect reference. (ibid. 31) For example, *geumsujo* (금수저) is a Korean metaphor meaning “being born with a gold spoon in one’s mouth”. It is very similar to the English expression “being born with a silver spoon in one’s mouth”, but in Korea it is more common to use ‘gold spoon’ rather than ‘silver spoon’. (Online 14)

Another way of forming slang, is shortening, or in other words abbreviations, which will be discussed about more in chapter 2.1. During shortening, sounds are removed from the words without immediately changing the meaning, such as *TV* for *television*, *phone* for the *telephone*, and so on. Abbreviated forms are often less formal than the longer sources from which they have derived, and thus may reflect casual attitude towards the subject. (Connie 1996: 35) For example, *chimaek* (치맥) is an abbreviation for having beer and chicken together<sup>6</sup>; *somaek* (소맥) is an abbreviation for mixing beer with soju, which is Korean alcohol<sup>7</sup>.

Another important source of new words is borrowing, which will be discussed about more in chapter 2.2. Such words tend to be used in writing and for conveying information rather than for phatic expression, and are usually learned in the classroom or through reading. (ibid.: 38)

Borrowing from foreign languages is not usually a slang feature. By its nature, slang is not proportionate and multicultural, because its main function is to connect people of similar beliefs. For example, academic loans such as Greek and Latin, which thus increased the standard and technical vocabulary of the English language, simply have no place in the slang, even in the slang of the most serious university students. The slang for foreign borrowing is mostly limited greetings and playful misrepresentations. Slang is borrowed from a second language that is part of the culture. (ibid.: 39)

Slang words or phrases are usually very informal and are usually limited to a certain group - usually adolescents and young adults - as a marker of group status. Most are not new words, but existing words that have taken on a new meaning for a group. Slang is also quite short-lived; most slang words last more than one generation. And those who abide are soon no longer slang. Although specific terms are sometimes viewed unfavorably by those who do not use them, slang is common

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<sup>6</sup> 치킨과 맥주를 같이 먹는 것, ‘치킨과 맥주’를 합성 말이다. (Kang 2017: 90)

<sup>7</sup> 소주와 맥주를 섞은 술, ‘소주와 맥주’를 합성한 말이다 (ibid.: 89)

to most languages and points to the main ways in which a language adapts to the needs of those who use it. (Denham, Lobeck 2012: 190) These types of slang words are discussed about more in chapter 2.2.1.

The concept of slang is in fact so broad that its definition requires at least a primary distinction between specific and general slang. A specific slang is a limited, secret speech of borderline or distinct subgroups of society, whereas a general slang refers to a short-lived, non-traditional vocabulary characterized mainly by the connotation of informality and novelty. (Cagliero, Belladelli 2013: 213)

The concept of slang is also associated with other non-standard varieties in the literature. Namely, slang as a social diversity is usually confused with both jargon and the technical vocabulary of people who have a common profession or occupation, and with aprons, i.e. the specialized and secret language of thieves, and beggars. As a stylistic diversity, the concept of slang can overlap with colloquial language, i.e. the familiar style of speech used in informal contexts. Finally, as regional diversity, it is considered synonymous with geographically limited language variants, such as dialects or place names. However, unlike jargon, it is liberated and not strictly related to prestige. (ibid.: 214)

Many criminal slang words may have a colloquial origin, but not all slang words belong to a secret or private language. The slang may seem informal, but also vulgar, obscene, shocking, offensive, etc., which are not peculiarities of colloquial speech. Like the dialect and the vernacular, slang is a regional diversity, as each country has its own slang, and sometimes even more limited areas are characterized by local speech. Despite the local aspects, the slang is not necessarily linked to one region or social class. It is a broader phenomenon, including the original strange lexicon, which consists of many new formations that do not obey the rules of word formation in English morphological grammar, and of additional new senses added to the standard novelties. Therefore, slang can be considered a lexical variant that differs from the standard language. (ibid.: 214)

## 2.1. Abbreviations

Adolescents are the people who use slang the most. It can be quite hard to understand since a lot of the slang is neither English nor a dialect. It is usually not referred to as bad words, but rather word or words used only by certain group members. Swear words are also considered slang. As said previously, slang is used to strengthen solidarity. In the past, gangsters used slang to hide information that should not be known to the world. It is also a way for teenagers to express themselves in a way where the adults would find out. (Online 9) Slang can be formed in different ways, often organized around mutations and contractions of the formal elements of the word, whether they are abbreviations, phonological mutations, playful elaboration, or semantic substitutions (from polite terms to puns). These changes in the form of language have a functional connection with the meaning of these words in social use, linking the pragmatics of use with wider models of variation. (Brown, Yeon Jae-Hoon 2019: 501)

In Korean abbreviations are defined as ‘a reduction in a part of a word<sup>8</sup>’. A lot of these abbreviations in Korean are used while texting in the simplest form, for example ‘ㅋㅋ/ k k’ which means something like a ‘chuckle’, or ‘ㅎㅎ/ h h’ is used, when something is funny. More abbreviations are presented in table 2.1.

table 2.1.

Abbreviations in Korean used by Adolescents (developed by the author, using Online 9)

Abbreviations in Korean, romanization	Abbreviation meaning in Korean	Abbreviation meaning in English
솔까말/ <i>solkkamal</i>	솔직히 까놓고 말해서	“To be honest with you”
지못미/ <i>jimotmi</i>	지켜주지 못해서 미안해	“I apologize for not being able to protect you”
넘사벽/ <i>neomsabyeok</i>	넘을 구 없는 사차원의 벽	To be out of someone’s league
듣보잡/ <i>deutbojab</i>	듣도 보도 못한 잡 것	Off-brand things

<sup>8</sup> 준말; 약어는 단어의 일부분이 줄어든 것이다. (Online 20)

갑툭튀/ <i>gabtuktui</i>	답자기 툭 튀어나올	“Jumpscare”
버카충/ <i>beokachung</i>	버스카드 충전	Charging bus card
이태백/ <i>itaebaek</i>	이십대 태반이 백수	A job-less person in their twenties
잉여/ <i>ingyeo</i>	아무 일 없이 빈둥빈둥 노는 사람	A person, who idles around
굽사빠/ <i>gumsabba</i>	그방 사랑에 빠지다	Falling in love quickly
답정너/ <i>gabjeongneo</i>	답은 정해져 있고 넌 대답만 하면 돼	Fixed answer/ “All you have to do is answer”
장미단추/ <i>jangmidanchu</i>	장거리미녀, 단거리 추녀 를 줄인 말. 즉, 멀리서는 미녀인데 가까이에서 보면 추녀	A female good-looking from afar, but ugly when close
엄크/ <i>eomkeu</i>	엄마 + critical'이 합쳐진 말. '엄마 때문에 치명적인 상황에 놓이게 됐다'의 의미	Mother+ critical, meaning “mom put me in a fatal situation”.

Abbreviation and phonological contraction are informal forms of speech used both for practical purposes and as a means of determining closeness. Digital real-time written communication technologies further facilitate and promote shrinkage and mutation of abbreviations. In Korean, cuts, and abbreviations in the digital environment are translated into the speech where they are high. Some well-known types of abbreviations of this type are address and reference status designations. An abbreviation is achieved by combining the metonyms section of the original word with a phonologically reduced approximation of the rest of the word, allowing several syllables to be collapsed. (ibid.: 501)

In conclusion, the abbreviation is, of course, a widespread practice in informal speech and in the institutions' registers in all languages. In Korean, such abbreviations directly intersect with the pragmatically rich wording of personal address and reference. In professional interaction registers in Korea, role and status designations that describe a person's occupation or relationship with a speaker are widely used to address and refer to others. However, this emphasis on formality

has been somewhat softened for new forms of digital communication, which are increasingly using graphics rather than speech to manage social relations. (ibid.: 501)

## **2.2. Influence of Other Languages on Korean Slang**

Korean is one of the oldest living languages in the world, and its origins are as unclear as those of Korean people's origin. 19<sup>th</sup> century Western scholars proposed several theories that linked the Korean language to Japanese, Chinese, Tibetan, Indo-European, and other languages. Korean is probably a distant relative of the Ural-Altai language family, which includes such diverse languages as Mongolian, Finnish, and Hungarian. Linguistically, the Korean language is not related to Chinese and is similar to, but different from, Japanese. Today's Koreans still reflect China's profound influence over the centuries. About half of the Korean dictionary consists of words derived from Chinese, mainly using the Confucian classics. Today, South Koreans typically use a mixed writing system in which words derived from the Chinese language are written in Chinese letters, while Korean words are written in Hangul. Despite borrowing words, Korean is very different from Chinese, both in syntax and sound. (Online 15)

Coming from a contradictory mixed language model in a sociolinguistic context, mixed languages may be the result of language contact between more or less socially identical languages. The social context will be an important determinant of the linguistic factors of language contact. If native speakers meet with non-native speakers, if the prestigious language takes place through various cultural contacts, this would be the basis for maintaining the language with a wide range of borrowing. This may have happened when Japanese speakers met Shilla, Baekje, and Goguryeo Korean speakers during the Kofun (250 AD - 538 AD) period. But if there is an intrusion of medium or large-scale people with a prestigious culture and knowledge, it is more likely that a change of language is expected. Depending on the social circumstances in which native speakers learn prestige, there will be more or fewer errors in the changed language. The number of errors made when adopting a new language is proportional to the level of substrate interference. (Robbeets 2005: 38)

While Korea has never been colonized by an English-speaking country, the strong US military presence and economic cultural influence in the south of the Korean Peninsula, which continues to exist today, make Korea importantly comparable to former English-speaking colonies. However, Korea also differs in several respects from those postcolonial countries, one of which is

that Korean is still very monolingual as far as everyday language goes, although English is strongly represented in popular culture and education. This makes the Korean language situation unique, as most postcolonial countries where English has a major impact on society are often very multilingual. This means that many of the indicators used to assess the impact of English, such as multilingualism models, code-switching, English language activation, and English localization, are difficult to apply in the Korean context, and it is, therefore, difficult to study the place of English in Korea. That is, approaches to English's global distribution that focus on the quantitative distribution of macro-social variables or language structure would not be as productive, as Korea is still very monolingual. (Park 2009: 18-19)

As has been the case in popular and scientific descriptions of the globalization of culture, observers in Korean society often note the strong presence of English in various fields, especially in the media and popular culture. For example, English can be found not only in movies, pop music, magazines, or books imported from English-speaking countries but also in cultural products made in Korea. For many people, this is an undeniable proof of the spread of English in the world and proof that the traditional image of Korea as a linguistically and culturally homogeneous society is divisible (ibid.: 30-31)

### **2.2.1. Influence of Japanese Language on Korean Slang**

At the time when Korea was under Japanese colonial rule, Koreans had absorbed Western and Japanese cultures. There used to be a wide variety of Japanese words that were a part of Korean vocabulary, but a lot of these terms have disappeared, because of the Korean language purification movement in 1945, after the liberation, but it is also true that once used in society, it is difficult for the vocabulary to disappear easily. (Online 21)

The Korean word for 'beer' or *mekju* (맥주) is derived from the Japanese *mugishu* (now *biiru*), meaning barley liquid. This is what the Japanese called beer when they built the first breweries in Korea. Often the loan is not noticeable; Koreans use basic Chinese characters that are based on the Japanese word, but have used the characters in their pronunciation. The Koreans can be outraged that these words came into their language only because of the colonial periods, and they were, of course, right. But Koreans have also devoted a lot of energy to eradicating other loanwords from the Japanese language over the past half-century. Some of them remain the same.

Besides, that is how such forces interact with culture. The effects happen back and forth for a variety of reasons, which are not all pleasant, and to claim otherwise would be absurd. In table 2.2. are Japanese words, which are part of Korean vocabulary and slang to this day.

table 2.2.

Korean Slang from Japanese Language (developed by the author, using using Lee Gwan-Hee 2018)

Japanese words in Korean pronunciation, transcription	Korean standard vocabulary and meaning	Work slang meaning/ explanation in English
가라/ <i>gara</i>	가짜, 헛-	Fake
구루마/ <i>guruma</i>	수레	Wagon
나라시/ <i>narasi</i>	고루 펴기, 평탄화 작업	Flattening land
다이/ <i>dai</i>	대, 받침	To face one-on-one equally
단도리/ <i>dandori</i>	채비, 단속, 마무리	Method, procedure, preparation
분빠이/ 뽀빠이/ <i>punbbai/ bbumbbai</i>	분배, 나눔	Divide/ split up
뺑끼/ <i>bbengkki</i>	속이는 일	Deceiving work
쇼부/ <i>shobu</i>	흥정, 결판	Bargaining
시다/ <i>shida</i>	보조원	Assistant
시마이/ <i>shimai</i>	끝냄, 마감	End, finish
아타라시/ 아다라시/ <i>atarasi/ adarasi</i>	새것	New thing
아싸리/ 앳사리/ <i>assari</i>	아예, 깔끔히	Neat, tidy
와쿠/ 와꾸/ <i>waku/ wakku</i>	틀	Appearance
유도리/ <i>yudori</i>	융통, 융통성	Flexibility
쿠사리/ <i>kusari</i>	면박, 핀잔	To nag
시다/ <i>shida</i>	아래	Bottom/ below
고데/ <i>gode</i>	인두	Iron

노가다/ <i>nogada</i>	막별이	Earning wage as a day laborer
소데/ <i>sode</i>	소매	Retail
노깡/ <i>nokkang</i>	토관	Clay pipe

Some of the terms, for example, clay pipe (노깡), and iron (고데), and retail (소데) were derived from Japanese vocabulary, which was used to refer to technologies. Since signing the Treaty of Ganghwa Island in 1876 (Kim Jin-Wung 2012: 287), Korea was founded, and many new Western cultures started flowing in. Some of these Western concepts, for example, ‘rights’, ‘culture’, and ‘duty’, were introduced as settled translations in Chinese, yet the translated Chinese characters were imported from Japan. Some of these foreign words were changed to Japanese-style abbreviations, for example, the Korean word for ‘air conditioner’ is 에어컨/ eokeon, which came from the Japanese word 에어컨/ eakon, and is used to this day. (Online 18)

In conclusion, Koreans might indignantly claim these words entered their language only because of the colonial period. But Koreans also have devoted a lot of energy over the past half-century to eradicating other loanwords from the Japanese language. Some of those that remain unchanged. Besides, that’s how forces interact in a cultural sphere. Influences go back and forth for many different reasons, not all of them pleasant, and to claim otherwise would just be a silly, pointless discussion.

### **2.2.2. Influence of English Language on Korean Slang:**

#### **Konglish**

English is used as a wider language of communication by almost a third of the world's population, more than half of whom are non-native English speakers. As a result, the center of gravity of English has shifted from "mother tongue" to "non-native tongue", and at the same time the world has seen the emergence of "new English" on a global scale, a natural consequence of the unprecedented use of English worldwide. (Ahn Hye-Jeong 2017: 99)

Several studies show that the Korean language, the English language used in South Korea, differs in many respects from the English Inner Circle varieties, and shows important aspects of nativization. The development of Korean English reflects dynamic norm changes and variations in

the South Korean context. The names of Korean English changed from Englishisation of the Korean language, Konglish<sup>9</sup>, to Koreanised English, yet are still controversial. Korean English is also defined as "Korean-styled English", saying that English is spoken primarily by Koreans and that its vocabulary, expression, and pronunciation have several different features than American English. (Ahn Hye-Jeong 2017: 101) However, it is observed that research on Korean English can be divided into two categories: Korean English and Konglish. The distinction between the two is not clear and both terms are used interchangeably. (ibid.: 30)

The use of English in the South Korean public domain is common. In particular, English is very common in Korean pop music and TV commercials for brand advertising. The phenomenon involving the use of popular code-switching<sup>10</sup> and language mixing<sup>11</sup> and language hybridization<sup>12</sup> is described. These studies suggest that English is often used in heterogeneous forms. English is a very visible presence and serves a number of purposes: semantically depicting images of modernity and sophistication, creating humorous situations, exercising freedom of speech among young people, and expressing subcultural identity. (ibid.: 30) In table 2.3. are Konglish terms with explanation in both Korean and English, that are also used in the modern Korean military, also by the public.

table 2.3.

Konglish or Korean English Slang Used by the General Public and the Military  
(developed by the author, using Lee Gwan-Hee 2018)

Konglish Slang in Korean, romanization	Slang meaning, standard Korean vocabulary	Meaning/ explanation in English
가이드라인/ <i>gaideulain</i>	지침/ 방침	Guidelines/ policies
데이터/ 데이타/ <i>deiteo/ deita</i>	자료	Data
디렉터/ <i>direkteo</i>	탐지기	Director
루트/ <i>luteu</i>	통로/ 경로	Route, aisle

<sup>9</sup> Konglish or Korean English is a lexical set of Koreanized English words in Korean associated with a variety of attitudes. It is mainly used independently, rather than depending on the formality of a situation and preference.

<sup>10</sup> The practice of alternating between two or more languages or varieties of language in conversation.

<sup>11</sup> Term used to describe the phenomenon of communication through the usage of two languages as if they were one language.

<sup>12</sup> A process whereby separate and disparate entities or processes generate another entity or process, which shares certain features with each of its sources, but which is not purely compositional.

모토/ <i>moto</i>	신조/ 좌우명/ 제목/ 표어/ 목표	Motto/ slogan
메딕/ <i>medik</i>	의무병	Medics
바리깡/ <i>barikkang</i>	이발기	Barber
바리케이드/ <i>barikeideu</i>	방어벽/ 방책/ 방벽	Barricades
바인더/ <i>baindeo</i>	보관철	Binder
바인딩/ <i>bainding</i>	경계 표시	Binding/ linked together
사이드카/ 사이카/ <i>saideuka/ saika</i>	호위 차량	Escort vehicle
시에스알 (CSR)/ <i>sieseual</i>	통제보급률	Control and Supply Rate
오버로크/ <i>obeorokeu</i>	휘잡치기/ 푸서박기	Stitching while using 3 thread overlock
왁싱/ <i>waxing</i>	왁스 입하기/ 왁스 작업	Waxing
인트라넷/ <i>inteulanes</i>	내부 전산망	Internal computer network

Konglish (콩글리쉬) is a potential turning point in contact language that is evolving as a creative blend between English and the native language, which usually includes morphology, semantics, and syntax, but can also include pronunciation, pragmatics, and discourse. They are 'potential' in the sense that they are not seen as languages but as subdivisions of languages. They are "contacts" in the sense that they arise from contact with English and local languages. They are "creative" because they are not static, but dynamic as new elements appear, and some disappear over time. They are "mixed" in the sense that English language elements are mixed with local language elements or changed or combined with other English language elements in a unique way. (ibid.: 33)

Despite the lack of agreement on the characteristics of Konglish, several studies have found that Konglish is used by almost all Koreans and plays a wide range of important functions in Korean communities. Konglish can be easily found on public signs in many parts of South Korea, and this is likely to influence larger sociolinguistic models related to modernity, sumptuousness, and youth. In summary, Korean language studies need to be more empirical in nature to define characteristics. There is still widespread confusion between Korean English and Kognlush in public and scientific journals, and the acceptance of Korean English remains highly controversial. (ibid.: 33)

### 3. Slang Distributions Among Sections of Society and Mass Media

Today's media technology has drastically changed the way we communicate with each other. Of course, these technological capabilities have also made it possible to keep in touch with many more people than before, even if everyone goes their way. On the other hand, there is a possibility of misinterpretations and failed reports, as there are far fewer indications in the media than in face-to-face communication.<sup>13</sup>

Slang is a specialized vocabulary shared by people with similar experiences or interests, including a connection to a shared workplace. Slang creates a sense of belonging and togetherness between its users, whether it is a shared activity, enjoying a certain type of music, television shows, or computer games. Professions that often contribute to the development of slang and its widespread use in society are related to technology (an *app* is a computer application; a *killer app* refers to a *very good* program). Young people and sports can also influence the spread and formation of slang. Young people are the biggest incentive to create slang, and they use it with their peers so that adults do not understand them. The slang changes rapidly and tends to either disappear from the use or become part of the common language. According to lexicographers (people who compile dictionaries), much of the words included in the new dictionaries come from technical terms and slang. However, as the slang changes rapidly, the words that were intended for the new dictionary may become obsolete by the time the dictionary is printed. (Lane et al 2016: 51)

Slang and jargon are widely used in the army, navy, school, money markets, and very often in the criminal world. Modern slang is more widely used and includes a vocabulary of different words, showing knowledge of specific acts that are both illegal and innocent. Some challenge authority and courtesy (often through irony), and others who simply honor the inventions of language. Slang is different from colloquialism, jargon, and regionalism, and popular usage. However, there is no simple mechanism to identify it, as the same or similar ways are used to create new words, such as formal attachment, excision, metaphors, borrowings, and confusion processes. Neologisms like dot com are formally difficult to distinguish from slang usage like dot-bomb, i.e. a failed dot-com company (Online 4); however, the difference is apparent from the intended irony.

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<sup>13</sup> Lane, D. S., Abigail A. R., Gooch J., *Communication in a Civil Society*, New York: Routledge 2016. Preface: Civility, Technology, and Social Media

When technological change takes place, it can be exciting, destructive, and confusing. Young people adapt to these changes much faster than older people and richer people. The changes themselves have many dimensions and must be considered from all sides: economic, political, and social opportunities and threats, as these changes affect the whole society, both nationally and internationally. Technological change also has a significant impact on the media, affecting both consumers and producers, as well as users, non-users, available information, and content. Although the internet itself is not regulated, the media industries are regulated, so governments need to adapt the rules and laws to this platform. (Küng et al 2008: 2)

Written communication means from one to many tools used to communicate with any type of message. Written communication was mainly used as a medium for providing information on the objectives, policies, programs, procedures, etc. of organizations. To achieve this purpose, a single, combined way of communication would not be enough, so there is more than one way for written communication. Usually, it all depends on the media itself. (Dash 2009: 77)

The slang identifies the members of the group yet allowed immediate and widespread communication, the identifying functions of the slang group to the public may have diminished. Instead, speakers may use slang to identify with a style or attitude rather than a group. Speakers use slang when they want to be creative, clear, and acceptable to a chosen group. Sharing and maintaining the ever-changing vocabulary of a group promotes group solidarity and serves to include and exclude members. In this sense, slang is an equivalent of fashionable language and serves almost the same purpose. Like modern clothing and forms of entertainment, effective slang must be new, attractive, and able to quickly gain group recognition. It is normal for teenagers to look for a sense of belonging while being fashionable. Knowledge of the latest TV shows, movies, and music shows public awareness and recognition of the importance of relationships with others. (Connie 1996: 119-120)

In the past, when people thought of private media such as newspapers, television, and movies, it was difficult for ordinary people to produce media texts, and even if they produced them, it was not easy to find a way to distribute them socially. The ability to communicate through media language to understand, as in accepting, and express, as in producing, is related to this change in the media itself, so it requires not only a perspective on understanding language by extending it to symbols but also a communication perspective that includes how the media works in the meaning of symbols. (Jeong Hyeon-Seon 2007: 3)

For example, visual language or the language of television advertising is a 'complex form' language in which various semantic expressions, such as visual images, vocalized language transmitted to actors, nonverbal communications such as their form and facial expressions, and written language processed by subtitles, act at once. The medium language of the advertisement is different from a book, but the language that is used in books, which focuses on writing, is relatively "single form" compared to the "complex form" language of the advertisement. However, in books, paintings not only function as an illustration to assist the text, but the meaning of the painting is as important as the written part, such as the painting expressing the meaning that the story itself cannot express. (ibid.: 5-6)

Visual language is a typical example of a media language phenomenon in which various language forms are combined to create a complex meaning. The special character of image language is better revealed through differences between phonetic and literal languages. In face-to-face communication by voice, speakers and listeners exist in a closed space at the same time. In this type of communication, the speaker and listener interact by simultaneously using their hearing and vision, such as listening to the other person's voice while looking at the other person's facial expressions, gestures. However, the message generated by the phonetic language disappears as soon as it is expressed, and it is not delivered to space beyond a certain range. In this respect, the phonetic language is recorded by the electronic media and the phonetic language contained in the video format is free from time-boundness and space-boundness. Visual and medium language does not exist separately from the spoken language at all but is something complex that allows a new experience of speech. (ibid.: 12)

The overspreading of the meaning depends on which medium the meaning of the text is implemented and distributed, and the effect is related to the technical characteristics of the communication medium. For example, there is a big difference in the overspreading between the newspaper coverage, the broadcast coverage, and the main news on the Internet because of the differences in interaction patterns depending on the technical characteristics of each medium and the level of the ability to replicate the text. But today, when the Internet, which is based on digital technology, is at the center of reading and writing in media, understanding how this new communication technology affects the power of meaning has become one of the most important qualities in becoming a socially responsible communicator. (ibid.: 30)

According to Thompson, the Internet is a technology with a greater degree of fixation, reproduction, and participation than any other communication medium which is considered to have

a strong drive on social change. Here, 'fixation' is a concept that complies with the storage capacity of various language forms such as text, voice, image, and video, and 'reproduction' is a concept that is fulfilled with the degree of reproduction of text, and 'participation' refers to the utilization and width of users of communication media. Unlike print media that cannot contain sound, or video media that have limitations in expressing through text, the Internet is a highly fixed communication technology in that it can produce meaning by freely mobilizing various language forms. (ibid.: 30-31)

### 3.1. Military Slang

In 2016, the South Korean Ministry of National Defense (군인 복지 기본 계획) announced a new “Military Welfare Master Plan” which reported that soldiers would be allowed to use mobile phones after business hours. (Lee Gwan-Hee 2018: 1) Various studies have been conducted on slang in armed forces or army communities, where a unique culture of language use has been observed. This military communication culture in Korean society has a significant impact even on schools, jobs, and families, as half of the people are obliged to go through it for a certain period. (Jo Jin-Su, Park Jae-Hyeon 2017: 2)

Slang is a word or words used by certain social groups, and these words can make you feel alienated between members within and outside the group. Slang, on the one hand, worsens the use of language, mixed with vulgar expressions, but on the other hand, it can strengthen, but hinder, group solidarity. The biggest problem is that slang hinders the early entry of members into military groups because there is solidarity between those who know the culture of this type of language yet are undermined by people who are unfamiliar with it. Thus, creating an unnecessary power structure between language users. (ibid.: 4)

In table 3.1., the 2<sup>nd</sup> column represents the now standard vocabulary for these military slang words, which was acquired through purification of the previously used military expressions. The need of the slang purification was based on a survey by Jo Jin-Su and Park Jae-Hyeon in 2017, which is written in their *Educational Direction by User Perception Type for Military Slangs and Unfamiliar Sino-Korean Words* (군대 은어 및 낯선 한자어의사용자 인식 유형별 교육 방향). In the study, the need for slang expression purification was divided into three types:

- a) Expressions that are both necessary and accepted for improvement: actively using the purified vocabulary for expressions like engineer (공병), blackout (등화관제), payment (불입), etc.;
- b) Expressions that are less likely to be improved and accepted: the need for distribution of pure or alternative that is acceptable for expressions like father (아버지), son (아들), bag ramen (뽕글이), etc.;
- c) Expressions that are less likely to be accepted despite the need for improvement: the need for term improvement with presenting alternative for expressions like recruit (짬찌), going through a tough time (뺑이 치다), hiding for the sake of avoiding work (짱 박히다), etc. (Lee Gwan-Hee 2018: 26)

table 3.1.

군대 은어/ Military Slang (developed by the author, using Lee Gwan-Hee 2018)

Military slang in Korean, romanization	Military slang meaning, standard Korean vocabulary	Military slang meaning/ explanation in English
귀돌이/ <i>gwidori</i>	귀마개	Earplugs
깡새/ <i>ggaksae</i>	이발병	Barber
갈갈이/ <i>ggalkalri</i>	방상내피	(Military) field jacket
땡보/ <i>ddaengbo</i>	편한보직	Comfortable (assignment to) position
말년/ <i>malnyeon</i>	전역 대기병	Last year of military service
뽕글이/ <i>ppogeuri</i>	봉지 라면	Bag ramen – the boiling water is poured straight into the ramen pack
사제/ 싸제/ <i>saje/ssaje</i>	군대 밖 물건	Out-of-military goods
아들/ <i>adeul</i>	1년 늦게 입대한 후임병	Son – a soldier who enlisted 1 year later

아버지 / <i>abeoji</i>	1년 먼저 입대한 선임병	Father – a soldier who enlisted 1 year prior
짬 (밥) / <i>jjam (bap)</i>	식사/군 경력	Military food, length of military career
짬 처리 / <i>jjam cheori</i>	남은 밥 처리/ 떠넘기기	Disposal of left-over rice
짬찌 / <i>jjamchi</i>	신병/ 계급이 낮은 군인	Recruit, low-rank soldier
피돌이 / <i>pidori</i>	충성마트 관리병	Welfare military soldier
꿀빨다 / <i>ggulbbalda</i>	편안하게 생활하다	Lead a comfortable life
뺑이 치다 / <i>bbaengchida</i>	고생하다	Going through a hard time
짱박히다 / <i>jjangpakhida</i>	일을 피하기 위해 숨다	Hiding for the sake of avoiding work
왕고 / <i>wangko</i>	최선임병	The best soldier
이와이분의 일톤 트럭 / <i>iwaibune ilton teureok</i>	2.5톤 트럭	2.5-ton truck
등화관제 / <i>deunghwagwanje</i>	불빛가리기	Blackout/ blocking out the light – limiting the general lighting of a certain area, in order, to prepare for airstrikes
불입 / <i>bulib</i>	냅, 치름, 납부	Payment
공병 / <i>gongbyeong</i>	빈 병	Engineer

Just like other social communities, military is a group with common language customs. In other words, the language spoken in the military is a form of social activity that is necessary for the maintenance and expansion of the military community. Namely, the military is a community in which a ‘unique independent and sophisticated language system’ is strongly established. That is because it is an organization oriented, hierarchical Sangmyeong Hadal (상명 하달), meaning to give orders, instructions, decisions, and opinions from the superiors to the lower recruits<sup>14</sup>,

<sup>14</sup> 상부의 명령, 지시, 결정 및 의사 따위를 하부나 아랫사람에게 내리거나 전달하는 일이다. (Online

relationship. Moreover, from the perspective of compulsory service soldiers, the ‘burden’ unrelated to the military’s duties acts as difficulty in service, as they are not incorporated into members of the vocabulary community through continuous exposure and acquisition, but are forced to have completely different language norms and customs than before overnight. (Lee Gwan-Hee 2018: 22)

### 3.2. Slang in Work and Daily Life

Jargon is a form of slang that has all the social features of slang - it is part of a group that indicates group membership and has a specific vocabulary. Slang is part of everyday colloquial language that indicates belonging to a social group and is partly common in society, while jargon is part of a specialized language commonly used by professionals or people with high-class status.<sup>15</sup> In Korean, jargon (용어 / *yongeo*) is interpreted as a word or words used primarily in a particular field.<sup>16</sup>

One of the sources of jargon, meaning a non-literary language that is usually used in conversation by a certain social or professional group (Skujina 2007: 463), in the workplace. People who have a common occupation often use special words that are usually influenced by the profession. People outside the profession do not usually understand or use this type of verbal communication. Like slang, jargon acts as a quick method of exchanging meanings, and it can provide a sense of belonging to activity and facilitate communication with colleagues. (Lane et al 2016: 51)

table 3.2.

Slang in Koran Language Used Concerning Work from Japanese (developed by the author, using Lee Gwan-Hee 2018)

Work slang in Korean, romanization	Korean standard vocabulary and meaning	English
공구리/ <i>gongguri</i>	콘크리트/ 콘크리트 반죽	Concrete

<sup>15</sup> Danesi, M., *Language, Society, and New Media: Sociolinguistics Today*, New York: Routledge 2015. 4. Variation in Social Space: 4.1. Sociolects: 4.1.2. Jargon

<sup>16</sup> 일정한 분야에서 주로 사용하는 말이다. (Online 7)

기브스/ 깃스/ <i>gibeuseu/ gibseu</i>	석고 붕대	Plaster bandages
더블백/ <i>deobeulbaek</i>	의류대	Duffle bag
라지에타/ <i>lajieta</i>	방열기/ 라디에이터	Radiator
53 마싱/미쌍/ <i>oshib-sam masing/ mashing</i>	물청소/ 광택 작업	Polisher
밤바/ <i>bampa</i>	완충기/ 범퍼	Bumper
뽕꾸/ <i>bbanggu</i>	구멍/ 핑크	A large hole
추리닝/ 츠리닝/ <i>churinig/ chyurining</i>	운동복/ 활동복	Athletic wear/ Sportswear
익일/ <i>igil</i>	다음날/ 이튿날	The next day
잔반/ <i>janban</i>	남은 밥/ 음식 찌꺼기	Leftovers
착석/ <i>chagseok</i>	자리에 앉으시오	Have a seat

In conclusion, Korean today has many traces of its interaction with the Japanese. However, they are not always easy to pinpoint. Japanese words are masked when the Chinese letters in which they are written are given a Korean pronunciation. The most powerful vocabulary in Japanese is the terminology of certain professions, such as sewing, hairdressing, architecture, and printing. In such professions, it would be difficult for a company to function without Japanese words. (Sohn Ho-Min 2006: 60-61)

### 3.3. Slang in Broadcasts: Television Shows

Broadcasting media and television were controlled by the government from the outset. The relationship between the state and television broadcasters in the 1960s and 1970s was characterized by strict state control to pursue their interests and national priorities. The first television broadcaster, KBC (Korean Broadcasting Commission, now KBS), was launched in 1961. KBC, owned and managed by the government, was the only television broadcaster until the mid-1960s when commercial broadcasters were established. (Kwak Ki-Sung 2012: 13)

Television broadcasts, traditionally, did not get to enjoy the degree of freedom that was granted to the print media, mainly because it perceives the political and social significance, the expectations and limited access of the television community, and the allocation of limited radio waves. Unlike newspapers, which have maintained their ideological orientation and editorial position despite the regime change, broadcasting in Korea, especially television, is controlled by the government. (ibid.: 91)

Around the 2000s the existing mediation of popular music was disrupted by free internet music services (i.e. Soribada and Bugs Music), as well as online subscription services (i.e. Mellon Music), and free video services (i.e. YouTube). Because of this the experience of music had fragmented and scattered across different broadcasting and publicity media. (Shin Hyun-Joon, Lee Seung-Ah 2012: 43)

Broadcast media works closely with K-pop idol productions and serves as a media platform for these idol groups. Idol productions use a variety of broadcast shows, and talk and reality shows, and regular music show for promotion. On a large scale, these shows also broadcast K-pop concerts and dance cover festivals. The same media also maintains its YouTube channels, providing a wide range of Korean popular music content. (ibid.: 43)

Standard language serves as a basis for ensuring that citizens use the correct language, whether they are adults or children. Because broadcasting languages are prioritized for communication and networking with the public, television often uses 'newly created' language and words that also have their norms and nuances from the standard language. (Jo Min-Ha 2013: 1)

Table 3.3. consists of Korean slang which has been used in Korean broadcasts, the meaning of these terms and translations, and explanations.

*table 3.3.*

Slang in the Korean Language used in Broadcasts (developed by the author, using Jo Min-Ha 2013)

Slang used in broadcasts in Korean, romanization	Standard Korean vocabulary and meaning	English translation, explanation
올킬/ <i>olkil</i>	끝내주다	Do a good job of something
멘붕/ <i>menbung</i>	멘탈 붕괴. 정신적으로 충격을 받은 상황을 뜻함	Mental breakdown. Refers to a traumatizing situation
템발/ <i>tembal</i>	아이템 효과/장비 효과	Item/ equipment effect

시월드/ <i>siwoldeu</i>	시댁	In-laws'
퍼사/ <i>posa</i>	퍼펙트 사위/ 완벽한 사위	A perfect son-in-law/son-in-law
생쇼/ <i>saengsho</i>	난리를 피우다/연기하다	To make a fuss
팬심/ <i>paenshim</i>	팬의 마음	A fan's heart
컬러감/ <i>kollogam</i>	색감	An impression of a color
젠틀하다/ <i>jenteul hada</i>	점잖다	To be gentle
해피해지다/ <i>haepi haejida</i>	행복해지다	To become happy
홀드하다/ <i>holdeu hada</i>	멈추다	To stop/ halt
윈윈하다/ <i>uin-uin hada</i>	서로에게 유리하게 하다	To be favorable to one another
영해보이다/ <i>yeonghae boida</i>	젊어 보이다	To look young

The language of broadcasting leads to the language culture of society. If the language of the program is incorrect, the culture of the public language will degenerate, and on the contrary, if the language of the program is ethical, the language habits of the viewers will also be ethical. Therefore, the use of upright language through broadcasting is essential to transform the language culture of society. (Cha In-Tae 2008: 3)

One of the more popular Korean TV shows is *Knowing Brother* (아는 형님), also known as *Men on a Mission* and *Ask Us Anything*, which is distributed by a South Korean network and a broadcasting company called *JBCT* (제이티비씨), which is an abbreviation for *Joongang Tongyang Broadcasting Company*. The format of the show adopts the high school concept where the seven cast members act as high school students. In each show, two guests or, sometimes a group of guests, join the class as ‘transfer’ students. Without almost any script for each episode, the cast members and the guests have a variety of entertainment improvisation forms prepared, for example, skits, games, performances by the guests, etc., for about an hour and a half. (Online 13) In table 3.4. are slang words that have been used in the 21<sup>st</sup> episode of the Korean TV show *Knowing Brother* featuring a Korean girl group that goes by the name *Red Velvet*. In this table, the slang is also used amongst Korean society, especially the youth.

table 3.4.

## Slang Used in the 21st Episode of Knowing Brother (developed by the author)

Slang used in the broadcast, romanization	Meaning and explanation of slang in Korean	English meaning and explanation.	Time stamp
왕따/ <i>wangdda</i>	학교나 직장에서 주변 사람들에게 집단적으로 따돌림을 당하는 사람이다.	An outcast or someone, who is bullied.	12:01
노잼/ <i>no jaem</i>	재미 없는 사람; 지루한 사람이다.	An unfunny person or a person who is no fun.	15:10
핵노잼/ <i>haek no jaem</i>	Heck (영어로) + 노잼. 정말 재미 없는 사람이다.	An unfunny, boring person.	15:17
예스잼/ <i>yeseu jaem</i>	‘노잼’의 반대말; 재미 있는 사람이다.	A fun person.	15:55
눈치가 없다 <i>nunchi obda</i>	빨리 상황을 알아채지 못하다, 주변 상황에 대해서 적절하게 대처하지 못하다.	To be insensitive about things.	16:14
또라이/ <i>ddorai</i>	마치 제정신이 아닌 것만 같은 기이하고 특이한 행동을 하는 사람이다.	A wacko; a freak; a dork.	30:55
오나전/ <i>onajeon</i>	'완전'라는 단어의 철자를 틀리다.	Misspelling the word 'really'.	1:02:17
쩔어/ <i>jjoro</i>	‘엄청나다’리는 의미이다.	Tremendous; amazing; dope	1:02:17
낫닝겐/ <i>nat ninggen</i>	Not (영어로) + 닝겐 (일본어로 ‘인간’), ‘사람이 아니다’라는 뜻이다.	‘Not a human’, usually referred to appearance. Not (in English) + human (in Japanese).	1:02:41

딸 바보/ ddal pabo	자신의 딸을 너무 예뻐해서 딸에게 뭐든지 다 해 주는 아빠이다.	A father who loves his daughter so much he would do anything for her.	1:11:06
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- Each of the used slang had a context to it, which would help with understanding the usage of the terms. By using and translating the conversations from the show and explaining the situation in the exact order as the time stamps presented in table 3.4. for a better understanding of the slang. P.S. all the slang used in this episode is for comedic purposes.
- One of Red Velvet’s members asked “아까부터 궁금했는데... 수근 오빠는 여기서 왕따니?” Which translates to “I was curious from earlier... Is Soo-Geun (cast member) a loner/ outcast?” Because it seemed as if he is “bullied” by the other cast members for laughs. (12:01)
- “미안해! 우리 팀에서 제일 노잼이야!” Which translates to “Sorry! She’s the least funny one in our team!” Because one of the female members tried to be funny but ended up being awkward. (15:10)
- “헐~ 핵노잼!” Which translates to “Wow (heol). Heck no fun!”. *Heol* is a Korean expression or sound, that is usually translated as “wow”, but the intonation is the indicator of the meaning, as in surprised, annoyed, etc. “Heck” is the emphasis of how unfunny the situation was. (15:17)
- “노잼 슬기, 무바주 댄스는 예스잼!” “No-fun/ No-Jam Seulgi (Female member’s name), Yes-fun/ Yes-Jam for the dance!” The female member performed a short solo-dance, which was well taken, so it changed from “no-fun” to “yes-fun”. (15:55)
- “웬디의 이상형 스타일은?” “아빠같이 자상한 사람!” “눈치 없이 초반에 맞혔어” Which translates to “Wendy’s (another female member’s name) ideal type?”, one of the cast members answers to her question without hesitation “Gentle person like a father!” and the answer was so quick, insensitive, without much consideration, so the underlined term is used. (16:14)
- “나의 매력 포인트는?” Which translates to “My charming point?”, used by one of the female members. For a short period of time the cast members could not get the right answer, so one of them said: “너두 또라이구나!” which means “You’re a lunatic, aren’t you!” (30:55)
- “스키트 테마: 은어를 입에 달고 사는 딸” meaning “Segment theme: daughter who uses a lot of slang”, so one of the female members says “레드 벨벳 알아? 레드벨벳 오나전 짤어!” which translates to “Do you know Red Velvet? Red Velvet is really amazing” (1:02:17)

- “아이린 대박, 와 저이 대박, 웬디랑 슬기랑 예리랑 레벨 (레드벨벳) 낫닝게!” she continues “Irene is amazing, wow, Joy is amazing, with Wendy, with Seulgi, with Yeri, RedVel (Red Velvet) not human!” The member is expressing that the group Red Velvet is so amazing, they are not human. (1:02:32)
- “스킷트 테마: 가정 형편 생각 않고 유학 보내 달리는 자녀” which translates to “Skit theme: the daughter who is asking to be sent for studying abroad without the consideration of the family situation”. In the skit, the cast members act as the father, yet one of them keeps making mistakes in regards to which girl is which, so here “자기 딸 모르는 딸 바보(?)” means “A daughter’s fool who doesn’t know his daughters.” (1:11:06)

In conclusion, slang is used quite often in broadcasts, especially entertainment related shows, by all ages. It is possible to find the meanings within the shows themselves. Using slang in this type of situation seems to have the effect of making both the cast member, the guests and the viewer feel included with at least the terminology, even if the used word itself can mean something like ‘loner’. As it could be inappropriate to use slang in other types of broadcasts like news, it should still be considered as an important part of language and should not be fully purified.

### **3.4. Slang on the Internet: Blogs and Comments**

The Internet, which has significantly changed people's lifestyles in today's world, has in a short time overcome geographical, linguistic, and cultural barriers, becoming the most important method of communication in today's world. In Korea, about 14 percent of the population uses the Internet, which makes this country the 6th largest Internet user in the world. However, it is much more important to find out why so many people gather in a virtual space connected to the Internet. (Seo Eun-A 2007: 7)

One thing is clear, the Internet is a “sea of information”. The virtual space of the Internet is filled with all kinds of information. There is an environment where people can easily share books, documents, recordings, videos, programs, etc., as well as all kinds of knowledge open to the public. Also, e-commerce markets such as education, entertainment, finance, and shopping are growing every day. But the reason people gather online is that there is information that is essential to our lives. (ibid.: 8)

The age of digital networks has already begun. ‘Netizens’ is a newly created term that refers to a person working in a virtual space consisting of an information network. Michael Hauben, who

first coined the concept of netizens, also used the term himself, when talking about them as not just Internet users, but people who created new values in cultural terms. (ibid.: 8-9)

The Internet has evolved at an unprecedented rate, which today is an integral part of everyday life for many people around the world, both at work and at home. 21st century In the early days of P2P<sup>17</sup> and MP3<sup>18</sup>, the music industry saw file-sharing as a threat to the industry: people would no longer want to pay for music, artists would not be paid and the industry would not be able to survive. Online license fees are now growing faster than sales revenue streams. As well, copyright laws have changed over time to offset the effects of the development of the Internet. (Küng et al 2008: 1)

The Internet is an all-encompassing phrase for the number of technological changes associated with social and economic change. As the Internet developed, so did the media industries, possibly linked to the creation of the World Wide Web and digitalization, as well as access to coaxial cable, and satellite television for modern society. However, there is a difference between the terms 'digital' and 'internet'. 'Digital' refers to technologies that store data in binary forms, such as text, photos, videos, and so on. 'Internet' refers to an information dissemination system. Data transmitted via the Internet or other transmission systems, including telephones, television, radio, etc., can be both analog and digital, depending on the design of the system. (ibid.: 2-3)

English has long been the dominant language used on the Internet, but this phenomenon is changing. In the mid-2000s, the language diversity used on the Internet, websites, social network sites, and blogs increased significantly. The fragility of various languages has made it easier for users of various nationalities to access the Internet. The diversity of online content in education means that teachers and students can use non-English materials, ideas, blogs, and networks more easily. (OECD 2014: 102)

Comments that can be read on websites often contain verbal abuse and curse words, the use of which, their frequency and variations depend on the topic, and situation and time. While efforts have been made to prevent this type of language on public websites and comments, given that these sites and comment sectors are publicly accessible to anyone via the Internet and the anonymity of the individual is guaranteed, it is virtually impossible to control. As a result, the number of users

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<sup>17</sup> *Peer-to-Peer* "peers" are computer systems that are interconnected via the Internet. Used to share files directly between network systems. (Online 19)

<sup>18</sup> Denotes "MPEG Audio Layer-3", meaning compressed audio file format. (Online 6)

of an aggressive language is increasing and criticism of the subject, as well as individuals with differing views, is more vulgar. In this context, curse words are generally considered to be a linguistically negative act, but on the other hand, this type of language can serve as a description of personal feelings in society. (Kim Kyu-Hyun et al 2019: 2-3)

First off, the use of vulgar language is a social phenomenon that is learned during the socialization process. However, on the Internet, or cyberspace, users also can create their own identity, which is not so easy to do on an everyday basis, thus sharing their thoughts in the comments. Second, different user communities share common interests, values, and beliefs that are reflected in the comments themselves and the language used. Third, the user of the offensive language may maliciously but easily hide his or her identity in the comments. As mentioned above, the websites and their comments guarantee anonymity, thus creating resistance to any form of control. As well, it is possible to observe the bases of these communities with secret words, word games (puns), or phrases, which also show this resistance to attempts to control comments. However, to understand the idea of vulgarism, whether it is abusive or not, one must consider the context of the sentence as well as the target audience, i.e. community members, readers, or peers. (ibid.: 3-4)

table 3.5.

Slang and Jargon Used in Blogs (developed by the author, using Online 16)

Blog jargon and slang in Korean, romanization	Blog jargon and slang Korean vocabulary and meaning	English translation and meaning
인블/ <i>inbeul</i>	인기 블로그	Popular blog
팬블/ <i>paenbeul</i>	팬 블로그	Fan blog
이벡/ <i>ibeng</i>	이벤트	Event
프사/ <i>peusa</i>	프로필 사진	Profile picture
블스/ <i>beulsa</i>	블로그 스킨	Blog skin; background
닉체/ <i>nikche</i>	닉네임 체인지	Nickname change
메게/ <i>mege</i>	메모리 게시판	Memory bulletin
사랑ㅎ/ <i>s r h</i>	사랑해	I love you
ㄱㅅ/ <i>gs</i>	감사	Thank you

ㅈㅅ/ <i>js</i>	죄송	I am sorry
덧사	덧글 사진	A picture comment
반모	반말 모드	Informal mode
도금	도용금지	No stealing; plagiarizing
넴카	네임카드	Name card
실친	실제친구	Real friend

In conclusion, the main contributors are people from teenage years to people in their 30s, who mostly live in large cities. The thing that they have in common, is that they are more familiar with video media rather than print media, they run websites and blogs and join at least one or two online communities. Besides, virtual space is ‘louder’ than anywhere else, and it is seen as a freedom of expression that humans have never experienced. Their communication is not limited to everyday writing. It ranges from the creation of poems and novels to criticism, and in addition to text, it also includes photography, paintings, and animations, and music. These activities stem from a person’s basic desire to communicate. It is not right to judge cyber literature based on known writers, nor is it right to judge the language of netizens based on language law. (Seo Eun-A 2007: 9-10)

## Conclusion

In conclusion, as mentioned in the first chapter, throughout history, slang has gone from having a relation to members of the public referring to the secret language used by those engaged in abusive, anti-social activities such as kidnapping, theft, or pickpocketing, or generally illegal activities to something that the general public uses on a daily basis around the world. As mentioned before, slang is also referred to as a language that is not necessarily all vulgar, but for purposes of writing an intelligent, and overall literal paper, news and other educational recourses, slang should be avoided while developing these types of information. Mass media has been playing a major part in spreading slang words for daily usage in the 21st century because of the digital era that we live in today. It is one of the most important ways of receiving and giving information, and entertainment, etc. Without the development of mass media, it could be quite difficult to even imagine researching any topic that arises curiosity in the human mind. Internet is one of the representatives of digital mass media, giving the chance of ordinary people to form their opinion on any topic available online. This emphasized the different types of media available today, as well as the change in language and symbols of messages of any text, that can vary depending on the context, making it easier to interpret one's thoughts and feelings.

As mentioned in chapter 2, the author's conclusion is that slang is formed in several different ways, that is, abbreviations, which are used a lot mostly regarding communication technologies, self-expression blogs on the internet, and even showbusiness on broadcasts. South Korea is a country where these types of technologies have been developed on a high level, and it would probably be hard to imagine it in any other way. As broadcasting language in Korea seems to be somewhat frowned upon due to the usage of slang, even with option for purification of these types of expressions, it seems that it will take a very long time for them to fully convert to an literal language in all aspects, especially in the popular media.

Other than abbreviations, the influence of neighboring and globalized countries has a big impact on the usage of language today. Historically, South Korea has had a large connection, whether it be negative or positive, with China, and Japan and the US, which is one of the main reasons for having such a diverse vocabulary today. Not to mention, the mass media of today, which helps with having a quick interaction with other people and their culture worldwide.

As mentioned before, slang is also considered as protesting language itself, for not having enough expressions already. Besides that, due to popular culture, loaned words sometimes do not have the chance of becoming purified expression in Korean. With that said, a part of the Korean society willingly accepts these types of expressions or words coming into their everyday language.

The concept of slang is also referred to other non-standard varieties of language. Slang as social and stylistic diversity can be overlapped with colloquial language when using familiar speech in informal contexts. Even slang has a regional diversity, which means that even the place where these types of expressions are used can be important.

In chapter 3, the main conclusion of the author is that the main users of slang are people from the teenage years to people in their 30s. The thing that they have in common, is they are more familiar with digital media, unlike older generations, who grew up reading printed media. As of now people have the chance of running their own websites, blogs, vlogs, YouTube channels, where they can receive a large following and overall connect with other online communities. Besides, virtual space is seen as a place of freedom of expression that humans have never experienced until now. Their communication is not limited. It ranges from the creation of poems to criticism, it also includes showing off their talents in paintings, and animations, and music, etc. These activities stem from a person's basic desire to communicate.

One of the most difficult parts of this thesis was finding the meanings of slang that was influenced by other languages besides English, because of the historical and cultural relations between that, as well as, changed meanings. The English that has influenced the Korean slang was the easiest part since the pronunciation in Korean is quite like the pronunciation in English. Especially difficult was the translation and searching for the meaning that was related to the slang used in the military, because for the general public it may have one meaning, or they might not necessarily be able to explain the terms, and for the people, who are serving or have served the military have a different approach on explaining the usage of these expressions.

For further research, in the author's opinion, it would be necessary to take each of the chapters and look at them as individual research topics, which could later on also help as a learning material for people who want to study the Korean language with the chance of feeling included when coming into contact with native speakers.

In summary, throughout history, slang has gone from having a relation to members of the public referring generally negative activities and lifestyles. With the evolvement of the meaning and usage of slang, people now have the chance of expressing themselves more freely. Right after

that, the mass media has also evolved to the point where accessing the internet and content of creators' form all around the world, exchange of knowledge and even slang has become more accepted. South Korea is no different. The end of the 21st century was the beginning of the Korean wave, which started off with recognition from other Asian countries and now has become a global phenomenon, so with that taken into account, having the influence of other countries for further Korean pop music, Korean broadcasting and other entertainment-related aspects, it seems to be inevitable to market themselves globally without considering their target country language, and culture. The range of the available creation option in mass media is quite excessive, meaning that content creators have a lot to offer, for example, poems to criticism, it also includes showing off their talents in paintings, and animations, and music, etc. These activities stem from a person's basic desire to communicate.

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