INTERNATIONAL CONFERENCE ON
MULTICULTURE AND EDUCATION

2022 ICME

DATE YouTube zoom

19, August, 2022

THEME Social Integration and Intercultural Education

VENUE Jungseok Memorial Library in Inha University, Korea

HOSTS

- Inha University's Convergence Institute for Multicultural Studies & BK21FOUR Research Division for Glocal Multiculture Education
- Kangwon National University's BK21FOUR Educational Research Center for Educational Cooperation for Regional Rehabilitation and Training Humanities Care Specialists
- Keimyung University's Korean Language Institute
- Chonnam National University's Multi-cultural Society Center
- The Korean Language and Culture Education Society
- Incheon East Asia Global Education Institute
- Incheon Association of Family Center

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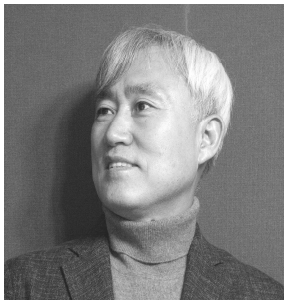
Opening Remark

2022 International Conference on Multiculture and Education



Dr. Youngsoon Kim
Organizing Chairman, 2022 ICME

Hello.

I am Youngsoon Kim, Director of Convergence Institute for Multicultural Studies(CIMS) at Inha University. As the organizing chairman of ICME(International Conference on Multiculture and Education), I would like to give my opening remark with sincere gratitude and warm welcome.

This international conference is co-organized with six institutions: Kangwon National University's BK Educational Research Center for Educational Cooperation, Keimyung University's Korean Language Institute, Chonnam National University's Multi-cultural Society Center, Korean Language and Culture Education Society, Incheon East Asia Global Education Institute, and Incheon Association of Family Center. I would like to express my gratitude to the heads of the co-organizing institutions: Dr. Jin Young Kim, Dr. Kyungmo Min, Dr. Gu-Sup Kang, Dr. Changhyun Woo, Chung-Yeol Yoo, and Youngshin Ju.

And I would like to warmly welcome all of participants who have come here from around the world.

Today's conference theme is “Social Integration and Intercultural Education.” Currently, Korea and the world are in a hyper-connected era when people are closely connected and cultural diversity is amplified more than ever before. However, it is also an era of greater division and exclusion than ever before. In this regard, this conference will provide a good time to reflect and discuss problems and solutions.

Dr. Jin Young Kim will give a keynote speech with the title of ‘world peace through global citizenship education in a multicultural society.’ And researchers who come from six countries — Korea, China, Vietnam, Latvia, Poland, and Hungary — will speak various research topics in three sessions both on-site and online. Also, graduate students from Korea and abroad will present poster presentations through YouTube.

In this international conference as a platform for multicultural studies and practices, we will establish a public-private-academic network for a sustainable multicultural society and re-consider the role of Convergence Institute for Multicultural Studies and related institutions.

I hope every participants will have a joyful experience to study together at the conference. Thank you.

Welcoming Remark

2022 International Conference on Multiculture and Education

Dr. Myeongwoo Cho
President, Inha University

Hello. I'm Myeongwoo Cho, president of Inha University. It is great honor to be here with you.

I would like to warmly welcome you to the 2022 International Conference on Multiculture and Education(ICME), Inha University.

Inha University was established as the Inha Institute of Technology in 1954 with the donations from overseas Koreans, who had emigrated to Hawaii 50 years earlier, and domestic supporters, and Incheon city which donated a school site. We have fostered highly talented graduates who have contributed to the development and modernization of Korea for the last half century. Currently, Inha University has 11 colleges, including 62 departments and 69 affiliated research institutes. Today, Inha University is making its utmost effort to foster professionals with academic knowledge and skills, and a character befitting the school motto of “Truth.” Inha has already produced as many as 160,000 graduates who are now leaders in industry, science, and technology. With a student body of 20,000 students, Inha is continuing its efforts to become one of the top universities in the world. Motivated by our prominent tradition, everyone at Inha will never stop their efforts to fulfill its mission as a center of comprehensive studies and arts.

Historically established with overseas Koreans' donation and geographically located in Incheon, a gateway city to the world, Inha University has a multicultural tradition by nature. Inha University opened a master's and doctorate program as the first multicultural education major in Korea. Especially, Inha University's Convergence Institute for Multicultural Studies(CIMS) has become one of the most important platforms in the field of multicultural education recognized in Korea as well as across the world, being selected for national research projects including the Brain Korea 21 program.

According to the national statistics, over 2 millions of foreigners currently live in Korea. It is almost 4% of the Korean population. Korea has been entering into a multicultural society. In this context, this international conference is very significant. In particular, the theme of the 2022 ICME is the "social integration and intercultural education." This topic will lead you to prepare for our multicultural society's future that has already come. Through the conference, I hope all participants have a great opportunity to learn and discuss together.

Lastly, I give special thanks to Dr. Youngsoon Kim, director of CIMS as well as the organizing chairman of the 2022 ICME, and to the directors of co-hosted institutions. And I would like to express my sincere gratitude to all of scholars and participants, who come from Latvia, Poland, Hungary, Vietnam, China, and Korea. Thank you.

Greetings

2022 International Conference on Multiculture and Education

Dr. Jin Young Kim

Head, BK Educational Research Center for Educational Cooperation for Regional Rehabilitation and Training Humanities Care Specialists at Kangwon National University

How are you? I'm Jin Young Kim, head of BK Educational Research Center for Educational Cooperation for Regional Rehabilitation and Training Humanities Care Specialists at Kangwon National University.

People's small happiness can be said to be that there is no pain or deficiency, and that their families and neighbors get along well. It's sad that such a small happiness is undermined by differences in race, religion, and culture. An attitude to understand someone who is in a different situation from mine is important to personal happiness and world peace.

However, it is not easy to understand people whose situation are different from mine. Even a country’s people who share the same history and language often conflicts each other due to region, gender, age, and educational background. Furthermore, it may be strange that conflict does not occur when people have different historical experiences, different races, different religions, and different cultures. People can be intuitively hostile towards others in different situations.

The power of education is to have an attitude of understanding and accepting others in different situations from mine. Education can also help people understand and accept others by fostering moral virtues, such as tolerance and caring. In other words from the perspective of economics, it's teaching people to choose themselves by letting them know that living in peace with others through education is more economical than exclusion and conflict. People will be able to make a profitable choice, if they let themselves know that the benefits of production are greater than the cost as the burden of the social security system by the foreign labors

Multicultural education is a means of contributing to personal happiness and world peace by cultivating moral virtues or enabling the calculation of long-term economic benefits.

Through today's conference, I hope you can develop your ability to understand and see multicultural education from various perspectives.

Greetings

2022 International Conference on Multiculture and Education

Dr. Kyungmo Min
Director, Keimyung University's Korean Language Institute

Hello, I'm Kyungmo Min, director of Keimyung University's Korean Language Institute.

I am happy and grateful that the 9th International Conference on Multiculture and Education(ICME) will be held at Inha University in this season, just past the sweltering heat of midsummer and heading towards Cheoseo(處暑).

The ICME has continued without interruption despite difficult situations such as COVID-19, and is now establishing itself as an important international conference in the field of multicultural education. Under the theme of social integration and intercultural education, experts from Asia, Europe, and Korea will open a forum for academic exchanges at this conference. In the modern society where human exchanges between countries are common, the importance of social integration is increasing, and intercultural education, which is the basis of social integration, will become even more important topic in the future. In that sense, the meaning of this international conference will be much greater.

Keimyung University was founded in 1899 by missionaries of the Northern Presbyterian Church in the United States, and has been putting great efforts into international exchange and cooperation with the goal of fostering talented people with international sensitivity. Based on the university's vision of internationalization, Keimyung University's Korean Language Institute was established in 2004 to contribute to the spread and dissemination of Korean language culture, and has grown into a central Korean language education institution in the Daegu and Gyeongbuk region. In addition, Keimyung University has been playing a leading role in overseas Korean language and culture education since 2008 by opening local Keimyung Korea Centers in Mongolia, Tajikistan, Vietnam, Tanzania, Zimbabwe, the United States, China, and Indonesia.

Keimyung University's Korean Language Institute is striving to be always open to Korean language education in a multicultural society and overseas Korean language education in the future. At this time, I think that 'intercultural education' will be an important direction of education. In this respect, the topics covered at this conference will be of great significance.

I hope that today's conference will be a meaningful venue of academic exchange for everyone, and it will leave precious memory and connection. Thank you.

Greetings

2022 International Conference on Multiculture and Education

Dr. Gu Sup Kang

Director, Multicultural Society Research Center, Chonnam National University

In Korean Society, where Diversity and Heterogeneity among Members is growing, the ability to coexist among heterogeneous Members is being emphasized as a important social Task.

At this time, I am truly pleased that the International Conference on multicultural Education is held centering on Inha University's Multicultural Convergence Education Research Center.

Korean society, where more than 2 million Foreigners live together, has developed into a Society in which people from diverse backgrounds coexist together with heterogeneous historical and cultural Backgrounds and Experiences.

We are living in an era where foreigners who speak Korean fluently have become accustomed to appearing on public TV screens, and it is no longer unfamiliar to meet members with different cultural backgrounds in ordinary life, not in special occasions or places.

Korea's K-Pop and Movies are gaining worldwide popularity, sharing Korean Culture with the World. Korean Society is living together with the world, sharing daily experiences.

In line with this domestic and international atmosphere, Korean society's multicultural policies are also continuously changing from the past discriminatory Exclusion of Inclusion to the emphasis on Multiculturalism.

On the other hand, facing the situation in which some members of Society are directly expressing an exclusive attitude toward Refugees who have entered Korea, it raises serious Questions about whether the members of Korean Society have ideas and thoughts suitable for the rapidly changing multicultural Environment.

It is difficult to expect that the present Situation, which was formed in the long historical and cultural Background of Korean Society, which values racial and cultural Homogeneity, will change overnight.

Therefore, the role of Education is more important than anything else for Korean Society to become a multicultural Society.

German educator Auernheimer emphasizes that in a society where Heterogeneity has become commonplace in which internal and external Structures that can distinguish and distance oneself from the different lifestyles of others are no longer valid, intercultural Education is inevitably necessary.

In this Perspective, it is important to devote efforts to change individual thinking and perception through Education parallel with the policy Efforts to create a social Environment for the coexistence of members of various Backgrounds.

I hope that this international Conference will serve as a milestone for our Society to find a way forward while carefully considering the Situation of our Society and closely examining the examples of other Countries.

Greetings

2022 International Conference on Multiculture and Education

Dr. Changhyun Woo

President, the Korean Language And Culture Education Society

Hello, I'm Changhyun Woo, president of the Korean Language and Culture Education Society(KLACES).

First of all, I sincerely congratulate the Inha University's Convergence Institute for Multicultural Studies(CIMS) for hosting the International Conference of Multiculture and Education(ICME).

As the theme of the 2022 ICME, social integration and intercultural education, seem to be more significant in that it is also a very important issue in recent Korean language and culture education. We look forward to finding new ways for social integration and intercultural education through this international conference.

In the meantime, KLACES has had many academic exchanges with CIMS, including co-hosting domestic and international conferences. It is evaluated that new methodologies of Korean language and culture education have been found through such active exchanges.

KLACES was founded in 2003 with the purpose of finding efficient methodologies for Korean language and cultural education. KLACES has held domestic and international conferences focusing on researchers studying Korean language and culture education at home and abroad to discuss in-depth educational methodologies that are suitable for domestic and foreign characteristics. And the results of these studies have been published in the academic journal 'Language and Culture' by KLACES.

Next year, KLACES will celebrate its 20th anniversary. I look forward to working with CIMS in the future to conduct research necessary for Korean language and culture education at home and abroad.

Lastly, I would like to express my gratitude to Dr. Youngsoon Kim, CIMS director and to the CIMS staffs for their hard work in hosting this conference. Thank you.

Greetings

2022 International Conference on Multiculture and Education

Chung Yeol Yoo

President, the Incheon East Asia Global Education Institute

Hello, everyone. I am Yoo Chung Yeol, the President of the Incheon East Asia Global Education Institute(IEGI). Let me start by saying it is indeed a great honor for me to extend to all of you a cordial welcome on behalf of the Convergence Institute for Multicultural Studies and to salute your efforts and cooperation for the 2022 International Conference on Multiculturalism and Education (ICME). For the past three years, we have been unable to hold any in person meetings and events due to COVID-19, and the same has been true in the field of academics.

Thankfully, however, we have persevered through difficult times, just like we always have, and are now entering the endemic phase of COVID with collective intelligence, and I have no doubt that we will once again live in a society where we feel safe and secure very soon. The dedication of researchers and scholars like you has always been at the center of that. The constant research that has been done on a wide variety of complicated social issues and the findings of that research have been a driving force in bettering our society.

In particular, I, myself, am particularly interested in multicultural education. My deep interest in multicultural education stems from the fact that I served as principal of Incheon Hannuri School, the only muticultural boarding school in Incheon, for several years. It is my hope that academic events like the 2022 International Conference on Multiculturalism and Education will take place on a regular basis.

As of 2021, there are 1.1 million multicultural households in Korea, and while there have been challenges as our society has dealt with change, the efforts of state institutions, academia, and citizens have helped improve things for everyone. However, as our society becomes more diverse, there will still be issues related to education, employment, childcare, and language barriers that need to be addressed. With the number of people born in multicultural families reaching 6% (as of 2020), our society needs to make a concerted effort to help our country grow and adapt.

I believe that all those in the academic field of multiculturalism will play a significant role as we move forward. Once again, I would like to congratulate all of you on successfully hosting the 2022 International Conference on Multiculturalism and Education. I wish you all good health, much happiness, and tremendous prosperity. Thank you very much.

Greetings

2022 International Conference on Multiculture and Education

Youngshin Ju

President, Incheon Association of Metropolitan Family Center

Nice to meet you, multicultural family support activists, cooperative institutions, academia and experts, and multicultural families! I'm Youngshin Ju, president of the Incheon Association of Metropolitan Family Center.

Congratulations on hosting the International Conference of Multiculture and Education(ICME) in 2022! I would like to express my sincere gratitude to Dr. Youngsoon Kim, director of Convergence Institute for Multicultural Studies(CIMS), Inha University for hosting this event with extraordinary interest and affection for multicultural families, and to the CIMS staffs who worked hard to prepare for the international conference. In particular, it is even more meaningful that the Incheon Association of Metropolitan Family Center co-hosts in the 2022 ICME.

Incheon is a colorful city where people from various regions and nationalities live together. Multicultural families, Koreans with foreign nationality, and foreign families have been living in harmony in Incheon. Currently, the number of married immigrants is somewhat decreasing, but the number of children from multicultural families in school age is increasing. Accordingly, voices calling for a change in the government's multicultural policy are rising.

Unfortunately, however, married immigrants and their children who are unfamiliar with Korean life, as well as immigrant youths who entered Korea with their parents, are experiencing difficulties in adjusting to Korea due to difficulties in communication and cultural differences.

Support policies at various levels should be expanded so that multicultural families can settle down stably in our society, fulfill their roles and responsibilities as members of society, and establish themselves as healthy and happy families.

The world is gradually becoming globalized and forming a global village. Now, our society should go beyond building boundaries centered on Korean cultural understanding, promote mutual cultural exchange and cooperation, and build a multicultural society so that multicultural families can live with their full potential and live together.

Hopefully, today's event will be a venue for communication to share policy directions and information for multicultural families and to seek joint cooperation plans for multicultural families.

I would like to thank everyone who attended despite their busy schedules to brighten up the conference, and wish you good health and happiness in your family.

Program

Date: 19, August, 2022

Venue: Jungseok Memorial Library, Inha University & Zoom Webinar Room

Time	Program
12:30-13:00	Registration
13:00-14:20	Opening Ceremony **Moderator: Jongdo Park**
13:00-13:40	**Opening Remark** - Youngsoon Kim (Director, Convergence Institute for Multicultural Studies) **Welcoming Remark** - Myeongwoo Cho (President, Inha Univ.) **Greetings** - Jin Young Kim (BK Educational Research Center for Educational Cooperation for Regional Rehabilitation and Training Humanities Care Specialists, Kangwon Univ.) - Kyungmo Min (Korean Language Institute, Keimyung Univ.) - Gu Sup Kang (Multi-cultural Society Center, Chonnam National Univ.) - Changhyun Woo (The Korean Language and Culture Education Society) - Chung Yeol Yoo (Incheon East Asia Global Education Institute) - Youngshin Ju (Incheon Association of Family Center)
13:40-14:20	**Keynote Speech** - Jin Young Kim (Kangwon Univ., Korea) *World Peace through Global Citizenship Education in a Multicultural Society*
14:20-14:30	**Photo Time** - All Participants
14:30-14:40	Break Time
14:40-16:10	**Session 1** Social Integration and Intercultural Education in Asia **Chair: Youngsub Oh (Inha Univ., Korea)**
14:40-15:10	**Nguyen Thi Trang (National Academy of Public Administration, Vietnam)** *Some suggestive situations of policies only supporting returned women and children: a practical study in Vietnam*
15:10-15:40	**Duong Thi Thanh Phuong (Dalat Univ., Vietnam)** *Vietnamese Learners' Experience in Korean Cultural Education*
15:40-16:10	**Xia Min (Renmin Univ. of China, China)** *Political Consequences of Economic Interdependence*

16:10-16:30	Break Time	
16:30-18:00	**Session 2** Social Integration and Intercultural Education in Korea **Chair: Younghoa Son (Inha Univ., Korea)**	**Session 3** Social Integration and Intercultural Education in Europe **Chair: Gu Sup Kang (Chonnam Univ., Korea)**
16:30-17:00	**Sungmin Chang (Inha Univ., Korea)** *Validation of intercultural sensitivity and respect for diversity scale (RDS), and comparison of differences as per gender and school levels in a Korean sample*	**Kaspars Klavins (Univ. of Latvia, Latvia)** *The difference between a simplified façade and complex content in European and Asian intercultural perceptions*
17:00-17:30	**Sungmi Jung (Kangwon Univ., Korea)** *Analysis of Communication Patterns in Multicultural Movies*	**Renata Czekalska (Jagiellonian Univ., Poland)** *Intercultural Education in Trying Times: Cases of Rabindranath Tagore and Janusz Korczak*
17:30-18:00	**Bu-Hyun Nam (Sunmoon Univ., Korea)** *Korean Language Teacher's Experience of Teaching Immigrant Students and Multicultural Educational Reflection*	**Beatrix Mecsi, Krisztina Nguyen (Eötvös Loránd Univ., Hungary)** *Cultural Education and Intercultural Competence in Korean Language Textbooks: Focusing on Textbooks Published in Hungary*
18:00-18:30	Closing Ceremony **Moderator: Jongdo Park**	
18:00-18:30	- Youngsoon Kim (Director, Convergence Institute for Multicultural Studies)	

Keynote Speech

- **Jin Young Kim (Korea)**

  World Peace through Global Citizenship Education in a Multicultural Society

World Peace through Global Citizenship Education in a Multicultural Society

Jin Young Kim
Kangwon National University, Korea

I am honored to participate as a keynote speaker at this important academic conference of Social Integration and Intercultural Education.

1. A time of conflict and war

The most common answer to the question of what is your goal in life is happiness. The answer to the question of what happiness is does not come to mind easily. In order for people to be happy, they would have to at least be free from pain or lack. The greatest suffering or deprivation in people's lives is war. War brings suffering to people and causes devastation that threatens their survival.

Human history can be said to be a series of disputes and conflicts. As of this writing(July 2022), wars are still going on in various places. Conflicts that cause war, if not even war, are taking place in countless places.

As soon as the war in Afghanistan, which began with the US invasion of Afghanistan in 2001, in the name of eliminating the terrorist group that causes the sacrifice of innocent citizens, ended, the war in Ukraine, as if awaited, broke out.

Thousands of people's lives, including women and children, are being trampled on by Russian President Vladimir Putin's absurd dream of building a huge Russian empire.

Ordinary wars occur between different countries, but the war in Ethiopia in Africa is a collision between tribes within a country. In some African countries, there has always been a potential for conflict because different tribes have different interests depending on which tribe takes power in the central government. When the ruling party postponed the scheduled elections, the disgruntled Tigray tribes took action on their own, and a civil war broke out in the process of forcibly suppressed by the ruling party. The government

forces besieged the Tigray area and attempted to genocide, and the Tigray tribe barely survived with external aid. The wars that have been or are going on in the Middle East are wars that are caused by different religions.

War is the greatest enemy that threatens human happiness because once a war occurs, it includes another war. For a happylife,thecauseofwarmustbeeliminated.

2. Conflict, the seed of war

Wars that harm people's happiness start with trivial conflicts. A number of factors can contribute to conflict, including race, gender, region, language, religion, culture and values, history, knowledge and information. Even minor conflicts tend to lead to war when they grow larger. The war in Afghanistan resulted from a conflict that occurred because of differences in race, religion, etc. and the cause of the war in Ukraine was a conflict that occurred because of differences in race, region, language, and history, etc.. Conflicts over economic resources and political power between different tribes led to the Ethiopian War.

People instinctively have feelings of rejection or repulsion of things that are different from themselves.

Differences in categories such as race, religion, gender region, culture and values history create resistance and are prone to conflict. The degree of rejection depends on the category that distinguishes the differences.

Even within a country that is composed of the same ethnicity and has a single religion, rejection or conflict may arise because of living in different regions.

However, the objection caused by the regional factor is minor, and it is possible to cooperate while competing through sporting events or cultural events, and if there is a category that causes a greater objection, it may be trivially passed.

If the rejection caused by different religion is greater than the intimacy caused by being citizens of the same country, civil war may occur. Conversely, if the intimacy caused by the same religion is greater than the rejection caused by different countries, conflicts between countries with the same religion can be reduced.

The cause of all conflicts is that they differ in the various classification categories. When people have different values from their national, ethnic, religious, culture, they tend

to reject and reject them. People with different nationalities, races, religions, cultures and values tend to reject and reject them.

3. Religion, Race, Culture, and the Gap between the Rich and the Poor

Race, religion, and culture can be said to be the categories with high rejection of people's differences. Coincidentally, if the people of a country are of the same race and religion, and have the same culture and values, conflicts among members will be greatly reduced. However, it can be said that such a happy country does not exist on Earth except for small tribal or city-states.

The United States was created by the Europeans who migrated to the continent where the natives were, and imported slaves to obtain labore. At the same time, there was an influx of people from neighboring Mexico and South America.

According to a 2020 survey on the racial composition of the American people, white 57.8%, Hispanic 18.7%, Black 12.4%, and Asian 6% account for, which is a structure in which racial conflict can easily occur.If there is a difference in race, there is a high possibility that the culture will be different, so there is a high possibility of conflicts due to differences in culture or values.

According to a survey by Statistics Korea (2021) on the causes of conflict in Korean society, the gap between the rich and the poor (42.7%), the pursuit of profit (38.9%), the difference in values between individuals and groups (36.0%), and the lack of understanding between individuals and groups (30.8%) showed the order. Other factors were pointed out, such as concentration of power, inequality of opportunity, and absence of a conflict mediation mechanism. Korea is a country with weak religious passion and very high unity in race and culture. According to Gallup Korea's 'Religion Survey of Koreans (2021)', 16% of Buddhists, 17% of Protestants, 6% of Catholics and no religion group account for 60%. Since the majority of the people are not tied to a particular religion, the possibility of religious conflict is not high. Meanwhile, the number of foreign residents living in Korea for more than 90 days, regardless of nationality, is 2.15 million, or 4% of the total population. Therefore, there are very few racial conflicts in Korea. The fact that the first factor in conflict in Korea is the gap between rich and poor reflects the fact that there are few differences in race, religion, and culture.

It is not unique to Korea that the problem of the gap between the rich and the poor is a cause of conflict, but it is one of the most important factors in the international community. The widening gap between the rich and the poor with economic growth is a phenomenon experienced by most countries, and the same phenomenon is occurring in the international community.

Oxfam, a British international aid organization, reported in 2013 that the wealth owned by the 85 richest people is equal to that of half the world's poorest population. Recently, the widening gap between rich and poor countries is an important cause of international conflict.

The gap between the rich and the poor can be partially alleviated through institutional improvement, but it is not sufficient. Education is changing people's perceptions of differences between rich and poor, race, religion, and culture.

4. Citizenship education and Korea

Citizenship education help people develop the values and attitudes, knowledge and understanding, and skills and processes necessary to become active and responsible citizens of a nation.

There are statuses, rights, and duties that all members of a society should have in common. Specifically, citizenship education is to teach people to participate in elections, pay taxes, fulfill their responsibilities such as keeping the law and order, and to assert individual rights.

Citizen education also refers to education for social integration.

Factors such as compliance of rule, common values and attitudes, tolerance and solidarity, and a sense of community are called social capital that helps society function. In contrast, factors such as individual knowledge, health, and skills are called human capital that increases productivity. Citizenship education can be viewed simply as the accumulation of human capital and social capital.

Citizenship education contributes to social cohesion. In the 1960s, as the black-and-white conflict became serious in American society and the importance of human rights was highlighted, multicultural education emphasizing diversity and equality was implemented.

Professor James Banks of the United States, known as the forerunner of multicultural

education, defines multicultural education as improving the curriculum and educational system so that gender, race, ethnicity, and social class can experience equal educational opportunities. for other students.

Multicultural education in Korea, which started in the 1990s, means educating minorities so that they can adapt to mainstream culture or society, Some scholars are arguing that it should be changed to fosteringthe majority of the people the capacity to understand and accept diverse cultures. In Korea, education for immigrants is called social integration education.

In Korea, as the number of immigrants, including labor migrants and marriage migrants, is increasing, the importance of citizenship education that recognizes differences in race, religion and culture is increasing.

As a result of citizenship education, the perception of differences among citizens is also changing. Along with education, there were also events that changed citizens' perceptions of people in different circumstances.

In 2006, Hindes Ward, who was selected as the MVP of the American Professional Football League (NFL), warmly welcomed when he visited Korea with his Korean mother.

His mother could not live in Korea because she was married to a black man and had to go to America. Visiting of Hindes Ward served as an opportunity to reflect on the immature citizenship of Koreans. The Yemeni refugee crisis on Jeju Island in 2018 also served as an opportunity to change global citizenship as a member of the international community.

5. Global Citizenship Education

Citizenship education should include global citizenship. The terms global citizenship and world citizenship are used interchangeably. Derek Heater of the UK prefers the term world citizenship rather than global citizenship, but the international community, including UNESCO, prefers the term global citizenship.

If citizenship education traditionally emphasizes becoming a citizen of the country and reduces hostility and conflict with others within the country, global citizenship education emphasizes the need for a sense of community that tolerates differences across times and countries.

To solve the problems of war, ecosystem destruction, population migration, multinational corporations, climate change, and the gap between the rich and the poor, global citizenship education should be emphasized. Audrey Osler, director of the Centre for Citizenship and Human Rights Education, the University of Leeds, affirms that "Education for living together in an interdependent world is not an optional extra, but an essential foundation".

I believe that the most important virtues in global citizenship education are equality and tolerance. Virtue such as equality is a value emphasized to resolve political and economic inequality domestically, but it is a necessary virtue to resolve conflicts between developed and developing countries. In particular, tolerance directly reduces conflict by acknowledging differences.

To cultivate virtues of equality and tolerance, we should follow the principle that ‘Put Yourself Someone Else’s Shoes’.

Global citizenship education is very important to resolve the various conflicts facing the international community today and to achieve peace.

Thank you for listening.

Session 1

- **Nguyen Thi Trang (Vietnam)**

  Some suggestive situations of policies only supporting returned women and children: a practical study in Vietnam

- **Duong Thi Thanh Phuong (Vietnam)**

  Vietnamese Learners's Experience in Korean Cultural Education

- **Xia Min (China)**

  Political Consequences of Economic Interdependence

Some suggestive situations of policies only supporting returned women and children: a practical study in Vietnam

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Abstract

Multiculturalism is the source of identity, innovation, and creativity, helping to connect all countries in the world. Therefore, building a happy and civilized multicultural family is the goal of each country and concerned individual.

Viet Nam and South Korea officially established diplomatic relations on December 22, 1992. Over the past 30 years, the two countries' relations have developed rapidly and positively in many fields such as politics, investment, trade, tourism, and culture. The number of Korean-Vietnamese multicultural families increased due to the need to get married and the desire to immigrate to Korea in search of a stable and happy life. However, differences in language, especially culture, make vulnerable family members (including women and children) face many difficulties such as broken marriages, education issues, naturalization issues, returning, and community reintegration. This article focuses on vulnerable returned women and children.

This study focuses on clarifying: (i) Some suggestive situations; (ii) Difficulties and shortcomings; (iii) Policy proposals and recommendations.

The research was carried out using specific methods such as (i) Literature review; (ii) Analysis of available statistics; (iii) Practical research through the qualitative survey (in-depth interviews with vulnerable groups (including women and children)).

The purpose of the study is to ensure the rights of women and children returning home, thereby improving the efficiency of cooperation and friendship between the two countries (Viet Nam - Korea) in the field of multicultural management.

Keywords: *Children; Multicultural family; Government; Korea; Viet Nam; Solution*

Ⅰ. Introduction

Currently, there is much research work in the field of multiculturalism. In Korea, Author Kim Youngsoon, an expert on multiculturalism, has done a lot of research on this issue. He demonstrated the importance of multiculturalism and that social integration and migration form the basis of multiculturalism. This is reflected in specific work such as "Multicultural living world and social integration research" 2019, Book Korea Pub. Korean Pub. Sungnam [10]; "Life Stories of Southeast Asian Migrants", 2019, Book Korea Pub. Korean Pub. Sungnam [11]; Research on principles of multicultural policy for immigrant inclusion: focus on FGI for Ganghwagun Multicultural Family Support Center, Journal of Cultural Policy 23, 2010.2, 45-68 (24 pages) [12].

Some other studies also point out the orientation and intervention of the governments on multicultural issues. Specifically: Lee, H.-K. (2008). International marriage and status in Korea: a focus on government policy. Nationality Studies, Vol. 12, 107-123 [7]; Lee, M.-S. C.-K. (2008). Research on Multicultural Families and Support Systems in Seoul. Seoul Women and Families Organization Seoul City, 121-22 [8]; Yang, H. (2011). Multicultural families in Korea: A socio-legal approach. North Carolina Journal of International Law, 47-79 [9].

In Viet Nam, there have been research work such as "Marriage and family relations involving foreign elements in Viet Nam in international integration" by Nong Quoc Binh and Nguyen Hong Bac, Judicial Publishing House in 2006 [11].]; "The reality of marriage interviews with foreigners" by Nguyen Van Thang [6]; Kim Hyun Mee (2019), Department of Cultural Anthropology, Yonsei University, Korea, KOCUN Board of Directors: "Survey on the actual situation of internationally married women and repatriated children in Hai Phong city" 13]; Several articles have mentioned the specific issue of the marriage relationship between Vietnamese citizens and foreigners. However, the issue of relationships in multicultural families has not been addressed in depth.

In this field, the author also has researched in 01 monograph and 01 scientific articles. These include Nguyen Thi Trang (2021), "Some State Management Issues on Viet Nam-Korea Multi-cultural Marriage and Family-practical Study in Viet Nam", Journal of multicultural and education (INHA University), pages 148-161[14]; Nguyen Thi Trang (2021) Monograph "Improving the effectiveness of state management of marriage and family in Vietnamese-Korean multicultural families in Viet Nam", Labor Publishing House [15].

These studies are an important source of material, a basis for the author to refer to, reflect on, and orient for her next research topics. Studies that provide reliable data are important scientific evidence on which to prove the science and accuracy elements of the author's arguments.

II. Theoretical basis

1. Scientific basis for multicultural families and vulnerable returned groups (women, children)

1.1. Some basic concepts

1.1.1. Marriage and family

There are many concepts of marriage and family. In Viet Nam, this concept is recognized in the Law on Marriage and Family (2014): *"Family is a group of people closely bound together by marriage, blood ties or raising relations, thus giving rise to rights and obligations among them"* [5].

It can be said that this is an orthodox concept, recognized by the State of Viet Nam and regulated by law in family relationships, including multicultural families (with foreign elements). Also, in this law, marriage and family relations with *"foreign elements"* include the following characteristics:

- The subject in the marriage and family relationship is a foreigner.
- Bases for establishing, changing, or terminating marital and family relations are governed by foreign law.
- Property related to marriage and family relations is located abroad.
- Place of residence of the parties involved in the marriage and family relationship is located abroad.

Theoretically, *"foreign elements"* in civil relations are often mentioned based on three factors as analyzed above. However, in the Law on Marriage and Family (2014) of Viet Nam, additional provisions are made for the residence of the parties involved in the marriage and family relations with foreign elements. Chapter VIII of the Law on Marriage

and Family (2014) focuses on marriage and family relations with foreign elements. This is completely consistent with reality because in the current socio-economic conditions, with the policy of *"opening up"* and *"integration"* with countries in the region and the world, the number of Vietnamese residing in foreign countries migrating to Viet Nam is increasing.

1.1.2. Multiculturalism

Multiculturalism can be understood simply as cultural diversity, often used to refer to the coexistence of many cultures, cultural forms, and different cultural expressions in a particular region or in the world in general.

Multiculturalism is meaningful in areas such as economy, national security, and the environment. Especially in the social sphere, cultural diversity is an effective means of promoting mutual understanding and combating prejudice. This is essential for (i) social stability; (ii) social cohesion (culture is a source of hope, allowing people to have a profound sense of belonging to the community); (iii) protecting different forms of culture and the process of forming these forms will contribute to the enhancement of the social capital of the community, creating a sense of ownership and trust in public institutions.

1.1.3. Multicultural family

With the scope and approach to study diversity in Vietnamese-Korean multicultural families in Viet Nam (marriage with foreign elements, not only governed by Vietnamese law, Korean law but also the international legal system), the author agrees with the definition that "Multicultural families are families made up of immigrants through marriage". Members of multicultural families raising children born from marriage to people from the Republic of Korea are considered research subjects in this article.

1.1.4. Vulnerable people (women and children)

It can be understood that the concept of "vulnerable people" are those who always face more disadvantages than others compared to other subjects in the same circumstances and when participating in a social relationship, labor relationship, or legal relationship.

In other words, these subjects must perform in a way that is completely unfavorable to them in that relationship. For example, people with disabilities, the poor, people with extremely difficult circumstances, people of LGBT groups, the elderly, children, etc. It shows that depending on the criteria, scope, and objectives to be studied, the identification of vulnerable people and groups of people considered as vulnerable will be different.

From the above analysis, it can be concluded that returned women and children who face difficulties in life are considered vulnerable and need support, help, and intervention from the governments.

2. Some specific cases of returned women and children – A case study in Viet Nam

2.1. Cases involving returned women

These cases were recorded by the author in an in-depth interview involving women marrying Korean husbands in Hai Phong, Viet Nam, 2020.

2.1.1. Case 1

"I have returned to Viet Nam for 6 years, but I still can't get a divorce. In 2013, after returning from Korea, I immigrated to Hong Kong and illegally stayed, and then I was arrested. During this time, I met another Vietnamese illegal immigrant; we lived together, and I gave birth to 2 children. I was arrested many times and detained for a total of 9 months. When I decided to go to Korea to marry my husband, I was only 19 years old. I did not think carefully, as I just wanted to earn some money to help my family. I am living a happy life right now, but I am facing a lot of difficulties because I haven't divorced my Korean husband whom I got married to in 2009. I also can't either register this marriage or register the birth of my children".

Comment: From this case, two problems arise:

1. Women who have not yet resolved their divorce with Korean husbands;

2. Marry another husband and have 2 children.

The questions in this case are:

1. How to complete the divorce procedure with a Korean husband?

2. Will her 02 children (with another husband) face legal difficulties? (in terms of education, insurance…, and rights of children)

2.1.2. Case 2

"I returned to Viet Nam due to husband and wife conflicts. I am currently suffering from severe depression and suffering from other chronic illnesses. Although I have lived

with a Korean husband, suffered from the language barrier, disappointed my husband because I couldn't get pregnant, and suffered from my mother-in-law's intervention, I still want to get married to a Korean again. I don't want to be a person who fails in marriage. Every time I go out, people in the neighbourhood ask when I would return to Korea, which puts me under a lot of stress. I also don't want my parents to suffer.

Comment: From this case, three problems arise:

1. Divorced with the Korean husband but still wants to remarry with a Korean husband

2. Pressure from the community (neighborhood, relatives) makes her want to return to Korea.

3. She does not want her parents to suffer due to her marriage failure.

The questions in this case are:

1. Is the marriage to a Korean husband commercial?

2. Does the role of relatives and living environment determine the post-divorce life of returned women?

2.2. Cases involving returned children

These cases were recorded by the author in an in-depth interview involving returned children in Hai Phong, Viet Nam, in June 2022.

2.2.1. Case 1

"Some children are children during the marriage of a Vietnamese woman with a Korean husband, but are actually children between Vietnamese citizens. The mother has not filed for divorce with the foreign husband, but has lived with another man and given birth to a child. Now, the family requires the child's birth registration to correctly record the actual father's information in the child's birth certificate".

Comment: From this case, 01 problem arises:

1. Birth certificates for children need to correctly record the actual father's information on the birth certificate.

The question in this case is:

1. How to give birth to a child when the father is not the husband (based on legal recognition) of the mother?

2.2.2. Case 2

"In 2017, the mother returned to Viet Nam when she was a few months pregnant. The mother lost contact with her husband's family because she did not know the contact information. The mother wanted the child to have Vietnamese nationality".

Comment: From this situation, three problems arise:

1. The mother returned to Viet Nam during her pregnancy.

2. The mother cannot contact her husband's family.

3. The mother wanted her child to have Vietnamese nationality to live in Viet Nam.

The questions in this situation are:

1. How to register birth for a child when the mother cannot contact her husband's family?

2. Why does the mother not know the contact information of her husband's family?

3. In which case the mother cannot register Vietnamese citizenship for her child?

4. What difficulties will the newborn baby face?

2.2.3. Case 3

"The child is currently in Viet Nam and studying there until grade 5. The mother has completed the divorce proceedings but has married another Vietnamese with a new life. The baby has to live with grandparents in difficult circumstances".

Comment: From this case, two problems arise:

1. The mother has a new life.

2. The baby must stay with the grandparents.

3. Difficult circumstances.

The questions in this case are:

1. Who will be the legal guardian for the returned children?

2. When the child does not live with the mother, how will the child emotionally feel?

3. What are the responsibilities of Vietnamese-Korean authorities and the level of support?

4. What is the child's future?

2.2.4. Case 4

"Parents are Vietnamese, but the mother has Korean nationality (The mother is purely Vietnamese but was born in Korea). The father and son returned to Viet Nam in the form of visiting relatives. Father and son have settled in Viet Nam, but the son cannot change nationality to Viet Nam because they cannot contact the mother. The child is pure Vietnamese, living in Viet Nam, but is facing difficulties in renewing the visa and passport. This is because the Vietnamese law only recognizes one nationality".

Comment: From this case, 02 problems arise:

1. The child is Vietnamese, and wants to live in Viet Nam, but he cannot recognize his Vietnamese nationality.

2. Difficulties in extending visa and passport because of the time limit.

The questions arise in this case:

1. How can pure Vietnamese children live and study in Viet Nam without Vietnamese nationality?

2. The child is not at fault in this case, but if the visa and passport cannot be renewed, the child is violating the regulations in Viet Nam for non-Vietnamese citizens. How to ensure maximum benefits for the child?

3. Are Korean regulations and Viet Nam's regulations on marriage and family consistent? What are the gaps?

2. Difficult situations and challenges of returned women and children

Vietnamese women are loved by Korean men because of their gentleness, kindness, intelligence, and ingenuity. However, the fact that marriage brokering is considered legal

in Korea causes many brokerage companies to take advantage of this, using the good image of Vietnamese women in the eyes of Korean men (or vice versa) for profiteering purposes. Meanwhile, in Viet Nam, marriage brokering is not recognized by law and is considered illegal.

According to the 2018 multicultural population statistics document of the National Bureau of Statistics of Korea, the number of multicultural couples registering to get married in Korea in 2018 was 23,773 couples, an increase of 8.5% compared to the previous year. Among them, the number of marriages with Vietnamese wives accounts for the highest percentage.

In terms of nationality, the case where the wife is Vietnamese accounted for the highest percentage (30%), followed by Chinese wives (26.1%), and Thai (6.6%). The number of multicultural families with Vietnamese wives surpassed that of China for the first time in 2016, and the gap is getting bigger and bigger. The number of marriages with Chinese husbands accounted for 9.4%, followed by the US (6.2%) and Viet Nam (2.5%) [17]. This shows that the marriage trend of Vietnamese women marrying Koreans has increased significantly.

Currently, the *"wave"* of marrying foreigners is no longer focused on Taiwanese grooms but has shifted to other countries such as Korea, Singapore, Malaysia, and China. The marriage brokerages have now operated more professionally and expanded their reach both domestically and abroad. This causes many difficulties in the state management of marriage and families in Viet Nam. An unhealthy and loveless marriage (only through the broker) will not be sustainable, easily leading to breakup and divorce.

According to the General Statistics Office, at present, there are about 74,000 Vietnamese people residing in Korea, of which 45,000 are workers working in enterprises, about 27,000 migrant women, and over 2,000 international students. The number of Vietnamese women marrying Korean men and immigrating to Korea is increasing rapidly. Recently, in the agricultural-fishery area, one out of six marriages have a Vietnamese bride.

The increasing number of marriages leads to the breakdown of the marriage. In 2018, the number of divorces was 18,324, accounting for 19.83% of marriages. 1 out of 5 Vietnamese women who immigrate by marriage will experience a broken marriage [16].

According to GS. Kim Hyun Mee, Department of Cultural Anthropology, Yonsei University, Korea, KOCUN Board of Directors, the main reason for divorce and

separation is family conflicts. By nationality, Viet Nam ranks 4/6 countries with a high divorce rate. Specifically, Cambodia (25.3%); Mongolia (20.5%); Thailand (26.8%); Viet Nam (19.5%); Philippines (17.4%) and Japan 16.0% [12].

<Table 1> Reasons for divorce-separation of immigrants under the naturalization marriage category

(Unit: %)

Year	Infidelity	Differences in personalities	Conflict with spouse's families	Financial problems	Physical abuse	Alcohol/ gambling habits	Mental problems	Wife/ husband left home	Others
2009	13,2	29,4	7,0	19,0	12,9	8,7	9,8	-	-
2012	5,1	48,1	7,0	20,7	4,7	5,9	0,8	3,1	4,3
2015	10,0	45,3	8,7	17,7	5,6	7,5	0,9	2,3	1,4
2018	10,3	52,0	5,3	12,6	8,6	7,0	0,9	2,9	0,7

Source: Korea's Ministry of Women and Gender Equality in the "National Multicultural Family Survey" carried out every 3 years [2]

It can be seen that the above reasons all stem from the fact that the language barrier leads to the inability to find a common voice among family members.

In the group of immigrants under the marriage-naturalization category who are divorced or separated, for cases with children, the proportion of immigrants or naturalized people who directly raise children is 94.9% in 2018 [2]. Among them, there are many cases of parenting without the support of the father.

The number of Vietnamese women returning to their homeland due to communication difficulties, conflicts due to cultural differences, broken marriages due to the rapid progress in marriage, the patriarchal culture of Korea, etc.

However, there is a fact that when returning to Viet Nam, Vietnamese women do not carry out divorce procedures, and a part of women with juvenile children have brought their children back to Viet Nam with them because they do not want to lose custody of their children, making it difficult to register a child's birth. There are women who return to Viet Nam for 6 years and still have not completed the divorce process with Koreans but are in a de facto relationship and even have children in Viet Nam.

There are many reasons why a divorce cannot be completed. One of the main reasons is returned women "not having money for divorce proceedings" (89.5%); "not

knowing about divorce procedures" (84.2%) [2]. Therefore, it is very difficult for returned women to remarry, send their children to school, and live like normal Vietnamese citizens. According to Vietnamese law, a child who wants to go to school must be listed in the mother's household registration book or the official mother's family household registration book. However, due to not being able to get a divorce in Korea or having a divorce but no proof, it is not possible to complete the procedures in Viet Nam. Thus, the woman cannot remarry, and the children born between them and the new man, even if their birth is registered, also have a problem: the birth certificate does not contain the name of the biological father.

Thus, marriage, divorce, and child-rearing are all personal matters; however, for international marriages in a Vietnamese-Korean multicultural family, the termination of the marriage relationship is not the same. Such termination is heavily influenced by complex systems such as laws, two countries' policies on family, law, and nationality.

3. Proposed solution

3.1. The Korean Government should consider

i) strengthening the management of marriage brokering activities (In Viet Nam, this type of activity is not recognized by law); ii) establishing legal support centers for returned women; iii) having a policy to support returned children in Korean schools in Viet Nam;

The Vietnamese government needs to i) strengthen communication and dissemination of the law to change the perception of marriage behavior with foreigners; ii) support, advice, and create jobs for returned women; iii) improve the coordination efficiency of mass organizations in marriage immigration support and counseling...

3.2. Building a database on multicultural families (especially a database on returned women and children)

The number of Vietnamese - Korean multicultural families is relatively large; therefore, having accurate statistics is essential. Moreover, the return of Vietnamese women married to Koreans has increased in recent years. However, the statistics are still inaccurate because many returnees do not report to the authorities. That requires building a database on returned women and children.

3.3. Providing support, advice, and jobs for returned women

Many women who could not live with their husbands returned to Viet Nam. Support for and rational use of this labor force not only helps return women have a good life but also contributes to the economic development of the region. The State needs to consider several specific solutions such as i) calling for funding from NGOs and strengthening coordination to lend loans to returned women; ii) supporting job search, encouraging returned women to use Korean language and Korean cultural knowledge to work at foreign companies or Korean-speaking companies in Viet Nam. This helps the returned women to be motivated to work and have a high and stable income.

3.4. Strengthening international integration and cultural exchange between Viet Nam and Korea

Over the past 30 years of cooperation, the Viet Nam-Korea relationship has become increasingly close and stable and has made positive developments in many fields such as politics, investment, trade, tourism, and culture.

In Korea, supporting multicultural families is an activity of special interest to the Government. Korea has promulgated the Viet Nam-Korea Family Support Law, and there are many support funds from NGOs to support multicultural families, especially returned women and Vietnamese - Korean children in Viet Nam, such as KOCUN in Hai Phong and Can Tho.

Photo 1, 2

(Author Dr. Nguyen Thi Trang exchanged research information with 3 experts in charge of supporting multicultural families at NGO, KOCUN Hai Phong in October 2020)

Photo 3, 4

(Author Dr. Nguyen Thi Trang exchanged research information with 02 experts in charge of multicultural family support at NGO, KOCUN Hai Phong, June 2022)

Strengthening cooperation between the two countries in solving cultural diversity issues in Vietnamese - Korean families is urgent to effectively take advantage of opportunities and limit the impact of challenges from international integration and Industry Revolution 4.0. The two countries can cooperate on some of the following contents:

a) International cooperation: The Government of Viet Nam negotiates and signs agreements with the Government of the Republic of Korea to support the development of policies to support Vietnamese - Korean multicultural families, and to strengthen the capacity for developing regulatory documents, policy-making, and state management capacity on Vietnamese-Korean multiculturalism.

b) Strengthening international cooperation between ministries, branches, localities, and non-governmental organizations in communicating and raising awareness about multicultural families and marriage with foreign elements in the implementation of sustainable development goals, implementing pilot projects on livelihood development, supporting human resource training for multicultural family management activities, especially professional training for judges in accepting divorce records management in multicultural families in Korea.

Photo 5

Dr. Youngsoon Kim - Director of the Institute of Multicultural Studies, INHA University, Korea presented the introductory thesis at the International Conference "Cultural Diversity Management in the Context of international integration" held on October 24, 2019, at the National Academy of Public Administration.

c) International cooperation between units, organizations, and funds to support multicultural families in Korea, especially opening the direction of cooperation with social enterprises and business models for the common goal through organizing seminars, researching and learning state management models on cultural diversity typical of Korea, exchanging experiences in managing multicultural families, and developing livelihoods to support returned women, and Vietnamese - Korean children in Viet Nam.

III. Conclusion

Marriage with foreign elements is one of the popular social relations in the process of cooperation and civil exchanges between countries and territories. The marriage between a Vietnamese citizen and a Korean citizen is a testament to the cooperation between the two sides. Accordingly, the marriage between a Vietnamese citizen and a Korean citizen is a social relationship that, although not novel, has many specific characteristics, is related to other social relations, and is the basis for arising rights and obligations for multicultural family members.

In recent years, the fact that the law recognizes and has a mechanism to ensure the strict implementation of legal provisions on marriage between Vietnamese citizens and Korean citizens has created a legal corridor for the development of this relationship, clearly showing the deep and wide integration of Vietnamese citizens into international life. However, research shows that, besides the achievements, the state management of marriage and multicultural families in Vietnamese-Korean multicultural families in Viet Nam still has many gaps, especially for vulnerable groups (returned women and children).

Therefore, studying theoretical issues, pointing out the current situation, and proposing solutions to improve the effectiveness of supporting women and children returning home is very necessary to protect the happiness of citizens of the two countries and maintain their friendship.

This is also necessary research, contributing to the successful implementation of humanity, human rights, Viet Nam's judicial reform strategy for 2020 in particular and further consolidating Viet Nam-Korea friendly diplomatic relations in general.

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Vietnamese Learners' Experience in Korean Cultural Education

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Abstract

This study is to discuss the implications of cultural education in Korean language education by examining the current status of cultural education for learners majoring in overseas Korean through the case of D University in Vietnam. To this end, we will examine the current status of Korean language education and cultural subjects at University D, and collect and analyze data through in-depth interviews with learners. The in-depth interview target is 8 students who took Korean culture classes among Korean Studies students at D University. As a result of the study, first, it was found that learners recognized the importance of cultural understanding in the process of learning Korean. Second, 'cultural learning by experience', 'use of bilingual teaching and learning materials', and 'cultural teaching and learning through comparison with Vietnamese culture' were found to be desired by learners. Therefore, in order to maximize the efficiency of cultural education, a more systematic composition of educational content that reflects the needs of learners, and the manpower of instructors who match it must be adopted.

Keywords: Korean Culture, Cultural Education, Korean Language, Vietnamese Korean Learners, Korean Language Education Abroad

I. Introduction

The necessity of cultural education in language education has been raised by many scholars. Kim Jung-sook (1997) mentioned that the goal of language education is to allow learners to perform their desired functions smoothly using target words, in which case they cannot perform functions smoothly without cultural mastery. As such, Korean language education and Korean culture education have an inseparable close relationship, so cultural ability should not be overlooked in improving learners' communication skills.

In recent years, as the number of Vietnamese learners learning Korean has soared, various teaching and learning methods targeting them have been discussed in the field of Korean language and culture education. In particular, the selection of Korean as the first foreign language in Vietnam's elementary and secondary schools in 2021 is expected to bring a great vision to the revitalization of Korean language and culture education in Vietnam. At the same time, teaching and learning of Korean language culture for Vietnamese should be discussed in more detail, and more systematic teaching contents and manpower should be adopted, which is also a task of revitalizing Korean language and culture education in Vietnam.

As a result of reviewing previous studies on Korean culture education for Vietnamese learners, studies examining the overall current status and reality of cultural education for Vietnamese people (Tran Thi Huong, 2017; Bui Kim Luan & Lee Gil-won, 2014), discussions on specific approaches using dramas, entertainment programs, proverbs, myths, etc (Dao Phuong Bao Uyen, 2019; Nguyen Thu Van, 2020; Nguyen Thi Phuong Mai, 2014; Ho Thi Thu Huong, 2014) are the main discussions. These studies were promoting more effective and active teaching and learning of cultural education through various approaches along with the current status of Korean cultural education in Vietnam, but it is not sufficient considering the number and demand of Vietnamese learners.

Therefore, this study mainly analyzes the contents of Korean culture education for Korean language majors who will be employed in Korean companies or also serve as Korean language culture lecturers after graduation, and seeks implications for Korean culture education in Vietnam based on their learning experiences. In order to achieve these research goals, this study aims to focus on the following research questions.

First, what is the experience of learning Korean culture of Vietnamese Korean learners?

Second, what are the implications of Korean cultural education for Vietnamese learners?

II. Theoretical Background

1. Cultural Education in Korean Language Education

The view that cultural ability has a great influence on communication ability has been discussed by many scholars since early on. Whorf (1959) argued that a nation's language is deeply related to its group's ideas and that language and culture interact flexibly and dynamically. On the relationship between language and culture, Treichler and Frank (1989) said, "Language not only reflects culture but also creates culture. Therefore, language is no longer a transparent medium for conveying content or a simple reflection of reality, but is directly involved in how such content and reality are formed, understood, expressed, and transformed."

Lee Hae-young (2000) argued that cultural factors determine the success or failure of communication because in order to learn a target language well, one must be able to understand their values through social contact with native speakers of the language and accept their lifestyles positively. In addition, cultural competence improves communication skills and enhances interest and motivation in the learning process (Jo Hang-rok, 2001).

As such, the importance of cultural education in revitalizing Korean language education is undeniable. However, learners who learn Korean abroad rarely have a chance to be exposed to Korean life culture and experience Korean culture almost indirectly, which can be a factor that hinders learners' Korean proficiency. Therefore, for effective Korean language education in overseas sites, overseas learners should prioritize the acquisition of Korean culture, and in particular, consider what the goal of cultural education is.

Park Young-soon (2006) categorized the goals of cultural education as a foreign language into six categories: 1) for the efficiency of language understanding education, 2) for the correct use of language, 4) for the correct translation and interpretation, 5) for smooth communication, and for the professional research of the target language society.

The goal of cultural education is to improve learners' communication skills and job skills using language. And according to Lee Hae-young (2000), cultural items should be reflected in the textbook composition stage by selecting and grading according to the learner's various backgrounds and needs, and the learning content according to the learner's proficiency.

2. Korean Culture Education for Students of D University in Vietnam

So far, Korean language education in Vietnam has developed greatly. In addition, Korean studies/Korean language departments at universities in Vietnam opened Korean culture or related education as a separate subject (Tran Thi Huong, 2017). The Korean department of D University – the subject case of this study, was opened in 2004 and the number of students is relatively large, with about 700 students. The current status of Korean studies at University D can be summarized as shown in <Table 1> and <Table 2>.

<Table 1> Status of Students and Teachers in Korean Department of D University

The number of students					The number of lecturers				
1st year	2nd year	3rd year	4th year	Total	Doctors	Masters	Bachelors	Korean Lecturers	Total
170	176	225	137	708	2	2	4	Koica volunteers 2 KF professor 1 Korean lecturers 2	13

<Table 2> Major Curriculum of Korean Studies at D University

No.	Korean Language Subjects			Other Major Subjects		
	Name of subjects	Credits		Name of subjects	Credits	
1	Korean Introduction 1	4	Compulsory	Practice of work	4	Compulsory
2	Korean Introduction 2	4	Compulsory	Korean Literature	3	Compulsory
3	Korean Listening & Speaking 1	4	Compulsory	Korean History	3	Compulsory
4	Korean Reading & Writting 1	3	Compulsory	**Korean Culture**	3	Elective
5	Korean Listening & Speaking 2	3	Compulsory	Korean Studies Introduction	3	Elective
6	Korean Reading & Writting 2	3	Compulsory	Korean Geography	3	Elective
7	Korean Listening & Speaking 3	3	Compulsory	Korea-Vietnam International Relations	3	Elective
8	Korean Reading & Writting 3	3	Compulsory	Korean Education	3	Elective
9	Korean Listening & Speaking 4	4	Compulsory	Korean Economy	3	Elective
10	Korean Reading & Writting 4	3	Compulsory	Korean Tourism	3	Elective
12	Translation	3	Compulsory	Korean Chinese Character	3	Elective
13	Interpretation	3	Compulsory	Preparing Korean Documents	4	Elective
14	Korean Grammar 1	3	Compulsory			
15	Korean Grammar 2	3	Compulsory			
16	Business Korean	3	Elective			
17	Newspaper Korean	3	Elective			
18	Advanced Korean	3	Elective			

As can be seen from <Table 1> and <Table 2>, D University has a large number of students, but lacks faculty, and its major credit is 98 credits, which is relatively large compared to 36 credits in liberal arts. Among them, the subject 'Korean Culture' is an elective subject with three credits (45 hours), and the instructor is free to organize the contents without a set textbook and conduct teaching and learning. The subjects of education in Korean culture, which is in charge of Korean instructors, are fourth-grade students, and they are expected to be able to understand the contents of the class because they have some Korean speaking and understanding skills. As of 2022, the content composition of the 'Korean Culture' course held at D University is shown in Table 3.

<Table 3> Content composition of the 'Korean Culture' course held at D University

No.	Topics
1	Kimchi and Symbols of Korean Culture
2	Family System and Family Rituals
3	Person's Life and Family Rituals
4	Folk Beliefs and Religious Life
5	Seasonal Customs and Folk Games
6	Korean food, clothing, and shelter life
7	Korean traditional songs and dances
8	Korean Traditional Art and Martial Arts
9	World Heritage Sites in Korea
10	Modern South Korea
11	Korea-Vietnam Cultural Homogeneity and Bilateral Relations

As shown in <Table 3> above, there is an advantage that learners can access overall and comprehensive knowledge of Korean culture in the 'Korean culture' class. It is expected to be useful for expanding learners' understanding by presenting various contents, including the homogeneity of Korean and Vietnamese culture and the relationship between the two countries as well as dealing with Korean culture as a whole. Based on this rich understanding of Korean culture, learners' communication skills are expected to improve.

However, it may be interpreted as a question of how to promote effective teaching and learning with such a large amount of content for 45 hours. In addition, in the case of learners with poor Korean command and understanding, the difficulties and problems in acquiring knowledge about numerous Korean cultures composed of Korean should be addressed.

Ⅲ. Research Method

In this study, which explores the experiences of Korean learners to discuss cultural education measures for Vietnamese learners, data were collected by conducting in-depth interviews. In-depth interview is a method of collecting data that is widely used in qualitative research, and it is possible to explore both linguistic and non-verbal messages of research participants, and to find the core content of the research topic in the true story of research participants (Creswell, 2007).

In this study, in-depth interviews were conducted with eight major learners who took the 'Korean Culture' course, which is in the fourth grade of the Korean Studies at D University, and the general characteristics of the learners are shown in Table 4.

<Table 4> General Characteristics of the Research Participants

No.	Gender	TOPIK LEVEL
1	Female	6
2	Male	4
3	Male	3
4	Female	5
5	Female	4
6	Female	3
7	Female	3
8	Male	3

In-depth interviews of this study were conducted through two rounds from March to April 2022, and the interview venue was a quiet cafe near their home or residence, or video interviews were used in consideration of the convenience of the study participants. In order to secure the rights of research participants, the purpose of this study, background of the study, and the contents of the interview question were briefly guided before the in-depth interview began, and consent to participate in the study was obtained by documenting the right to suspend the interview and to treat personal information.

Interviews were conducted face-to-face or video interviews, and interviews were conducted flexibly according to the answers and reactions of the study participants with questions prepared in advance in a semi-structured manner. The interview time was about 1 hour, and the interview contents were recorded after obtaining consent from the study participants. In the interview, we first asked simple basics such as the age of the learning participants, the background of Korean learning, and the experience of Korean learning, and then asked about the advantages and disadvantages, wishes, and difficulties of the

class. The researcher went through the process of repeatedly reading the transcription records to analyze the data obtained through in-depth interviews. After finding semantic units in the original data, the researcher derived a sub-topic by grouping units with similar meanings by category. At the same time, sub-topics with similar contents were categorized once again to derive the subject of the upper category. In this study, the process of finding meaningful words and phrases from the original data obtained through in-depth interviews, grouping them into the same category, and comparing and contrasting them was repeated.

Ⅳ. The Results

1. The Necessity of Cultural Education

In this study, it was found that learners showed high interest in Korean culture through the experience of the study participants. This can be confirmed in the statements of the following research participants.

> The contents of this class were good not only about Korean traditional culture but also about modern culture. I got to know more about Korea through the class. As you know, I'm majoring in Korean. But I haven't been to Korea, so I don't know much. So I think I learned a little bit about Korea while taking classes. (Participant 2)

> I think cultural classes are essential. It's because we learn Korean. So I think you have to know Korean culture (Participant 7)

> I like that cultural classes have various contents and provide sufficient materials about Korean culture. When I graduate later and teach other students, I think using these materials will help promote Korean culture. It's hard to find. (Participant 1)

> I think the more you know about culture, the better. And the contents of the class are all necessary. (Participant 4)

As such, the research participants recognized the close relationship between language and culture, and showed a need to know culture to improve Korean communication skills. In addition, the study participants experienced firsthand that their Korean language skills had actually improved through cultural learning experiences.

As a student majoring in Korean, I think cultural class is an important subject for me. My Korean has improved to a certain extent in the course of taking the class...I could see why Koreans use such words or why there are many rice cakes in Korean proverbs. (Participant 4)

I also learned a lot of Korean in the cultural class. I am not good at Korean yet, so I studied hard to understand the contents of the class. I learned a lot in the process. There's a lot of content. There are many traditional cultures. For example, there are food, clothing, food, and rituals. And the vocabolaries are difficult. So I studied hard. (Participant 6)

Culture classes are all written in Korean, so we have to prepare hard for classes to understand them properly. I learned Korean hard while preparing for the class. And my Korean improved a little because I learned the words that I use in class (Participant 8)

Personally, I think I learned a lot of Korean in the culture class. Because I can understand culture well. I think I know a lot of Korean because I know Korean culture well.(Participant 1)

As shown in the statements of the study participants above, most Korean language major learners improved their Korean skills by understanding culture, or their Korean skills improved in the process of preparing for native classes.

2. Implications of Cultural Education

In the question of what is desired in cultural classes, most of the research participants mentioned 'learning by experience', 'comparison with Vietnamese culture', and 'need for bilingual educational materials'.

When it comes to improvement, there are only written materials. There is not much video material, especially no experience time. I think the class will be more fun if there are hands-on activities. And you can remember the content for a long time. (Participant 5)

It was hard to understand the content because I haven't lived in Korea. It would have been nice if I could see it in person and experience it in person, but that was a bummer.If I teach Korean culture to students in the future, I want to organize experience activities and make it fun. I thought students would like it more if I do that. (Participant 1)

I want to experience more than the amount of content. I think I'll understand better if I make rice cakes or play folk games. (Participant 8)

As stated above by the research participants, it was found that learners have many limitations in digesting cultural classes consisting only of theories. Therefore, the learners were satisfied with the content of the class, but were disappointed in that the experience was not formed. Most learners recognized that experience helped them understand Korean culture well, and it was found that they wanted to add experience activities.

In addition, the experience of learners having difficulty learning due to language limitations was confirmed in the study. As described above, while preparing for cultural classes composed of Korean, learners also gained Korean knowledge, and learners who were somewhat inferior to Korean understanding had limitations in understanding and digesting cultural knowledge. This can be confirmed in the statements of the following research participants.

> I'm still not good at Korean. So I had a lot of difficulty understanding the contents of the class. (Participant 3)

> I was able to understand it to some extent, but some of my friends had a hard time with their Korean. I don't think I understood.(Participant 4)

> The class is very useful for us, but it was actually very difficult because of my poor Korean. So I think it would have been better if there was Vietnamese. It's just my personal opinion. (Participant 8)

Therefore, for more effective cultural classes, it seems necessary to consider the use of educational materials in the Korean-Vietnamese bilingual language. Currently, the Korean cultural textbook in Vietnamese has already been written, so it is expected that the efficiency of cultural learning can be demonstrated by reviewing and selecting and utilizing teaching materials appropriate to the needs of learners.

In particular, in this study, it was confirmed once again that learners' native culture should be considered in cultural education through the practical learning experience of the research participants. Some learners responded positively in cultural classes in that Korean culture was compared to their native Vietnamese culture.

> I didn't only learn Korean culture, but also compared it with Vietnamese culture. The commonalities and differences It was fun in that regard ~ (Participant 5)

> Korea and Vietnam have many similar as well as different cultures. I didn't know before, but after I took the class, I found out the difference and commonality between the two countries.The professor lived in Vietnam for a long time. I think there are more differences. (Participant 2)

V. Conclusion

This study reaffirmed the role of cultural education in the field of language education based on the cultural learning experience of Korean language majors in Vietnam, and suggested the criteria for Korean language culture education in Vietnam, which is likely to continue to spread in the future. Based on the research results, this study aims to suggest the following to help Korean culture education in Vietnam play a maximum role in improving learners' communication skills and mutual cultural understanding.

First, in order to increase the efficiency of Korean language education, the role and importance of cultural education should not be overlooked. In this study, it was confirmed that learners improved their language literacy and understanding through cultural classes. Therefore, when cultural classes for Korean learners are developed in the future, cultural classes should be designed in consideration of the learner's age and level of Korean language ability.

Second, in order to achieve the goal of learners participating in learning activities on their own and continuing autonomous cultural learning (Lee Hae-young, 2000), it is necessary to induce learners' interest and maximize efficiency. In particular, learners learning Korean in the Vietnamese field experience culture almost indirectly without being exposed to Korean living culture, so the experience is even more necessary. In addition, by providing various audio-visual materials, learners should have various access to culture, and the difficulty of theoretical classes should be reduced.

Third, considering the language level of learners, it is necessary to secure the use of bilingual teaching materials and instructor manpower with the basis for Korean culture and learners' native culture. In this study, it was confirmed that in learning culture through the stories of the study participants, they felt the difficulties caused by the limited Korean language level and have a better learning effect in the comparison with their own culture.

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Political Consequences of Economic Interdependence

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Abstract

In an era of globalization, how will the economic interdependence affect international politics? Since the 1970s, more and more scholars have begun to pay attention to this problem. Some scholars believe that economic interdependence will promote exchanges between countries and thus maintain peace among them. Some scholars state that economic interdependence increases the possibility of conflict between countries. And other scholars point put that the political consequences of economic interdependence depend on the satisfaction of certain conditions. This paper proposes a framework of two-level analysis, arguing that the political consequences of economic interdependence need to be examined at both the systemic and inter-state levels. Economic interdependence creates deficits in global governance at the system level, undermining the existing international economic institutions. And economic interdependence at the inter-state level can lead to conflicts between countries due to triggering specific conditions. Therefore, this study suggests that economic interdependence requires a good management mechanism. At the system level, we should improve global governance by inviting more countries to participate in. At the inter-state level, interdependent countries need to take into account each other's concerns, better manage disagreements through dialogues, and distribute the economic gains of interdependence more equitably. Finally, the arguments of this paper will be tested through a case study of Sino-US economic interdependence.

Keywords: Economic interdependence, Political Consequences, System Level Effect, Inter-state Level Effect, Sino-US interdependence.

I. Introduction

In the era of globalization, driven by the foreign investment and international trade, the economic interdependence between countries is becoming more and more close. The global value chain is also undergoing profound changes, and more countries are participating in the international division of labor. What do such economic changes influence world politics, and what are the political consequences of economic interdependence? This is the main research question of this paper. My study will propose a two-level analysis framework, arguing that the political consequences of interdependence should be discussed at both the system level and inter-state level. At the system level, economic interdependence mainly poses challenges to global governance and industrial chain security. At the inter-state level, if economic interdependence changes the relative strength of countries, or interdependence develops asymmetrically, or the fruits of interdependence are not equitably distributed within the country, then economic interdependence may increase the possibility of conflict between countries. This article analyzes the economic interdependence between China and the United States as a case study to illustrate how the interdependence between the two countries affects their political relations. The conclusion of this study is that economic interdependence does not necessarily lead to understanding and peace. Only through effective management of economic interdependence can we enjoy the benefits of interdependence while avoiding the negative political effects it may bring.

II. Theoretical Background

Since Robert Keohane and Joseph Nye (1977) discussed how economic interdependence translates into power in their classic work, *Power and Interdependence*, a vast literature has discussed the political consequences of economic interdependence. Some scholars believe that economic interdependence contributes to peaceful coexistence between countries. On the one hand, trade replaces military conquest as a means of exchange, so that what was previously obtained through war can now be obtained through trade. Higher levels of trade can eliminate economic-based incentives for conflict, thereby creating a more peaceful international environment (Polachek, 1980). On the other hand, with the development of science and technology and the increase of interdependence, the way of conquering the territory of other countries through war is more and more expensive and less profitable. Trade will gradually replace territorial conquests and allow countries to consider a more efficient and peaceful way to resolve conflicts between them

and thus achieve peace (Richard 1986). Meanwhile, as Arthur A. Stein (1993) points out that free trade suppresses political conflict by promoting economic dependence because it encourages specialization in the production of goods and services and makes private traders and domestic consumers more dependent on foreign markets. These actors have incentives to avoid war with key trading partners because disruptions to business relationships would be costly. Therefore, politicians, under pressure to vote, will adopt a cooperative attitude (Gartzke, 2007).

Second, some scholars argue that economic interdependence leads to political conflict. Realists reject liberal arguments, presenting that a high degree of interdependence increases rather than reduces the probability of conflict. As the frequency of economic interactions between countries increases, so does the range of economic issues that may be contested. High level of interdependence means high connectivity, which increases the chance of incidental conflict. If the linkages between interdependent countries cannot be regulated, conflict is bound to occur, occasionally resorting to violence. If interdependence develops faster than the development of central control, interdependence will accelerate the advent of war (Waltz 1979).

Third, some scholars argue that whether economic interdependence helps peace or leads to conflict depends on certain conditions, such as trade expectation, degree of interdependence and level of economic development. Havard Hegre (2000) suggests that the relationship between trade and conflict depends on the level of development. Economic interdependence among developed countries is more likely to lead to peace than developing countries. Other scholars, conditioned on the degree of democracy of a country, believe that democracies are relatively less likely to be involved in militarized disputes with other democracies, while autocratic states are more prone to conflicts with democracies or autocratic states (Oneal and Russet, 1997). John R. Oneal and Bruce Russett et al. (2003) proposed the Triangular Peace Theory, focusing on the relationship between democracy, interdependence, and international organizations, arguing that the three are complementary and can promote peace separately and jointly.

In general, liberal and realist scholars hold different views on the impact of economic interdependence on conflict and cooperation between states. Liberals argue that trade provides disincentives for confrontation and positive incentives for cooperation. For some realists, trade can provide opportunities and incentives for countries to become involved in conflict, making relations between countries more adversarial. And other scholars believe that interdependence has different effects on international relations under different conditions. In fact, economic interdependence may prevent states from entering

protracted hostilities or engaging in high-intensity conflicts. The political consequences of economic interdependence depend on the management of interdependence at both system level and inter-state level.

III. Case Study: Sino-US Economic Interdependence

1. A Framework of Two-Level Analysis

This study argues that the political consequences of economic interdependence should be analyzed at two levels. The first is system-level. On the one hand, as the economic interdependence between countries deepens, national policies generate more externalities. Global economic governance needs to be strengthened to deal with more and more economic problems. On the other hand, due to outbound investment driven by multinational corporations, the global industrial chain has become more interdependent and more fragile, as the chain of intermediate links has lengthened. Some local political conflicts, such as the military conflict between Russia and Ukraine, or unexpected natural disasters, such as the COVID-19 pandemic, may cause disruption of the global industrial chain, thereby affecting a country's economic development and causing insecurity and political suspicion between countries.

The second is inter-state level. The deepening of economic interdependence will usually strengthen the exchanges and mutual understanding between countries, therefore maintain the peaceful relations among them. However, if economic interdependence gives rise to the following conditions, it may also lead to conflict and confrontation between countries. First, if economic interdependence causes a change in the power comparison between countries, such economic relationship has the potential to increase the likelihood of political friction. Second, if economic interdependence is extremely unbalanced, countries with a higher degree of dependence may become concerned that this relationship will be transformed into political power, compromising its own economic security. In this case, relations between countries are also likely to deteriorate. Third, if economic benefits arising from interdependence cannot be equitably distributed within countries, economic interdependence may lead to the rise of populism at home, generate political demands for economic protectionism, and affect relations with economic partners.

2. Economic Interdependence Between China and the United States

In the following sections, Sino-US economic interdependence will be explored as a case to illustrate how the deepening of economic interdependence has led to economic frictions and political conflicts between China and the United States.

According to the Ministry of Commerce of People's Republic of China, since the establishment of diplomatic relations between China and the United States, the trade volume between China and the United States has grown from 2.5 billion U.S. dollar in 1979 to 541.4 billion U.S. dollar in 2019, an increase of 215 times. Over the years, China and the United States have also conducted fruitful cooperation in the field of investment. By the end of 2019, the U.S. had invested US$87.88 billion in China and Chinese companies had accumulated direct investment of US$77.8 billion in the United States. While economic interdependence is developing rapidly, Sino-US political relations have been in trouble in recent years. U.S. policy toward China has changed from a strategy of engagement to containment. Political confrontation has affected Sino-US cooperation in the economic field. Why does economic interdependence, in this case, lead to negative political consequences?

At the system level, because of increasing economy interdependence, the negative externalities of the U.S. foreign economic policy have affected Chinese economy more seriously. In order to decrease its dependence on American market, China has proposed some new international initiatives such as the Belt and Road Initiative and the AIIB. American policymakers regard such initiatives as a challenge to international economic order under U.S. hegemon, which generate more distrust between China and the United States, further shake the foundation of international economic governance and undermine international cooperation.

Taking financial policy as an example, since the financial crisis in 2008, the quantitative easing policy of the United States has had a huge impact on the world financial stability, and China has been under great pressure of imported inflation. The dominance of the U.S. dollar in the international monetary system allows the U.S. to borrow at lower costs and with fewer restrictions, giving the U.S. "exorbitant privilege" (Eichengreen, 2011).

Chinese scholar Yuan Zhigang (2022) points out that after the outbreak of Covid-19 pandemic, the US economy has suffered multiple setbacks, and the U.S. government has

to rely on high fiscal deficits and vigorous quantitative easing monetary policy to maintain stable economic development. The dollar's credit is increasingly being questioned due to the massive government debt and the expanding balance sheet of Federal Reserve. In order to decrease the risks of its financial system, China has to accelerate the process of internationalization of the RMB. The growth model of China's economy is undergoing major changes, and the huge domestic market is becoming the corner stone of promoting the internationalization of the RMB, which will make the RMB a potential competitor to the U.S. dollar in the future.

Li Wei (2019) suggests that in the financial field, although the U.S. welcomes China to take on the responsibility for managing the global financial crisis, they are reluctant to accept China as an important player in global financial governance. For example, the United States has been hesitant to increase China's voting rights in the International Monetary Fund (IMF). U.S. National Security Strategy report positions China as a "competitor" rather than a "partner", which fundamentally shakes the foundation of the economic engagement strategy. U.S. competition strategy would undermine China’s motivation to assume greater international responsibilities in current global governance system, driving China to adopt a more nationalistic international economic policy.

The second factor at the system level is that the interdependent industrial chain may increase the risks of production when attacked by unexpected incidents. The adjustment to decrease these risks may undermine the efficiency and stability of global production system. The outbreak of the Covid-19 pandemic has made the United States to realize the insecurity of its own industrial chain. Therefore, U.S. government has begun to relocate its manufacturing industry to build a safe supply chain.

In the semiconductor industry, for example, U.S. companies account for nearly half of the world's chip sales, but most of these are produced overseas, including Samsung and Taiwan Semiconductor Manufacturing Company (TSMC). China has been a major client for U.S. chips and tried to be self-sufficient in the production of high-end semiconductor chips due to U.S. sanctions on Chinses companies. Since the outbreak of the pandemic, the supply chain of semiconductor chips has been greatly impacted, and the United States has begun to realize the risks of overseas production. The Biden administration proposed to revive chip manufacturing in the United States and unite allies to create a safe supply chain. These plans show that the competition between China and the United States in the high-tech field is becoming more and more fierce. The United States not only prevent Chinese companies from taking acquisitions, but also impose various restrictions on their import of high-tech products. Such competition and state intervention in the high-tech

field will create more possibilities for political conflicts between China and the United States.

At the inter-state level, economic interdependence has changed the balance of power between China and the United States, therefore, American policymakers have become more and more concerned about the Thucydides Trap which states that a rising power will challenge current hegemon and cause hegemonic war.

In 2010, China surpassed Germany to become the world's largest exporter; in 2013, it surpassed the United States to become the world's largest trader (Liu and Xiang, 2019). According to the National Bureau of Statistics of People's Republic of China, in July 2021 China's merchandise export trade volume reached US$282.662 billion, nearly twice the total merchandise export volume of the United States. China remains the world's largest merchandise trader and largest merchandise exporter (Yuan Zhigang 2022).

At the same time, China is gradually narrowing the gap with the United States in the field of high-tech. U.S. high-tech exports reached U.S.$218 billion in 2007, and the value of exports fell to $110 billion in 2017, a drop of 49.5 percent. In contrast to the decline in US'. exports, China's high-tech exports increased from US$303 billion to US$504 billion from 2007 to 2017, an increase of 66.3 percent (Chen, Chen, and Dondeti 2020). In 2010, the output value of China's manufacturing industry reached 1.955 trillion US dollars, an increase of 12.3% over 2009, surpassing the United States for the first time and becoming the world's largest manufacturing country. It is China's rise in trade and manufacturing that raises concerns in the United States that China will challenge American position. Therefore, the U.S. government begin to contain China's development on a global scale.

Second, China and the U.S. are asymmetrically dependent on each other. The United States has advantages in the field of high-tech, finance, service trade and investment. China needs the United States more than the United States needs China. China is afraid that the United States will turn such asymmetrical interdependence into economic weapons, so it has proposed the "Made in China 2025" plan to increase its self-sufficiency, which has caused severe competition between China and the United States.

According to a 2018 survey reported by China's Ministry of Industry and Information Technology, 95 percent of China's 30 largest conglomerates rely on imports for their central processing units and CPU-related chips for computers and servers. The efficiency of domestic CPUs is only about 30-50% of Intel's, and many Chinese products are

low-end. Since the Trump administration took office, restrictions on semiconductor chip exports to China have increased China's concerns about this asymmetric dependence. China hopes to develop its own semiconductor industry to reduce its dependence on imports. The competition between China and the United States in related industries has generated distrust and suspicion and spilled over to political areas.

Third, the fruits of economic growth have not been distributed more equitably in neither the United States nor China. The economic inequality in the United States has further increased after the 1980s, leading to the rise of populism in the society, which directly led to the coming of Donald Trump, and pushed the economic and political relationship between China and the United States to a more confrontational situation. According to World Inequality Report 2022, in the U.S., the average national income of an adult is US$77,090. While the bottom 50% earns US$20,520 per person, the top 10% earns on average 17 times more. The ratio of 17 between incomes of the top 10% and the bottom 50% is higher than in European countries which are ranging from 6 to 10 and in China which is 14.

In the early stage of China's reform and opening up, it was proposed to let some people get rich first in order to provide stimulus for entrepreneurship. China's economic growth rate far exceeds the improvement of social welfare system, so the gap between poor and rich has increased in a speed which has never been recorded since the funding of People’s Republic of China, which causes social dissatisfaction. In China, the bottom 50% of population earns CNY25,520, the top 10% earns on average 14 times more. This gap is higher than the inequalities observed in Europe, but below that of the US (17) (World Inequality Report, 2022). Chinese leaders have recognized the importance of maintaining social fairness. The proposal of the common prosperity policy is a response to the requirement of social fairness. Only when economic achievements are more equitably distributed within the two countries can the negative risks of economic interdependence be effectively managed.

To avoid the negative political consequences of economic interdependence, it is necessary to improve the management of economic interdependence. Such management measures consist of the reform of global governance at the system level which requires to invite more stakeholders participate in the practice of global economic governance according to the principle of equal economic power and responsibility. At the inter-state level, interdependent countries should strengthen dialogue and exchanges, clarify the vital interests of both sides, and avoid strategic misjudgement and weaponization of interdependence. Most important, it is necessary to distribute the benefits of

interdependence more equitably within a country and avoid the proliferation of domestic protectionism.

Ⅳ. Conclusion

Based on a case study of economic interdependence between China and the United States, this paper examines political consequences of interdependence at both the system and inter-state levels. At the system level, due to the deepening of economic interdependence, the negative externalities of the U.S. foreign economic policy have an increasing impact on China, affecting the cooperation between two countries in terms of global economic governance. The mutual dependence of two countries in the global value chain has magnified the impact of unexpected event, thus deepening the sense of insecurity on both sides and creating mutual distrust. At the inter-state level, the gap between China's economic strength and the United States has narrowed sharply. Economic interdependence between China and the U.S. is asymmetric, and the fruits of economic interdependence have not been equally distributed in the two countries. As the economic interdependence between China and the United States develops, the political relationship continues to deteriorate.

This paper argues that economic interdependence must be managed effectively if countries want to enjoy the benefits of economic interdependence while maintaining good political relations. At the system level, global economic governance should involve more emerging economies, and the corresponding international economic institutions should be reformed. Only by strengthening communication and cooperation between countries can supply chain security be ensured in the event of emergencies. At the inter-state level, it is necessary to be cautious about opening up to the outside world and to keep balance between domestic commitments and economic interdependence to avoid the rising of populism in domestic politics. According to Ruggie (1982), liberal order after World War II was an embedded liberalism. Since the 1980s, this liberalism has tended to be de-embedded, and now it is time to embed global economy again in our society.

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Session 2

- **Sungmin Chang (Korea)**

  Validation of intercultural sensitivity and respect for diversity scale (RDS), and comparison of differences as per gender and school levels in a Korean sample

- **Sungmi Jung (Korea)**

  Analysis of Communication Patterns in Multicultural Movies

- **Bu-Hyun Nam (Korea)**

  Korean Language Teacher's Experience of Teaching Immigrant Students and Multicultural Educational Reflection

Validation of intercultural sensitivity and respect for diversity scale (RDS), and comparison of differences as per gender and school levels in a Korean sample

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Abstract

Intercultural sensitivity corresponds to the affective dimension of intercultural competence, which is becoming increasingly important. Recently, the intercultural sensitivity scale (ISS) was validated for Korean samples. However, one factor causes conceptual confusion in its relationship to others, and another factor is measured with only two items. This study improves the previous Korean version of the ISS, based on which it develops and validates the respect for diversity scale (RDS), and reanalyzes the results as per gender and school levels to compare the differences among groups. The sample consisted of 542 high school and college students(62.5% female; M_{age}—21.7), who were Korean native speakers. On both scales, 12 items were validated over four dimensions. The mean of ISS was higher than that of RDS for all factors except "interaction confidence." On both scales, the correlation coefficient between "interaction engagement, confidence, attentiveness" with strong behavioral attributes and the total score was high, whereas the correlation coefficient between "respect for difference" with strong cognitive attributes and the total score was relatively low. The gender difference was significant in the scores of the two scales; the school-level difference, however, was not significant. This study shares the trends and awareness of the previous studies that have adapted and validated ISS with non-English-speaking participants. It also examines the relationship with the measurement of general respect for diversity that is not directly related to cultural differences, and identifies the differences according to the participants' background factors.

Keywords: Intercultural sensitivity scale (ISS); Respect for diversity scale (RDS); Gender difference; School level difference

Ⅰ. Introduction

This study improves the intercultural sensitivity scale (ISS) by Chang (2021a), who translated the scale by Chen and Starosta (2000b) into Korean, based on which it develops and validates the respect for diversity scale (RDS). It all reanalyzes the results as per gender and school levels to compare the differences among groups.

Intercultural sensitivity refers to "the capability for perceiving cultural differences and commonalities and modifying behavior to cultural context" (Hammer, 2011, p. 474). Several researchers have developed measures for intercultural sensitivity (Bhawuk & Brislin, 1992; Blue et al., 1996-1997; Loo & Shioni, 1999; Pruegger & Rogers, 1993), but the ones most commonly used today are the intercultural development inventory (IDI) by Hammer (2011), which was developed based on the theoretical grounds of Bennett's (1986, 1993) developmental model of intercultural sensitivity (DMIS), and Chen and Starosta's (2000b) ISS.

This study focuses on the concept and dimension of intercultural sensitivity based on the theoretical background of Chen and Starosta (1996, 1997, 2000a, 2000b). They explained that while intercultural sensitivity is related to cognitive, affective, and behavioral aspects, its essence lies in the affective aspects. They define intercultural sensitivity as "an individual's ability to develop a positive emotion toward understanding and appreciating cultural differences that promotes an appropriate and effective behavior in intercultural communication" (Chen & Starosta, 1997: 5) and provide six components of intercultural sensitivity: "self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement, suspending judgment" (Chen & Starosta, 2000a). Intercultural sensitivity exists based on intercultural awareness, which is the cognitive dimension and is known to be the foundation of intercultural adroitness—the behavioral dimension (Chen & Starosta, 1996).

Chen and Starosta (2000b) developed the ISS to measure an individual's intercultural sensitivity. They selected 44 out of 73 items through a preliminary survey, analyzed the factor structure of the scale using 414 American college students as the sample, and selected five factors with an eigenvalue of 1.0 or higher to confirm the final 24 items. The first factor, with seven items, is called "interaction engagement." It is related to the feeling of an individual participating in intercultural communication. The second factor, with six items, is called "respect for cultural difference," which is related to one's assessment of the tolerance level of other cultures or opinions. The third factor, with five items, is called "interaction confidence," which is related to how confident an individual

feels in an intercultural environment. The fourth factor, with three items, is called "interaction enjoyment," which is related to the positive or negative response in communicating with people of different cultures. The fifth factor, with three items, is called "interaction attentiveness," which is related to an individual's willingness to make efforts to understand what occurs during intercultural communication. The construct validity of the ISS was confirmed by analyzing its correlation with the measured results using other measures adopted in previous studies (Chen & Starosta, 2000b; Graf & Harland, 2005; Loebel et al., 2021; Petrović et al., 2015).

The internal consistency reliability between items by factor of the ISS has been reported to be generally high, but in the case of "interaction attentiveness," reliability sometimes appears to be low (Fritz et al., 2002, 2005; Graf & Harland, 2005; Petrović et al., 2015; Wang & Zhou, 2016). Accordingly, in some cases, the five-factor structure proposed by Chen and Starosta (2000b) has not yet been verified (Petrović et al., 2015; Tamam, 2010; Wu, 2015). "Interaction attentiveness" becomes a problem in terms of reliability among the five factors, because unlike the other four factors, which clearly show affective orientation, it has a relatively distinct cognitive orientation (Petrović et al., 2015). "Interaction attentiveness" shows an extremely high correlation coefficient with "interaction enjoyment" in the German version of the ISS ($r = .75$), thereby not securing discriminant validity (Fritz et al., 2002). In contrast, the correlation with "interaction enjoyment" was not significant in the Chinese version (Wang & Zhou, 2016). The Serbian version by Petrović et al. (2015), which selected only 15 items of four factors excluding "interaction attentiveness," shows that even the same statement may differ depending on cultural differences (e.g., high-context culture vs. low-context culture). The phenomenon in which the five-factor structure of the ISS proposed by Chen and Starosta (2000b) is not found equivalently is particularly noticeable in the Asian context (e.g., Chang, 2021a; Tamam, 2010; Wu, 2015).

Previous studies have reported that ISS responses vary depending on the respondents' experiences of ethnic diversity, gender, and age. People exposed to ethnic diversity experiences are known to show higher intercultural sensitivity than monocultural people (Tamam & Krauss, 2017). Moreover, although the results are not consistent in all studies, it has been confirmed that men show a greater advantage in "interaction enjoyment" and women in "interaction engagement," "respect for cultural difference," and "interaction attentiveness" (Coffey et al., 2013; Loebel et al., 2021). Sanhueza (2010) and Micó-Cebrián and Cava (2014), who applied the Spanish version to elementary and middle school students, discovered that the responses were neutral due to a lack of understanding among the respondents, thereby resulting in only one to two factors. It

should, therefore, be noted that the accurate measurement of intercultural sensitivity requires a relatively high understanding at the high school or college level. Hammer (2011), who analyzed the readability of the IDI, another measurement tool for intercultural sensitivity, also recommends that intercultural sensitivity be measured among participants with a reading comprehension level of at least 15-year-old high school students or those studying in the 10th grade.

This study improves the measurement tool with conceptually valid and reliable items among the 17 of four factors in the Korean version of the ISS adapted by Chang (2021a). Based on this, it develops the RDS and reanalyzes the measurement results as per participants' gender and school levels. In the Korean version of the ISS by Chang (2021a), "respect for cultural difference" and "interaction enjoyment" form a single factor, thereby identifying a four-factor structure; "interaction attentiveness" caused an issue in versions of other cultural areas, stably showing its distinct attributes. Conversely, terms such as "enjoy" and "like" were used in items to measure "interaction engagement" and "respect for cultural difference" (although the terms were used by Chen & Starosta [2000b]), which is conceptually confusing. Only two items measured "interaction attentiveness," which leaves room for improvement. Since this study fundamentally emphasizes on the affective aspect in intercultural sensitivity, the concept of "interaction enjoyment" can be assumed to be on a layer equivalent to that of intercultural sensitivity as a dependent variable of the other four factors, rather than on the same layers as these four factors. The fact that all three items measuring "interaction enjoyment" in the original ISS of Chen and Starosta (2000b) comprised reverse discrimination items puts a pause in setting this factor independently. Strictly speaking, these three items do not measure "interaction enjoyment," but "denial" or "defense" (contrary to "acceptance" among the DMIS of Bennett [1986, 1993]; Coffey et al., 2013; Wang & Zhou, 2016).

Considering that Korea has rapidly turned into a multicultural society over the past 20 years, it might be particularly meaningful to examine the relationship between general respect for diversity (which is not directly related to cultural differences) and intercultural sensitivity. As such, awareness to differentiate the layers of respect for diversity was also attempted by Coffey et al. (2013), who measured and comparatively analyzed general intercultural sensitivity and intercultural sensitivity toward a specific country (China) among college students in the United States. When the students' involvement increased by specifying a definite context, the scores of "respect for cultural difference" and "interaction attentiveness" decreased, especially in women. One situation that necessitates developing a scale, which differentiates the layers of respect for diversity, is: The effect of intercultural sensitivity does not significantly affect the selection and use of multiple

documents. Respect for diversity is expected to form a key foundation conceptually here (Chang, 2022). By comparing the results between general respect for diversity (not directly related to cultural differences) and intercultural sensitivity, it is possible to reduce the gap between awareness and practice, apart from increasing the construct validity of the two scales and enable a valid explanation in the educational context. By reanalyzing the score difference between groups of the two scales according to background factors (i.e., gender and school level), it is possible to track the cause of these results and have a more elaborate discussion.

Ⅱ. Method

2.1. Participants

The participants comprised 542 native Korean speakers (224 college students and 318 high school students). The college students (84 male, 140 female) were studying at three colleges located in the metropolitan area, and had an average age of 21.7 (SD = 1.62). Regional balance could be ensured since the students were born in various parts of the nation and had completed primary and secondary education. This study first recruited the three colleges as partner schools and then advertised online survey participation, following which it collected data only from those who volunteered to participate. High school students were second-year students of four high schools (119 males, 199 females) across the nation. Likewise, six high schools were first recruited as partner schools, following which online survey participation was advertised. After explaining the characteristics and purpose of the research to the volunteers, data were collected from them. Personal information, other than demographic data on gender and school level, was not collected. All data were processed anonymously, and all the participants provided written informed consent.

2.2. Measures

The participants completed an online questionnaire rated on a 5-point Likert scale. It comprised the Korean version of the ISS that partially revised 24 items of Chen and Starosta (2000b) translated by Chang (2021a), and 24 items (RDS) developed by partially revising each statement (see Appendix). Chang (2021a) had the original ISS by Chen and Starosta (2000b) translated and reverse-translated and later validated 17 items of four factors through expert content validation, cognitive interviews, preliminary surveys, reliability testing, main surveys, and factor analysis. This study did not use the final

Korean version of the ISS with 17 items of four factors selected by Chang (2021a) for the following reasons.

First, “interaction enjoyment” can cause confusion in terms of concept in relation to other ISS factors. Although it is a statement in Chen and Starosta (2000b), and the factor structure is also valid, using terms such as “enjoy” and “like” in items measuring “interaction engagement” and “respect for cultural difference” raises a question about whether “enjoyment” is an independent factor different from these terms. Above all, the fact that all three items measuring “interaction enjoyment” in Chen and Starosta (2000b) are reverse discrimination items implies that what these three items measure is not “interaction enjoyment” itself (at an equal level with other factors) but individual factors gathered by these reverse discrimination items (i.e., relevant to “denial” or “defense” in the DMIS by Bennett [1986, 1993]). The exclusion of “interaction enjoyment” from the constructs of ISS has often been found in previous studies on non-English-speaking participants (e.g., Tamam, 2010). Considering that in Chang (2021a), these factors are categorized as the integrated factor of “respect for cultural difference and interaction enjoyment” instead of forming independent factors, resolving this confusion may seem important in the Korean context as well. The validity of the factor structure and reliability of measurement can be established by selecting three items showing high reliability for each factor, after collecting all responses to the 24 items in the original ISS.

Second, an issue was detected in the Korean translation. This study translated the “interact” used by Chen and Starosta (2000b) as “exchange thoughts (교류),” considering that it is used abstractly in Korean. However, it was necessary to revise it because the relevant term is used as a technical one referring to “transaction,” which exists as a concept contrary to “interaction” in communication theory (Reardon, 1987) in the Korean language. Accordingly, with advice from multiple experts, “communicate (소통)” was selected because it is widely used in daily life and has few conceptual restrictions.

Third, some factors were measured using only two items. This is because “I am sensitive to my culturally distinct counterpart’s subtle meanings during our interaction” in “interaction attentiveness”—which comprised three items in the original ISS by Chen and Starosta (2000b)—lacked reliability and was thus eliminated. Unlike the other two items measuring “interaction attentiveness,” which indicated a specific behavior, this item could be ambiguous, referring to either specific behavior and effort or the outcome and achievement of behavior. The lack of item reliability measuring “interaction attentiveness” or failure to be selected as an independent factor has been repeatedly found in previous studies as well (Fritz et al., 2002, 2005; Graf & Harland, 2005; Petrović et al., 2015;

Tamam, 2010; Wang & Zhou, 2016; Wu, 2015). Accordingly, to convey the meaning similarly to the other two items, the item was revised from “figure out the meaning (의미를 헤아린다)” translated by Chang (2021a) to “try to figure out the meaning (의미를 헤아리려 한다).” This decision may contribute to meeting the general recommendations of measurement theory, which requires each factor to have at least three items (DeVellis, 2016).

The RDS is a parallel 24-item measure of the Korean version of ISS. The statements on the ISS were changed from “people from different cultures” to “people who think differently than me.”

2.3. Data Analysis

This study collected participants’ responses to the 24 items of the ISS and RDS, selected three items with high reliability for each factor, and then conducted inter-item reliability analysis by factor, test of normality and assumption of equal variances, correlation analysis and difference test between the two scales, confirmatory factor analysis (for scale validation), and reanalysis. The entire process was carried out according to background factors (gender and school level) of the participants. Since the affective aspect is fundamentally emphasized upon in intercultural sensitivity (Chen & Starosta, 2000b), this study presented “interaction enjoyment” as the independent variable of the four other factors, which is equivalent to the level that indicates intercultural sensitivity itself and did not set it as an independent sub-dimension of intercultural sensitivity. This study selected 12 parallel items, three in each of the four factors (excluding “interaction enjoyment”), considering the reliability (Cronbach’s α) of each factor in the two scales. Two reverse discrimination items were included, one each in “interaction engagement” and “respect for (cultural) difference.” Outliers or missing values were not found in the data, and the scores of all items fulfilled the normality and assumption of equal variance.

This study conducted a confirmatory factor analysis, assuming that prior research (Chang, 2021a) sufficiently explored the factor structure. In the confirmatory factor analysis, $\chi 2$, Tucker-Lewis index (TLI), comparative fit index (CFI), and root mean square error of approximation (RMSEA) were used to test model fit, and convergent and discriminant validity were verified by calculating construct reliability (CR) and average variance extracted (AVE).

Data analysis was conducted with a focus on the scores of each factor on the two scales. Since each factor had an equal number of items, not only the score of each sub-factor, but also the mean of all factors could be calculated and used. Correlation was

analyzed by calculating Pearson's r, and the effect size (Cohen's d) was calculated when a significant difference was observed in the t-test.

Ⅲ. Result

3.1. Descriptive statistics and correlation

Table 1 shows the descriptive statistics of the responses toward the selected 12 items of the ISS. The mean ranged from 3.48 to 4.52 and the standard deviation from .62 to 1.06. The inter-item reliability of each factor (Cronbach's α) was .815–.905, and the reliability of all 12 items (Cronbach's α) was .899. The skewness of the 12 items was -1.253–-.035, and kurtosis was -.689–1.350, thereby establishing normality.

<Table 1> Descriptive statistics of the ISS (12 items)

Factor (Cronbach's α)	Item	M	SD
Interaction engagement (.905)	1. I often give positive responses to my culturally different counterparts during our interaction.	3.95	.83
	2. I avoid those situations where I will have to deal with culturally distinct persons (reverse discrimination item).	3.81	.90
	3. I have a feeling of enjoyment toward differences between my culturally distinct counterparts and me.	3.48	1.04
Respect for cultural difference (.815)	4. I respect the values of people from different cultures.	4.49	.68
	5. I respect the ways people from different cultures behave.	4.42	.73
	6. I would not accept the opinions of people from different cultures (reverse discrimination item).	4.52	.62
Interaction confidence (.838)	7. I am pretty sure of myself in interacting with people from different cultures.	3.52	.94
	8. I always know what to say when interacting with people from different cultures.	3.55	.90
	9. I can be as sociable as I want to be when interacting with people from different cultures.	3.62	1.06
Interaction attentiveness (.875)	10. I am very observant when interacting with people from different cultures.	3.85	.92
	11. I try to obtain as much information as I can when interacting with people from different cultures.	3.87	.93
	12. I am sensitive to my culturally distinct counterparts' subtle meanings during our interaction.	3.70	.77

Table 2 shows the descriptive statistics of the responses toward the 12 items of the RDS, which changed some parts of the original ISS statement. The mean ranged from 3.25 to 4.44 and the standard deviation from .66 to 1.09. The inter-item reliability of each factor (Cronbach's α) was .792–.892, and the reliability of all 12 items (Cronbach's α) was .876. The skewness of the 12 items was -.858–.137 and kurtosis was -.608–.238, thereby establishing normality.

<Table 2> Descriptive statistics of the RDS (12 items)

Factor (Cronbach's α)	Item	M	SD
Interaction engagement (.892)	1. I give positive responses when communicating with people who think differently than me.	3.58	.82
	2. I avoid those situations where I will have to deal with people who think differently than me (reverse discrimination item).	3.53	.95
	3. I enjoy the differences between me and people who think differently than me	3.25	.97
Respect for difference (.792)	4. I respect the values of people who think differently than me.	4.44	.67
	5. I respect the ways in which people who think differently than me behave.	4.28	.74
	6. I would not accept the opinions of people who think differently than me (reverse discrimination item).	4.41	.66
Interaction confidence (.864)	7. I am confident about communicating with people who think differently than me.	3.56	.91
	8. I always know what to say when communicating with people who think differently than me.	3.66	.83
	9. I can be as sociable as I want to be when communicating with people who think differently than me.	3.65	1.02
Interaction attentiveness (.830)	10. I am very observant when I am with people who think differently than me.	3.60	1.09
	11. I try to obtain as much information as I can when communicating with people who think differently than me.	3.71	.93
	12. I try to figure out the subtle meaning when communicating with people who think differently than me.	3.59	.79

The correlation coefficient (Pearson's r) between the individual factors and the total was .607–.882 for the ISS and .621–.810 for the RDS (Table 3). In both scales, the correlation coefficient of "interaction engagement, confidence, attentiveness" with strong behavioral attributes was high, while the correlation coefficient of "respect for difference," with strong cognitive attributes, was relatively low.

<Table 3> Correlation coefficient (Pearson's r) by scale

		Interaction engagement	Respect for (cultural) difference	Interaction confidence	Interaction attentiveness
ISS	Interaction engagement				
	Respect for cultural difference	.480**			
	Interaction confidence	.672**	.310**		
	Interaction attentiveness	.533**	.261**	.502**	
	Total	.882**	.607**	.830**	.757**
RDS	Interaction engagement				
	Respect for difference	.351**			
	Interaction confidence	.494**	.338**		
	Interaction attentiveness	.495**	.324**	.381**	
	Total	.810**	.621**	.762**	.759**

*p < .05, **p < .01

Table 4 shows the correlations and differences in scores between the ISS and RDS. The mean ISS was higher for all factors except “interaction confidence.” The correlation coefficient (Pearson’s r) between the two scales was .535–.782. The difference in scores between the two scales (t) was significant at the level of .01 or .001 for all factors except “interaction confidence,” and the effect size (Cohen’s d) was .17–.36 (small).

<Table 4> Correlation and difference in scores between ISS and RDS

Factor	ISS		RDS		Pearson’s r	t (df = 1082)	Cohen’s d
	M	SD	M	SD			
Interaction engagement	3.75	.85	3.45	.83	.535**	5.821***	.36
Respect for difference	4.48	.58	4.38	.58	.645**	2.818**	.17
Interaction confidence	3.56	.84	3.63	.82	.771**	1.223 (not sig.)	.08
Interaction attentiveness	3.81	.79	3.63	.82	.780**	3.560***	.22
Total	3.90	.60	3.77	.57	.782**	3.574***	.22

*p < .05, **p < .01, ***p < .001

3.2. Confirmatory factor analysis

Having determined that prior research (Chang, 2021a) had sufficiently analyzed factor exploration, this study conducted confirmatory factor analysis immediately, without performing exploratory factor analysis.

Table 5 shows the results of the confirmatory factor analysis of the ISS. BecauseOn analyzing the model fit, the result of χ^2 was found to be significant at the level of .001 (χ^2 = 77.424, df = 48), and all were satisfactory with TLI = .990, CFI = .994, and RMSEA = .034. The CR of each factor was .849–.919, and the AVE was .580–.792, all exceeding the recommended values (.7, .5), thereby establishing convergent validity. The coefficient of determination (R^2) among factors was mostly smaller than the square root of AVE, thereby generally establishing discriminant validity. However, it should be noted that the correlation coefficient of “interaction engagement” and “interaction confidence” on the ISS was high (.672).

<Table 5> Results of the confirmatory factor analysis of the ISS

Item	Path	Factor	Standardized factor loading	Error term	Construct reliability	AVE
1	←	Interaction engagement	.904	.125	.919	.792
2	←		.887	.172		

3	←		.843	.311		
4	←	Respect for cultural difference	.753	.197	.905	.760
5	←		.763	.224		
6	←		.795	.142		
7	←	Interaction confidence	.910	.150	.849	.580
8	←		.721	.391		
9	←		.759	.477		
10	←	Interaction attentiveness	.851	.233	.906	.762
11	←		.878	.199		
12	←		.787	.228		

Table 6 shows the results of the confirmatory factor analysis of RDS. On analyzing the model fit, the result of χ^2 was found to be significant at the level of .001 (χ^2 = 75.648, df = 48), and all were satisfactory with TLI = .989, CFI = .994, and RMSEA = .033. The CR of each factor was .853–.910, and the AVE was .624–.772, all exceeding the recommended values (.7, .5), thereby establishing convergent validity. The coefficient of determination (R^2) among the factors was smaller than the square root of the AVE, thereby establishing discriminant validity.

<Table 6> Results of the confirmatory factor analysis of the RDS

Item	Path	Factor	Standardized factor loading	Error term	Construct reliability	AVE
1	←	Interaction engagement	.854	.178	.910	.772
2	←		.850	.247		
3	←		.872	.228		
4	←	Respect for difference	.790	.169	.887	.724
5	←		.715	.264		
6	←		.729	.203		
7	←	Interaction confidence	.873	.197	.885	.624
8	←		.858	.179		
9	←		.762	.433		
10	←	Interaction attentiveness	.740	.540	.853	.660
11	←		.859	.225		
12	←		.800	.225		

3.3. Difference by gender and school level

The differences by gender and school level were analyzed for the scores of the two scales, with 12 validated items in each.

Table 7 shows the results of the analysis of score differences by gender. The ISS showed significant female dominance in all factors—especially a noticeable difference in “interaction engagement” and “interaction confidence” (large effect size). The RDS

showed significant female dominance in all factors except “interaction attentiveness” and a particularly noticeable difference in “interaction confidence” (medium effect size). Male participants did not show a significant score difference between the two scales in either the total or any sub-factor, whereas female participants showed a significant difference between the scales in “interaction engagement” ($t = 8.419$, $p < .001$, Cohen’s $d = .65$) and the total ($t = 4.881$, $p < .05$, Cohen’s $d = .37$).

<Table 7> Score difference by gender

Factor			Interaction engagement	Respect for (cultural) difference	Interaction confidence	Interaction attentiveness	Total
ISS	Mean (standard deviation)	Male (n = 203)	3.29(.90)	4.42(.51)	3.27(.81)	3.64(.81)	3.65(.58)
		Female (n = 339)	4.06(.70)	4.58(.51)	3.85(.72)	3.99(.77)	4.12(.55)
	t (df = 540)		10.465***	3.562*	8.420***	5.026**	9.335***
	Cohen’s d		.96	.31	.76	.44	.83
RDS	Mean (standard deviation)	Male (n = 203)	3.29(.92)	4.32(.55)	3.42(.72)	3.57(.86)	3.65(.56)
		Female (n = 339)	3.56(.84)	4.47(.52)	3.85(.73)	3.76(.85)	3.91(.57)
	t (df = 540)		3.492*	3.119*	6.759***	2.507 (not sig.)	5.253**
	Cohen’s d		.31	.28	.59	.22	.46

*$p < .05$, **$p < .01$, ***$p < .001$

Table 8 shows the results of the analysis of the score differences by school level. On both scales, college students obtained higher scores than high school students, but the difference was not statistically significant. One noticeable aspect is that the RDS score was higher than the ISS score only in “interaction confidence.”

<Table 8> Score difference by school level

Factor	ISS			RDS		
	College students (n = 224)	High school students (n = 318)	t (df = 540)	College students (n = 224)	High school students (n = 318)	t (df = 540)
Interaction engagement	3.77(.87)	3.74(.84)	.433 (not sig.)	3.46(.88)	3.45(.80)	.136 (not sig.)
Respect for difference	4.52(.51)	4.44(.62)	1.507 (not sig.)	4.41(.54)	4.35(.61)	1.154 (not sig.)
Interaction confidence	3.63(.80)	3.51(.87)	1.643 (not sig.)	3.69(.75)	3.58(.86)	1.571 (not sig.)
Interaction attentiveness	3.86(.80)	3.77(.77)	1.213 (not sig.)	3.69(.85)	3.60(.79)	1.338 (not sig.)
Total	3.95(.60)	3.87(.60)	1.504 (not sig.)	3.81(.58)	3.74(.56)	1.385 (not sig.)

Based on the results, Table 9 shows the provisional division of standards into A 30%, B 50%, and C 20%.

<Table 9> Division of standards

		Cut score	M(SD)	n(%)				
				Total (n=542)	Male (n=203)	Female (n=339)	College (n=224)	High school (n=318)
ISS	A	4.33	4.62(.21)	154(28.4%)	29(14.3%)	145(42.8%)	70(31.3%)	84(26.4%)
	B	3.33	3.81(.28)	290(53.5%)	111(54.7%)	174(51.3%)	118(52.7%)	172(54.1%)
	C		3.02(.27)	98(18.1%)	63(31.0%)	24(7.1%)	36(16.1%)	62(19.5%)
RDS	A	4.17	4.51(.22)	132(24.4%)	29(14.3%)	121(35.7%)	62(27.7%)	70(22.0%)
	B	3.25	3.73(.26)	310(57.2%)	121(59.6%)	184(54.3%)	126(56.3%)	184(57.9%)
	C		2.93(.22)	100(18.5%)	53(26.1%)	34(10.0%)	36(16.1%)	64(20.1%)

Ⅳ. Discussion and conclusion

This study developed and validated 12 items of the Korean version of the ISS, and 12 parallel RDS items. It reanalyzed the results as per gender and school levels of the participants, and compared the differences between groups according to their background factors. The key findings are as follows.

First, the mean of the ISS was higher than that of the RDS for all factors except “interaction confidence”; this difference can be explained by the concept of involvement. In other words, the participants showed less agreement with the possibility of acceptance because they believed that respect for diversity was directly related to themselves. Koreans perceive “culture” as abstract and distant from life, whereas the social context (not directly related to cultural differences) or respect for diversity is perceived more as a concrete and authentic matter. In previous studies, the difference in perspectives between individuals was not clearly revealed when their involvement was low; the difference increased when involvement was high (Petty & Cacioppo, 1979). Higher involvement in claims or statements motivates individuals to process others’ thoughts more elaborately. This result is similar to that of Coffey et al. (2013), who specified the context of ISS with intercultural sensitivity toward China and increased involvement, and discovered that the scores decreased in all factors except “interaction engagement.”

Second, in both scales, the correlation coefficient between “interaction engagement, confidence, attentiveness” with strong behavioral attributes and total was high, whereas

the correlation coefficient between “respect for difference” with strong cognitive attributes and total was relatively low. The participants were particularly generous about their “respect for “difference,” a cognitive attribute. This result is similar to the findings of Wang and Zhou (2016; China) and Loebel et al. (2021; Chile), who studied non-English-speaking participants, as well as Graf and Harland (2005) and Coffey et al. (2013), who studied English-speaking participants (the United States). This implies that a hierarchy may exist between cognitive and behavioral attributes in terms of intercultural sensitivity or respect for diversity.

Third, a difference as per gender was observed in the scores on the two scales. Significant female dominance was recorded in all factors of the ISS, especially showing a noticeable difference in “interaction engagement” and “interaction confidence” ($p < .001$), as well as in all factors of the RDS except “interaction attentiveness,” especially showing a noticeable difference in “interaction confidence” ($p < .001$). This result is consistent with previous studies that claimed that women showed dominance in scores of “interaction engagement,” “respect for cultural difference” and “interaction attentiveness” (Coffey et al., 2013; Loebel et al., 2021). Men did not show a significant difference between the two scores in either the total or any of the sub-factors, whereas women showed a significant difference in “interaction engagement” ($p < .001$). However, considering that women showed a significant difference in the total score between the two scales (although not statistically significant for most sub-factors; $p < .05$), it is necessary to test this difference with new samples in the future. Moreover, it might be interesting to analyze the differences in male and female responses to involvement by collecting qualitative data, such as interviews.

Fourth, no significant differences in scores were observed at the school level. This may be due to various reasons. First, intercultural sensitivity and respect for diversity may have already reached the end of developmental stages at the high school level. More significant results can be obtained by comparing participants with lower school levels by partially adjusting the difficulty of vocabulary and complexity of sentences (although it is known that intercultural sensitivity should be measured in participants with comprehension level equivalent to or higher than high school [Hammer, 2011]). There could also be a change in intercultural sensitivity and respect for diversity in the case of concentrated or long-term intervention, regardless of school level; thus, this matter may be approached in terms of lifelong education. However, it is necessary to examine whether college students obtained consistently higher scores than high school students on both scales (although not statistically significant) by comparing them with the results of new samples in further research, referring to the results of Erdogan and Okumuslar (2020), in which a significant difference exists depending on age ($p < .01$).

Fifth, intercultural sensitivity and respect for diversity can be approached from a developmental perspective in the long run. Previous studies have indicated that a hierarchy may exist between "interaction attentiveness" and "interaction confidence, enjoyment" (Coffey et al., 2013; Tamam, 2010). Moreover, the three reverse discriminations to measure "interaction enjoyment" in the original ISS of Chen and Starosta (2000b) corresponded to "defense" (in the DMIS of Bennett [1986, 1993]) and the three items of "respect for cultural difference" to "acceptance" (Coffey et al., 2013). As in this study, Wang and Zhou (2016) also selected only three items for each factor, forming "respect for cultural differences" with three reverse discrimination items relevant to "denial" or "defense." A study conducted in Korea verified that the simplex assumption was met among "denial," "defense," "minimization," "acceptance," "cognitive adaptation," and "behavioral adaptation" in the IDI of Hammer (2011). The correlation coefficient is high among factors that are close in the development continuum, and is low or its direction opposite among factors that are distant (Chang, 2021b). Based on this exploration, a longitudinal study can be conducted using the results as the criteria for classifying the levels of intercultural sensitivity and respect for diversity, or tracking individual changes over time.

This study is significant in validating the Korean version of the ISS, which comprises 12 items with high reliability. It is also significant in developing and validating the RDS—which comprises 12 parallel items—as a scale that measures the general respect for diversity (not directly related to cultural differences). One limitation of previous studies on ISS is that it "is not a generic culture-free model" (Tamam, 2010: 181). This study shares the trend and awareness of previous studies that adapted and validated the ISS with non-English-speaking participants in China (Wang & Zhou, 2016), Taiwan (Wu, 2015), Malaysia (Tamam, 2010; Tamam & Krauss, 2017), Serbia (Petrović et al., 2015), Turkey (Erdogan & Okumuslar, 2020), and Chile (Loebel et al., 2021). It is also in line with Coffey et al. (2013) and Loebel et al. (2021), since it reviews the relationship with measurement of general respect for diversity that is not directly related to cultural differences, and identifies the differences according to the background factors of participants. Future studies should quantitatively and qualitatively expand the literature on intercultural sensitivity and respect for diversity among the Koreans.

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Appendix. Items of the ISS and RDS

▨ ISS

Read the following statements and rate them on a level of agreement:
(1: Strongly disagree, 2: Disagree, 3: Neutral, 4: Agree, 5: Strongly agree)

1. I often give positive responses to my culturally different counterparts during our interaction (나는 다른 문화를 지닌 사람들과 소통할 때 긍정적으로 반응한다.).
2. I avoid those situations where I will have to deal with culturally distinct persons (나는 다른 문화를 지닌 사람들과 상대해야 하는 상황을 피한다.).
3. I have a feeling of enjoyment toward differences between my culturally distinct counterparts and me (나는 다른 문화를 지닌 사람들과의 차이를 즐긴다.).
4. I respect the values of people from different cultures (나는 다른 문화를 지닌 사람들의 가치관을 존중한다.).
5. I respect the ways people from different cultures behave (나는 다른 문화를 지닌 사람들의 행동 방식을 존중한다.).
6. I do not accept the opinions of people from different cultures (나는 다른 문화를 지닌 사람들의 의견을 받아들이지 않는다.).
7. I am pretty sure of myself when interacting with people from different cultures (나는 다른 문화를 지닌 사람들과 소통하는 것에 자신이 있다.).
8. I always know what to say when interacting with people from different cultures (나는 다른 문화를 지닌 사람들과 소통할 때 무슨 말을 해야 할지 알고 있다.).
9. I can be as sociable as I want to be when interacting with people from different cultures (나는 다른 문화를 지닌 사람들과 소통할 때 원하는 만큼 사교적일 수 있다.).
10. I am very observant when interacting with people from different cultures (나는 다른 문화를 지닌 사람들과 함께 있을 때 매우 주의 깊게 관찰한다.).
11. I try to obtain as much information as I can when interacting with people from different cultures (나는 다른 문화를 지닌 사람들과 소통할 때 가능한 한 많은 정보를 얻으려고 노력한다.).
12. I am sensitive to my culturally distinct counterparts' subtle meanings during our interaction (나는 다른 문화를 지닌 사람들과 소통할 때 상대방의 미묘한 의미를 헤아리려 한다.).

Calculation of results by construct
Interaction engagement (①) = No. 1+(6- No. 2)+ No. 3 / 3
Respect for difference (②) = No. 4+ No. 5 +(6- No. 6) / 3

Interaction confidence (③) = No. 7+ No. 8+ No. 9 / 3
Interaction attentiveness (④) = No. 10+ No. 11+ No. 12 / 3
Total = ①+②+③+④ / 4

▨ RDS

Read the following statements and rate them on a level of agreement:
(1: Strongly disagree, 2: Disagree, 3: Neutral, 4: Agree, 5: Strongly agree)

1. I give positive responses when communicating with people who think differently than me (나는 나와 다른 생각을 가진 사람들과 소통할 때 긍정적으로 반응한다.).
2. I avoid those situations where I will have to deal with people who think differently than me (나는 나와 다른 생각을 가진 사람들과 상대해야 하는 상황을 피한다.).
3. I enjoy the differences between me and people who think differently than me (나는 나와 다른 생각을 가진 사람들과의 차이를 즐긴다.).
4. I respect the values of people who think differently than me (나는 나와 다른 생각을 가진 사람들의 가치관을 존중한다.).
5. I respect the ways in which people who think differently than me behave (나는 나와 다른 생각을 가진 사람들의 행동 방식을 존중한다.).
6. I do not accept the opinions of people who think differently than me (나는 나와 다른 생각을 가진 사람들의 의견을 받아들이지 않는다.).
7. I am confident about communicating with people who think differently than me (나는 나와 다른 생각을 가진 사람들과 소통하는 것에 자신이 있다.).
8. I always know what to say when communicating with people who think differently than me (나는 나와 다른 생각을 가진 사람들과 소통할 때 무슨 말을 해야 할지 알고 있다.).
9. I can be as sociable as I want to be when communicating with people who think differently than me (나는 나와 다른 생각을 가진 사람들과 소통할 때 원하는 만큼 사교적일 수 있다.).
10. I am very observant when I am with people who think differently than me (나는 나와 다른 생각을 가진 사람들과 함께 있을 때 매우 주의 깊게 관찰한다.).
11. I try to obtain as much information as I can when communicating with people who think differently than me (나는 나와 다른 생각을 가진 사람들과 소통할 때 가능한 한 많은 정보를 얻으려고 노력한다.).
12. I try to figure out the subtle meaning when communicating with people who think differently than me (나는 나와 다른 생각을 가진 사람들과 소통할 때 상대방의 미묘한 의미를 헤아리려 한다.).

Calculation of results by construct

Interaction engagement (①) = No. 1+(6- No. 2)+ No. 3 / 3

Respect for difference (②) = No. 4+ No. 5+ (6- No. 6) / 3

Interaction confidence (③) = No. 7+ No. 8+ No. 9 / 3

Interaction attentiveness (④) = No. 10+ No. 11+ No. 12 / 3

Total = ①+②+③+④ / 4

Analysis of Communication Patterns in Multicultural Movies

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Abstract

This paper is a study that analyzed multicultural movies from a communicative perspective. The analysis data for this paper are <Perm>, <Believe it or not-In the case of Chandra>, and <Wandeukie>. Multicultural movies feature female marriage immigrants and migrant workers who are multicultural. So, multicultural movies show the communication between Korean and their disparate cultures well. In particular, it is possible to examine communication as a response method of Koreans, focusing on multicultural people.

This paper examined the aspects of Koreans' communication about heterogeneous cultures, focusing on the communication of non-verbal and verbal languages in the three films. In this paper, the aspects are summarized as the voices of marginalized multicultural people, the heterogeneity of Koreans-not listening, and the violence caused by heterogeneity. This means that in communication with multicultural people, coexistence was sought through reflective search.

Keywords: Multicultural movies, heterogeneity, communication, not listening, voice, violence

Ⅰ. Introduction

In the National Multicultural Acceptability Survey conducted in 2021 by the Ministry of Gender Equality & Family, the multicultural acceptability of adults was 52.27points, which was decreased by 0.54points from 52.81points in 2018, and decreased by 1.69points from 53.95points in 2015.[1] Especially, comparing the eight elements[2] of multicultural acceptability with the elements in 2018, there were decreases in the items of global citizenship behavioral will(-4.02), exchange behavioral will(-3.72), cultural openness(-1.3), and rejective/avoidant emotions(-0.6)[3]. Of the eight elements, the exchange behavioral will showed the lowest score[4]. The exchange behavioral will is an actual will to build relations with multicultural people, so the problems with relation and communication between Koreans and immigrants are expected.

However, it is necessary to pay attention to the contact point between Koreans and foreigners as immigrants. According to Levinas, the subject is ‘me as others’ and others are ‘ego as a neighbor’ existing in front of the subject. And the realistic subject exists based on otherness.[5] Thus, the identity of Korean people and Korean society is not independently composed, but concretely revealed on the face of strange others. In other words, the identity of Korean society exists between Koreans and immigrants. As the identity of Korean people is revealed not in the internal structure, but in the external structure, that is the face of immigrants as others, the existence of foreigners as others has important meanings in the aspect of the identity of Korean people and Korean society. To see the look of Korean people and Korean society reflected into the face of foreigners, the aspect of communication between foreigners and Koreans needs to be examined for securing the concreteness. But in order to secure the relevant data to examine the actual relation and communication between Koreans and immigrants, there are difficulties in the level of human rights and protection of privacy.

1) The multicultural acceptability of adolescents in 2021 was 71.39points, which was increased by 3.76points from 67.63points in 2015. This shows the huge gap in multicultural acceptability of each generation.

2) The eight elements of multicultural acceptability are composed of diversity, relationship, and universality. In detail, there are cultural openness, national identity, and stereotype & discrimination of diversity, unilateral expectation of assimilation, rejective/avoidant emotions, and exchange behavioral will of relationship, and dual assessment and global citizenship behavioral will of universality.

3) As a cause for the decrease of multicultural acceptability of adults, the influence of the COVID-19 pandemic was reported.

4) The score distribution of eight elements of adult multicultural acceptability in 2021

Rejective/ avoidant emotions	Stereotype & discrimination	Global citizenship behavior	National identity	Dual assessment	Unilateral expectation of assimilation	Cultural openness	Exchange behavioral will
63.86	63.42	54.11	49.20	48.89	48.53	48.04	38.76

5) Yun Dae-Seon, 『Levinas’ Questions about Others and Contemporary Philosophy』, Moonye Publishing, 2018. p.202.

The multicultural films are meaningful as communication data of multicultural society. In multicultural films, the multiculture is to recognize the value of each culture and also to aim for the coexistence of diverse cultures(Kang Yun-Hee, 2014:3), and a multicultural film means a film containing the consciousness of problems with multicultural society and multiculture. In multicultural films, the multicultural society presents the values and direction by meaning something greater than the physical background. They enable the immigrants as sub-subjects to express their own opinions, provide an opportunity to observe Korean society as multicultural society, and present the issue of coexistence with others in multicultural society in the level of true internal communication.[6] They concretely reflect Korean people's perception of others such as foreign workers, married immigrants, multicultural families, and children from multicultural families residing in Korea[7], and also represent the concrete communications in multicultural situations even though they were intended in those multicultural films, which shows the aspect of communication. The multicultural films have important meanings as data for examining the relation and communication between Koreans and immigrants.

Such multicultural films also contain the contents that transcend the reality by reflecting the reality or presenting the direction and solutions to multicultural society through the consciousness of problem and perspective on multicultural society.[8] The films that strongly reflect the reality include <A Perm> and <Never Ending Peace and Love> while there are films reflecting the look of ideal multicultural society by transcending the reality such as <Punch>[9]. As there are insufficient researches on multicultural films, the multicultural discourse would be the most effective and practical method for actual communicative convergence in researches on multicultural films.[10]

As the films reflecting the reality concretely show the problems with relation and communication, this thesis aims to analyze the aspect of relation and communication focusing on <A Perm> and <Never Ending Peace and Love> that strongly reflect the reality.

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6) Bae Sang-Jun(2015), "Multicultural Films of Korea", Humanities Contents 36, Korea Humanities Content Society, p.105.

7) Kang Yun-Hee(2014:65) said that the symbols of immigrants represented in Korean films would be 'poverty' and 'underprivileged of society'. They would show neither personal tendency or characteristics, nor cultural hybridity in which differences and diversity of each culture are converged with each other.

8) Hwang Yeong-Mi, "A Study on the Multicultural Aspect Shown in Korean Films-Focusing on the Aspect of Accepting Strangers-", Film Studies Vol.47, p.242.

9) Lee Do-Gyun(2015), "A Study on the Method of Representing Multicultural Families in Korean Films-Focusing on a Film <Punch>-, Korean Journal of Art and Media 14(4), The Korean Society of Art and Media, pp.97-124
Lee Yeong-A(2015), "A Study on the Representation of 'Differences' in Multicultural Society Shown in <Punch>", The Journal of East Asian Culture. Vol.62, pp.205-228.
He Jeong(2012), "Multiculturalism of Korea through Punch", Multicultural Contents Studies 12, pp.95-138.

10) Bae Sang-Jun(2015:77).

The purpose of this thesis is to examine the multicultural communication represented in the films by analyzing the aspect of noticeable non-language and language among the communications between Koreans and immigrants in multicultural films within the primary communication between characters and the secondary communication structure between characters and audiences.

Ⅱ. Film Data and Important Concept

2.1 Film Data

This thesis aimed to select the films suitable for two criteria. First, is the film fully reflecting the multicultural reality? Second, is the film fully showing the interaction of multicultural communication? As the films suitable for those criteria, this study selected and analyzed the films <A Perm> and <Never Ending Peace and Love>. Both <A Perm> and <Never Ending Peace and Love> reflect the reality of multicultural communication, and fully show the concrete aspect of non-verbal and verbal communication.

As a film by Director Lee Ran-Hee, the first film <A Perm>[11] won the Jury Prize in the competition of the 26th International Short Film Festival Hamburg 2010, and was played in many film festivals including the 9th Mise-en-scene Short Film Festival and the 59th Melbourne International Film Festival. The storyline of <A Perm> is as follows.

Luong is in a hair salon together with her mother-in-law. Luong gets a perm in the hair salon, but she doesn't seem to like the new hairstyle even from the moment when she gets haircut. But Luong is forced to get a perm by her mother-in-law. To the hair salon owner and laundry woman, the mother-in-law who took Luong's passport complains about she spent too much money on buying clothes for Luong. The laundry woman who is a friend of hair salon owner asks Luong her name and takes Luong's side by saying the hairstyle and clothes make her look too old. Because of this, she has a conflict with the mother-in-law. After getting the perm, Luong in the clothes her mother-in-law bought

11) The 10th Jeongdongjin Independent Film Festival 2010
The 60th Berlin International Film Festival–Short Film Competition 2010
The 12th Seoul International Women's Film Festival 2010
The 33rd Norwegian Short Film Festival–International Competition 2010
Jury Prize in the 26th International Short Film Festival Hamburg–Competition 2010
The 9th Mise-en-scene Short Film Festival–Competition 2010
The 59th Melbourne International Film Festival–Competition 2010
The 21st Sao Paulo International Short Film Festival 2010
The 16th Damascus International Film Festival–Competition 2010
The 14th Busan International Film Festival–Wide Angle 2009
The 35th Seoul Independent Film Festival–Competition 2009

for her leaves the hair salon following the mother-in-law. Following the mother-in-law, Luong who carries a big bag goes up the stairs toward her house in Korea. When Luong is crying in the middle of going up the stairs, her mother-in-law tells her to regard her as her mother. As Luong keeps crying, the mother-in-law urges and pushes her to keep moving toward the house. Luong ties her hair back and goes up the stairs.

The film <A Perm> shows the aspect of non-verbal and verbal communication of mother-in-law, owner of hair salon, and laundry woman focusing on the main character Luong.

The second film is <Never Ending Peace and Love>. This film is a work by Director Park Chan-Wook in 2003 based on a true story. This is one of six omnibus-type short films sponsored by the National Human Rights Commission of Korea. Below of the storyline of this film.

Chandra, a Nepali worker of a textile factory in Seoul fights with her co-worker. After ordering and eating Ramen alone in a restaurant around the factory, she belatedly realizes she has no wallet with her. The restaurant owner who misunderstood Chandra as a Korean because of her poor Korean, reports to the police. The police who couldn't find the look of foreign worker in Chandra, misunderstands her as a sick homeless person, so she is sent to a mental hospital. In the mental hospital, Chandra who is called Ms. Seonmiya is staying for six years & 4 months after being diagnosed as weak body & mind, physical/mental retardation, and depression. Just as Chandra's argument, she is verified as a Nepalese through another Nepalese in Korea. After that, Chandra goes back to Nepal. The film ends with the scene in which Chandra as the real person is visited in Nepal.

In the film <Never Ending Peace and Love>, there are characters such as restaurant owner, police1, police2, doctor1, doctor2, doctor3, nurse, and Nepalese focusing on Chandra. It shows the aspect of communication focusing on their non-language and language.

2.2 Dual Structure of Communication and Importance of Non-Language

There is uniqueness in the communication structure of film contents. The uniqueness can be found in the dual structure of communication. In the dual structure of film contents, there is communication between characters primarily, and communication between characters and audiences secondarily.[12] In case of multicultural films, it is

12) Jeong Mi-Gang(2011), "A Study on Non-Verbal Communication of Koreans Shown in Image Contents-Focusing on a Film

important to examine communication in the contact point between immigrants and Koreans, so the communication between immigrants and Koreans among the characters is the primary communication, and the communication between immigrants and Korean audiences among the characters is the secondary communication.

<Table 1> Dual Structure of Communication in General Films

((Communication between characters)1 Communication with audience)2

<Table 2> Dual Structure of Communication in Multicultural Films

((Communication between Koreans and immigrants)1 Communication with Korean audiences)2

In the dual structure of multicultural films, the Korean audiences in the position of observer sometimes pay attention to immigrants' lives as others, and also concentrate on the lives of Korean people who deal with immigrants. As the audiences can empathize with immigrants' lives by observing their lives and also reflect on themselves by examining Korean people's lives, the audiences stand in the reflective position toward Koreans and the empathic position toward immigrants.

Kang Yun-Hee(2014:2) said that simply watching multicultural films could raise the multicultural acceptability, so the roles of the media and press would be great. [13] This means in the dual structure of communication in multicultural films, the audiences can improve the perception of multicultural sensitivity by experiencing multicultural situations as an observer, empathist, and introspector in communication between characters.

Also, contrary to other humanities data, the film contents are video materials, and the language and non-language could be analyzed at the same time. Jeong Mi-Gang(2011) mentioned the insufficient researches on non-verbal acts of Koreans in the image contents field, and highlighted the importance of non-verbal communication by considering the cultural situation flooded with image contents. Because the non-language of image contents can be easily accessed and observed compared to the actual non-language, and films have been directed under the premise of communication with the public, it is valuable as communication data, less personal as intended non-language than the actual non-language[14], much more emphasized, and filled with abundant characteristics.[15]

'The Host'" The Journal of Image and Cultural Contents Vol.4, Dept. of Image and Cultural Contents of Dongguk University. pp.163. <Table 1> The dual structure of communication in general films was recomposed by referring to the communication structure of image contents in <Fig.2>.

13) Kang Yun-Hee(2014), "Representation Method of Immigrants Shown in Multicultural Films-With the Case of a Film <He's on Duty>", Global Studies Education Vol.6 2nd Issue, pp.65-96.

Especially, the foreigners who cannot or poorly speak Korean language appear in multicultural films, so the importance of non-language is greater than general films.

In the primary communication between characters of <A Perm>, the communication between Koreans and a Vietnamese woman Luong who doesn't speak Korean is not smoothly performed. However, contrary to Koreans in the primary communication, the Korean audiences can concentrate on Luong's thinking and emotions by observing the emphasized non-language of Luong. They can also reach the reflective thinking through the objective observation of Koreans in the primary structure.

<Table 3> Non-Language of <A Perm>

((Koreans – Luong)1-----Korean audiences)2 Luong's non-language

Regarding the dual structure of communication in <Never Ending Peace and Love>, the look of Chandra is not shown in the primary structure of this film because Chandra's viewpoint has become the camera. The Korean audiences of the secondary structure watch the film in the same position with Chandra. The Korean audiences pay more attention to Koreans in Chandra's viewpoint and empathize more with Chandra. In <Never Ending Peace and Love>, instead of non-language like Chandra's facial expression, the auditory non-language such as camera's gaze and Chandra's sigh is limitedly expressed.

<Table 4> Non-Language of <Never Ending Peace and Love>

((Koreans Chandra)1 Camera-------Korean audiences)2 Chandra's non-language

Ⅲ. Aspect of Multicultural Communication

3.1 Aspect of Non-Language

14) Jeong Mi-Gang(2011), "A Study on Non-Verbal Communication of Koreans Shown in Image Contents-Focusing on a Film 'The Host'" The Journal of Image and Contents Vol.4, Dept. of Image and Cultural Contents of Dongguk University. pp.158-159.
The thesis by Jeong Mi-Gang(2011) extracted total 173 non-verbal data by analyzing non-language in the film <The Host>, categorized the non-verbal data into each detail by referring to situations and lines, and analyzed the non-verbal communication of Koreans by presenting the characteristics and examples.

15) Jeong Mi-Gang, the thesis above, p.165.

3.1.1 Aspect of Non-Language in <A Perm>

As the non-language of immigrant Luong in <A Perm>, it is necessary to pay attention to her facial expressions. The film <A Perm> fully shows Luong's facial expressions such as tears, eye movement, and oral angle by mostly closing up her face. Close-up is a technique of emphasizing the friendliness, emotional appeal, and importance by enlarging the face only.[16] The close-up scenes of <A Perm> show the emotional appeal and importance. The scenes that should be especially paid attention to include the scene of expressing the dissatisfaction with hairstyle and the scene in which the mother-in-law tells Luong that she will keep Luong's passport.

First, in the hair salon, Luong expresses her dissatisfaction with the hairstyle with her tears. When the procedure of perm is paused, Luong concretely expresses her intention to refuse twice.

Luong's dissatisfaction is fully shown in her facial expression reflected in the mirror. In the mirror, Luong lowers her head, drops her eyes, and closes her mouth tight. She also expresses her intention to refuse twice in Vietnamese. However, Luong's Vietnamese cannot accurately deliver the meaning to her mother-in-law. Luong's language, Vietnamese delivers the meaning of refuse to her mother-in-law through non-verbal elements such as voice volume and pitch. Even though none of the characters and audiences cannot understand its concrete meaning as they do not understand Vietnamese, they all can guess it as the intention to refuse. Both non-verbal and verbal expressions express the intention to refuse. Luong clearly expresses her dissatisfaction with her hairstyle in Vietnamese with non-verbal and verbal functions.

But there is no one who pays attention to Luong's non-language in the film. First, when Luong complains about the perm in Vietnamese, her mother-in-law roughly controls her by hitting her arm or back. Even though the mother-in-law recognized Luong's dissatisfaction, she does not accept Luong's intention to refuse. In this process, the mother-in-law deals with Luong based on dual attitude like roughly urging her by pointing at a picture in a hair magazine and soothing her again just like a child. Eventually, through the suppression by physical contact and firm order, Luong gets the undesired perm. Through the voice volume and pitch of mother-in-law, the meaning is ambiguously delivered to Luong non-verbally. In the process when Luong's opinion was not accepted, she probably felt frustrated and humiliated.

16) Kang Yun-Hee(2014), the thesis above, p.11.

Due to Luong's non-language of dissatisfaction, the hair salon owner cannot proceed the perm, which means she has recognized Luong's non-language. Even though it is Luong's hair, the hair salon owner asks to the mother-in-law if the perm should be continued, and the mother-in-law firmly says "Just do it". Even though it is Luong's hair, Luong cannot participate in the process, and has no right to decide the matter of progress. This right is formed by the economic power to pay the cost, power of position as mother-in-law within family, power of Korean-centered communication, and power given to Koreans and Korean society.

The film does not show her life outside the hair salon, but her life outside it must be similar to this, so it is possible to predict Luong's life without self-determination. When the mother-in low expresses the ambiguous optimism like 'It would be fine once the perm is done', this is not Luong's but the mother-in-law's. The mother-in-law thinks her thinking is Luong's thinking, which is immature infantile thinking with allness. Thus, Luong is not respected as an independent subject while the communication is severed.

Hair salon owner: Then, it is good to get it anywhere.
(Looking back at the mother-in-law) She is crying.
Mother-in-law: (Approaching Luong): "Crying? Why are you crying? Why?(Wiping her eyes) Are you crying to make me upset?"
Luong: "(Picking up her hair) Vietnamese..."
Mother-in-law: Do you cry because you got haircut? (Shaking her head) No, no. It's fine. We are trying to make you pretty."
Luong: (In Vietnamese) The sound gets bigger.
Mother-in-law: (Hitting Luong's arm) Stop it. Too noisy. (Just like scolding) We are trying to make you look pretty. No reason to cry. Stop crying! (Pointing at a hair magazine) You said you wanted this style. (Pointing at a photo with a finger), You will get this hair. Why are you crying? You said you wanted to get this style! She is doing the perm as you wish. Stop crying! OK? Alright. Stop crying. (Treating her just like a kid), (Sitting on a couch behind and talking to herself) Aww! It is impossible to communicate. I feel so upset for many reasons"
Luong: (In the mirror, Luong's facial expression is about to cry like lowering her head, dropping her eyes, and closing her mouth tight.)
Hair salon owner: (Looking back at the mother-in-law while picking up Luong's hair with a hand) What should I do with this?
Mother-in-law:(Firmly) Just do it.
Hair salon owner: "Really?"
Mother-in-law:"Yes, just do it. She will be fine once the perm is done."
Hair salon owner: (She starts cutting the hair again.)

In <A Perm>, there is a scene that fully shows the non-language of eyes. When the mother-in-law asks Luong to bring her passport, she says that she will safely keep the passport as it is very important. To Luong, her passport is a very important certificate of her status in Korean society. Luong is an adult who can safely keep her own passport. But her mother-in-law notifies that she will keep the passport without giving a choice to Luong.

But this content does not seem to be fully delivered to Luong with poor Korean skill. When the mother-in-law asks Luong a question to confirm like 'You got it?, Luong's facial expression does not show if she has understood it or not. But Luong cannot take her eyes off her passport. Until her mother-in-law notifies Luong that she will keep Luong's passport after showing it to her, and then leaves the hair salon to buy Luong's clothes, Luong's eyes stay on the bag containing her passport. Luong's tear or oral angle is non-language of dissatisfaction while her eyes could be viewed as non-language of tension, concentration, and attention. And such non-language is completely ignored by her moth-in-law.

(Luong keeps staring at her mother-in-law who opens the bag and puts her passport.)
(Taking the passport)
Mother-in-law: (Shaking the passport as if soothing a child) I don't want you to lose this, so I will safely keep this in my bag. OK? Don't worry. Alright? You don't want to lose this passport, do you? I will keep it on behalf of you. I(Tapping her chest with her hand twice) will keep it. (Making eye contact)(Luong looks at the passport.) Do you understand?(No facial expression) And I should go to the market to get your clothes. I will buy many pretty clothes for you. You stay here until I come back. OK? Did you get it? (Luong looks at the mother-in-law and passport in turn. The face doesn't look happy.) And(Tapping her shoulder) I will get many pretty clothes like this(Touching her own clothes) for you. While I am gone, you stay here to get a perm. OK?(When the mother-in-law turns back, Luong stares at the passport in her hand. In the mirror, Luong keeps looking at the mother-in-law who puts the passport in her bag.).

3.1.2 Non-Language in <Never Ending Peace and Love>

In <Never Ending Peace and Love>, Chandra does not appear. In <Never Ending Peace and Love>, the camera substitutes for Chandra's eyes. Even though we can't see the look of Chandra, we can pay attention to Chandra's gaze, direction of gaze, and shake through the camera. This is especially shown well in the scene in which the police and medical staffs are dealing with Chandra.

First, Chandra is sent to a police station because she could not pay for her food. In the dialogue with the police, Chandra drops her eyes without answering to the police's

questions and making eye contact. In the whole circumstances in which Chandra loses her wallet, is sent to the police station from the restaurant, and does not understand the police's questions, Chandra must be scared, withdrawn, and less confident in expressing her opinions. This can be guessed from Chandra's non-language of dropping her eyes.

Police: Did you pay it?
Chandra: (She drops her eyes by avoiding eye contact. He aims to make eye contact again.)
Police: You didn't pay it?
Chandra: (She drops her eyes again.)

The second scene shows the dialogue with Doctor1 and Doctor2 in a hospital. In the dialogue with Doctor1, Chandra's eyes move downwards, sideways, and downwards again by avoiding eye contact with the doctor. Among the camera moving techniques in films, the technique of moving the camera sideways or up and down shows anxiety[17]. Chandra who feels anxious and scared rarely answers to Doctor1, shows such anxious eyes, and then urgently begs Doctor1 all of a sudden. But in the scene of interview, Doctor1 misunderstands Chandra's begging as 'pouncing', and diagnose Chandra as mental retardation and depression based on her gaze. Chandra's anxiety and earnestness are not accepted by Doctor1 at all.

#Doctor's Office
A doctor is sitting in front of her.
Doctor1: (After indifferently looking at Chandra, the doctor looks at the chart.) Did you have dinner? You didn't?
Chandra: (She drops her eyes.) Yes. (Her eyes gradually drop under the desk.)
Doctor1: Can you look at me?
Chandra: (She doesn't move with her head down.)
Doctor1: Ma'am, lift your face a bit.
Chandra: (In a low voice) Yes. (She looks up, but she avoids making eye contact without looking at the doctor.
Doctor1: Is everything alright? Do you have a headache?
Chandra: (This time, she looks at the left side without looking at the doctor.)
Doctor1: (After indifferently looking at Chandra, the doctor rests his chin on his hand.) Ma'am! Can you look at this?
Chandra: (She drops her eyes again. And all of a sudden) Doctor, doctor (Rising at the side of the doctor)
Doctor1: (The doctor is startled.) Oh, oh.
Chandra: (She hangs onto the doctor's pants.)

17) Kang Yun-Hee(2014), the thesis above, p.11.

In the scene of dialogue between Chandra and Doctor2, the camera angle is shaken. This represents Chandra's anxious mind while the non-language of sigh represents her hopelessness in the frustrated dialogue with police and Doctor1.

#Doctor's Office
Doctor2: Ms. Seonmiya. I heard you are arguing that you are not Korean.
Chandra: I am Nepalese. Nepal. Oh, I don't know. what to say.
Doctor2: Can you slowly talk about it?
Chandra: Here.....
Doctor2: Thailand? Thai?
Chandra: Nepal .... Nepal
Doctor2: (He slowly talks with a smile.) Oh, are you a Filipina?
Chandra: (She sighs loud.)

Also, in the scene of forcibly drugging Chandra who refused to take medicine in the hospital, Chandra refuses to take medicine by using poor Korean to say that she has a headache. But following the Doctor2's direction, two medical staffs forcibly put medicine in Chandra's mouth. Above the camera angle, the coercive faces of those two medical staffs are shown. In the location relation between camera and subject, the low-angle is a technique of shooting the subject with the camera located under the subject, which presents the effects like dynamics, coerciveness, or confusion.[18] The scene of forcibly drugging Chandra looks like the coerciveness, confusion, and brutal and violent act.

The scene of drugging in the hospital
Doctor2: You don't want to take medicine?
Chandra: I have a headache. Headache.
Doctor2 : But you should take it to feel better.
Chandra: Boss, I have a headache. Chandra has a headache.
Doctor2: (The doctor directs it to medical staffs with a nod.)
Medical staffs: (They hold a rope and approach Chandra.)
Chandra: (The medical staffs lay down and take hold of Chandra. Chandra is screaming.)
Nurse: (With a slight smile) Ah (She puts medicine in Chandra's mouth.)

In <Never Ending Peace and Love>, Chandra's non-language is her eyes and sigh expressed with the movement of camera. Chandra's face and look are shown in the latter part of this film. Before Chandra appears, her non-language is limited. When the Koreans in the film treat Chandra just like a camera-like object, they mechanically talk without recognizing Chandra's facial expression and eyes, which is important for non-language.

18) Kang Yun-Hee(2014), the thesis above, p.11.

In <Never Ending Peace and Love>, the look of Koreans who deal with Chandra is more emphasized. In the scene with Doctor2, the contrasting non-language is shown between Chandra and Doctor2. Doctor2 has a slow & relaxed voice and also relaxed facial expression with smile from beginning to end. Chandra's Nepali mixed with sigh and shaken camera angle show Chandra's anxiety and despair, which is contrasted with conflicting non-language of Doctor2.

In <Never Ending Peace and Love>, there are scenes that are not Chandra's viewpoint. According to Kang Yun-Hee(2014:16), the interview scenes with characters fall under Bordwell's self-conscious narration. Through the self-conscious narration in the interview scenes, it takes the format of excusing themselves in their positions to audiences. Analyzing the non-language in the interview scenes with Doctor1, police, and nurse, Doctor1 shows the oblique sitting posture, blank face, eyes like looking down from the top, and attitude with an annoyed look. The non-language of Doctor1 reflects his attitude toward this incident and Chandra. In the interview scene with a nurse, the nurse who looked at the scene in which another patient called Chandra 'Seonmiya', talks to the audiences while looking at the front. The nurse who tilted her head a bit to the left seems to be looking down. Even though she can hear Chandra's Nepali words who is suffering from the patient who calls her Seonmiya, she just looks at the scene at a distance. The nurse who raises up the end of her lips shows the look of escaping the responsibility by defending her position in which Nepali actually sounds like the words by 'crazy Korean person'. Also, Doctor3 starts talking about his analytical opinions about Chandra with a blank face and his arms cross after putting his book on a bookshelf. In a police car, Police1 looks back at Chandra, says it stinks, shows a hateful face, and opens the window. After arriving at the police station, he sits far away from Chandra and checks the basic personal information with her. The physical distance could mean the psychological distance. Police2 who looks at Chandra at a distance in the beginning asks her name again by getting close to her. Even though the physical distance gets closer, the eyes look down on Chandra from the top while wearing a stiff and blank facial expression. Sometimes, he looks angry with knitted brows. In summary, the police, doctors, and nurses who deal with Chandra are using non-language of belittlement and hatred with eyes looking down from the top and annoyed and angry-looking face at a distance to Chandra. They take such blank, analytical, and business-like non-language.

3.2 Verbal Communication

3.2.1 Verbal Communication in <A Perm>

In <A Perm>, there is a scene of asking her name that could be the point of starting the contact point between immigrants and Koreans. In this scene, the hair salon owner and laundry woman introduce their names to Luong, and then ask Luong her name. Out of curiosity, the laundry woman actively attempts to build a relationship with Luong. When Luong understands their question and tells her name to them, the hair salon owner and laundry woman find it difficult to pronounce her Vietnamese name.

<A Perm>
#The scene of asking her name
Laundry: (Making Luong sit on a couch by holding her hand) What is your name?
Luong: (She slightly shakes her head.)
Laundry: Name (Knitting her brows) Don't you understand? (Tapping her chest with her hand) I am Kang Yeong-Sun. You want to know her name? Hey! What is your name?
Hair salon: You don't know my name? How come you don't know my name as you visit this Sin Eun-Suk Care every day?
Laundry: (She is clapping and laughing) Oh, you are right. Sin Eun-Suk Care. Her name is Sin Eun-Suk. And what is your name? (Whispering) Your name
Luong: Luong
Laundry: What?
Hair salon: I don't know.
Luong: Nguyen Thi Luong
Laundry: Wongtilong
Hair salon: Wingtinglong
Luong: (Slowly pursing up her lips) Nguyen Thi Luong

In <A Perm>, Luong speaks Vietnamese as she can't speak Korean at all. After her opinion about hairstyle in Vietnamese is refused, she does not even speak Vietnamese besides the scene of telling her name. Luong's language is all replaced with non-language. Therefore, the importance of Luong's non-language is much greater in <A Perm>. But just as examined in non-language, all the mother-in-law, hair salon owner, and laundry woman in <A Perm> ignore Luong's non-language or do not even recognize it, so Luong is described as neither independent nor communicative. In <A Perm>, Luong's voice is rarely heard.

As the linguistic expression of Koreans in <A Perm>, the linguistic expression of mother-in-law has the biggest influence. The mother-in-law seems to be treating Luong just like a child. The mother-in-law who introduces herself as a guide and mom who protects Luong lacking in the understanding of Korean language and Korean society, forces Luong to call her 'mom'. Despite a method to teach Korean language to her, it reminds of a child.

Mother-in-law: Are you crying? (She looks at Luong's face just as talking to a child) Stop crying. Stop. This is your hometown now. And I am your mom. Call me mom.

The linguistic expressions of mother-in-law repetitively use the expressions of pressure, disregard, and restriction such as firm order like 'Stop right now! Too noisy!' and 'Why are you crying? Stop! We are trying to make you look pretty!'. Also, they are expressed together with non-language of rough physical contact, which has the strong power of restriction.

Mother-in-law: (Hitting Luong's arm) Stop crying. Too noisy. (Just like scolding) We are trying to make you look pretty. Why are you crying? Stop!
Mother-in-law: (Firmly) "Just do it."

Also, examining the indicating words that refer to Luong, she is called 'money black hole' as lots of money has been spent to bring Luong, and also called 'that kind of thing' as Luong who doesn't understand Korean is treated like an object. Originated from her thinking of picking her up by making payment, she treats Luong who can't speak Korean as a bad choice, and even thinks of returning her back if she doesn't give birth to a son.

Mother-in-law: So annoying. I have to keep spending money on her. Such a money black hole. Aww.

Mother-in-law: How can I live with that kind of thing? What should I do?

Mother-in-law: I know she is good-natured. So what? She doesn't know anything. Aww. Do you know how much money I spent to bring her to Korea? Let's not talk about it. It is fortunate that she can give birth to a son later. If not, I don't think I can return her. I guess I have no other choices, but to teach her. What else can I do?

And the mother-in-law belittles not only Luong, but also Luong's country by treating it as a poor country.

Mother-in-law: She has brought nothing but a bag. Anyway, I guess she has nothing to bring from Vietnam.
Mother-in-law: I don't think she has gotten a perm in Vietnam before. They probably don't even have money to buy food there.

The hair salon owner regards the communication with the mother-in-law who pays for perm charge as important, and also shows a kind attitude to Luong. But it is no more than a business relation. When explaining the perm, she actively uses non-language and language at the same time. Even though she seems to make a positive comment on Vietnamese women to the mother-in-law, it just means that Vietnamese women are

suitable for the position refused by Korean women, which reflects that Vietnamese women can finally get positive evaluation only when they assimilate suitable for Koreans' expectation.

Hair salon owner: Miss! No shampoo(Shaking hands) for hair(Touching the forehead) for two days (Expressing the number 2 with her fingers). No shampoo(Shaking hands again) for two days (Expressing the number 2 with her fingers again)!

Hair salon owner: I heard Vietnamese women are much better than Korean women! They can even change diapers for mother-in-law.

In the beginning, the laundry woman does not recognize Luong as a foreigner because of her look similar to Koreans. As soon as she knows Luong is a foreigner, she gets a curiosity about Luong. She expresses her curiosity about which country she is from. Without considering Luong's position, she frequently ignores the existence of Luong as she cannot understand Korean. After knowing that Luong is a daughter-in-law of the equipment shop, the laundry woman views Luong as a woman sold for money. She even shows an attitude to belittle and ridicule Luong's family and her husband.

Laundry: I heard many Korean men get their brides in Vietnam. (She moves forward and looks at Luong's face.) Oh, my God! She just looks like a Korean woman.

Laundry: She is pretty. So what? She has been sold for money. What a poor life!
Hair salon: That's too harsh.
Laundry: She has been sold for money. The old woman of equipment shop brought her with the money earned from selling her townhouse. The man probably went to Vietnam to choose his wife.
Hair salon: Aww, that's enough. It is not our business.
Laundry: They probably bought her Vietnamese family some land in Vietnam. What a fortune. They got rich by selling their daughter.
Hair salon: Why should I care? It is none of your business.
Laundry: (Doing something to kill time) Think. There is no girl who wants to get married to a widower over 40? The man is probably older than my husband. He is a short guy just looking like a dried jujube. I don't think he can even satisfy his wife in bed.

Out of the characters in <A Perm>, no one asks Luong about her desired hair style and clothing. Even though the laundry woman seems to take Luong's side, this is just based on laundry woman's thinking, which is not Luong's. Luong does not get ethical treatment as others, and her voice is not heard. The space is just filled with Koreans' voices.

3.2.2 Verbal Communication in <Never Ending Peace and Love>

In <Never Ending Peace and Love>, there are three scenes about name. In the first scene at the police station, when the police asks Chandra if she has her resident registration card, she answers “I don’t know” because she doesn’t know the meaning of resident registration card. The police feels upset as Chandra talks down to him. And he asks Chandra her name again. But the police does not even pay attention to her name. Despite unskilled expression, Chandra accurately tells her name as Chandra. But the police who does not pay attention to Chandra, doesn’t hear the name. And the police regards her as a mentally-ill person, and sends her to a mental hospital.

<Never Ending Peace and Love>
The police station
Police2: (Coming close) You don’t have a resident registration card?
Chandra: I don’t know.
Police2: (Police1) Why do you talk down?
(Looking at Chandra) Name! Don’t you even know your name?(Singing) I don’t know my first name and last name.
Chandra: Name. Chandra
Police2: What?
Chandra: Name. Chandra Gumari Gureung. Name. Chandra Gumari Gureung
Police2: What should I do with this?

In the second scene of <Never Ending Peace and Love>, a patient in the mental hospital misunderstands Chandra as her daughter and calls her “Seonmiya”. Even though Chandra clearly says she is not Seonmiya, no one carefully listens to her. Ironically, from that time, Chandra is called “Seonmiya”. Even though the process is omitted, Chandra is called “Ms. Seonmiya” by Doctor2 in its consecutive scene. With doctor’s authority, Chandra’s name is arranged as “Seonmiya” in the hospital. The word ‘name’ is connected to identity. When Chandra loses her name and is called a new name ‘Seonmiya’, she becomes a new being.

<Never Ending Peace and Love>
A ward of mental hospital
Another patient: Seonmiya, are you here to see me?
Chandra: I am not Seonmi.
Another patient: Seonmiya~~
Chandra: (Muttering)

Also, they do not believe Chandra's words about her home country. At that time, Chandra says she is from Nepal. But Doctor2 who does not listen to her at all, keeps mentioning other countries like Thailand and Philippines, which makes Chandra feel frustrated. Especially, Doctor2 has a slow voice and relaxed smile. Even though the character doesn't listen to Chandra's name, Chandra repetitively and consistently tells her name and country. With the look of Doctor2 who questions about other countries, Chandra feels frustrated and sighs.

#Doctor2
Doctor2: Ms. Seonmiya. I heard you are arguing that you are not Korean.
Chandra: I am Nepalese. Nepal. Oh, I don't know. what to say.
Doctor2: Can you slowly talk about it?
Chandra: Here.....
Doctor2: Thailand? Thai?
Chandra: Nepal .... Nepal
Doctor2: (He slowly talks with a smile.) Oh, are you a Filipina?
Chandra: (She sighs loud.)

In <Never Ending Peace and Love>, Chandra's linguistic expression is using Korean and Nepali. Korean is mostly used when answering to Korean people's questions. However, because of her low voice and uncertain pronunciation, it needs to be repetitively and carefully listened to. Even though Chandra's Korean sounds like fragments among the characters, Chandra is consistently and repetitively saying in Korean that her name is Chandra Gumari Gureung from Nepal throughout the whole film. But because of Chandra's unclear pronunciation of Korean, low voice, and Korean people's prejudice, she is ignored without communication. For example, in the scene where the Police2 asks Chandra her name, he ridicules Chandra, doesn't understand her even when she tells her name, and uses the language of belittling her just like dealing with a child by saying 'What should I do with this?'.

The film <Never Ending Peace and Love> includes Koreans' linguistic expression in the scene of interview. The interview scene contains some excuses for neglecting Chandra for 6 years & 4 months, analytical language that diagnoses Chandra's symptoms as mental retardation and depression, and hateful voice toward Chandra.

3.3 Secondary Communication Structure of <A Perm> and <Never Ending Peace and Love>

Let's examine what kind of position the audiences take to communicate in the secondary communication structure between characters and audiences of <A Perm>. The

audiences pay attention to the non-language of close-up Luong's facial expressions and gaze. Through Luong's visual non-language, the audiences experience the relations between characters. The audiences can empathize with Luong's position and emotions by recognizing the meanings of non-language such as Luong's facial expression and gaze, which is ignored by other characters of the film. The audiences who listen to Luong's voice expressed in Luong's non-language can observe Koreans' responses to her regardless of recognizing it or not in the perspective of the third person, and also haver reflective thinking of themselves. Thus, through the understanding of immigrants just like Luong and self-reflection on their relationship with immigrants, the audiences introspect communication in multicultural situation.

In the secondary communication of <Never Ending Peace and Love>, the camera itself is Chandra's viewpoint, which accords with the audience's viewpoint. The audiences experience Korean people's responses in Chandra's eyes, and empathize with Chandra's anxiety, fear, withering, and frustration. In the scenes of dialogue with police, Doctor1, and Doctor2, the audiences feel Chandra's anxiety and despair by following the camera, and also empathize with Chandra's frustration and big sigh as she cannot communicate.

Also, even though Chandra's Korean expression is not clear, it is possible to understand it by paying attention to it, so the Korean audiences are standing in different position from the Korean characters in the aspect of communication. The audiences who pay attention to her words can understand Chandra who is continuously and accurately speaking, and also observe the situations in which she is mechanically and conventionally ignored without communication. The audiences who put themselves into Chandra's shoes, can empathize with Chandra's frustration felt about Koreans who cannot understand her name. Also, through Doctor2 who is asking wrong questions to Chandra without listening to her while consistently wearing a relaxed and gentle smile in contrast with Chandra, the audiences can fully feel and empathize with Chandra's frustration. Of course, depending on the degree of immersion, some audiences many not be able to hear Chandra's name. Even though Chandra' name may not be easy for Koreans to understand, considering withdrawn Chandra, the audiences get to know that Koreans' ways of response is coercive and violent, and reflectively introspect the communication of Korean people who should carefully listen to low voices of the underprivileged including alienated immigrants.

In both films, the immigrants' voices are limited or expressed into poor Korean. The Korean characters do not listen to the immigrants' voices, so their voices disappear or continue as fragments, which cannot be delivered to Koreans. In <A Perm>, the audiences pay more attention to non-language caused by the disappeared language replaced with

Luong's non-language. In <Never Ending Peace and Love>, Chandra's language is poor, but she is continuously and repetitively using Korean expression. However, the audiences feel frustrated by the look of Koreans who cannot see or hear, and empathize with Luong and Chandra who cannot communicate.

<Table 5> Communication Structure of <A Perm>

((Koreans – Luong)1----Korean audiences)2 Luong's visual non-language		
Cannot see, ignorance	Can see, Don't speak	See

<Table 6> Communication Structure of <Never Ending Peace and Love>

((Koreans Chandra)1 Camera-----Korean audiences)2 Chandra's auditory non-language		
Can see, Cannot hear	Cannot see, Speak	See Hear

Ⅳ. Conclusions

So far, this study examined the aspect of multicultural communication focusing on non-verbal and verbal expressions in two multicultural films <A Perm> and <Never Ending Peace and Love> reflecting the multicultural reality. The communication in multicultural films forms the dual structure such as the primary communication structure that is communication between characters like Koreans and immigrants, and the secondary communication structure that is communication between Korean audiences and immigrants in films.

Regarding the non-verbal communication in <A Perm>, Luong's close-up visual non-language is emphasized, and the Korean characters ignore or do not pay attention to Luong's visual non-language, so Luong's communication like dissatisfaction and gaze is not delivered. There are almost no Korean expressions by Luong.

Also, the film <Never Ending Peace and Love> was shot in the method of replacing Chandra's viewpoint with the camera. Before Chandra who returned to Nepal appears in the latter part of the film, Chandra is absent in the film. The existence of Chandra is expressed with the gaze following the camera movement and auditory non-language such

as sigh. And using her poor Korean, Chandra is consistently and continuously expressing the main contents such as her name and native country.

The Korean audiences who watches <A Perm> can empathize with Luong's thinking and emotion contrary to the Koreans in the primary structure by observing emphasized Luong's facial expression, and also reach the reflective thinking through the objective observation of Koreans in the film. Contrary to the Koreans in the film, the Korean audiences of <Never Ending Peace and Love> can observe the look of Koreans in Chandra's viewpoint, listen to Chandra's poor, but continuous and repetitive Korean expression and her auditory non-language like sigh, feel frustrated in Koreans who cannot hear, and empathize with Chandra who cannot communicate.

When there are more experience in multicultural contact through the media, the multicultural acceptability is highly shown(Kang Yun-Hee, 2014:2), which is related to acquiring information related to the acceptability of foreigners. However, watching multicultural films is not just acquiring information about multiculture, but experiencing the immigrants' viewpoint in concrete multicultural communication situations shown in multicultural films. This is the process of communication with immigrants, and becomes a chance to understand their lives. It is also possible to have a chance for self-reflection and introspection by objectively examining objectified Koreans. This is getting out of the frame of Koreans as a method of coexistence with immigrants.

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Korean Language Teacher's Experience of Teaching Immigrant Students and Multicultural Educational Reflection

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Abstract

This study examined various issues and problems related to Korean language education based on the experiences of Korean teachers teaching immigrant students in public education, analyzed the reality of Korean education from a multicultural education perspective, and suggested future directions. The experiences of five Korean language teachers as research participants were collected and analyzed through in-depth interview, and core themes were derived from five categories, and 15 major themes were classified and organized. At the beginning, a Korean language teacher entered the school with curiosity, excitement, and confidence, but was a stranger who was not welcomed, and the educational environment was unprepared. The various students who do not study were stressed and uncomfortable, and at the same time, the participants expressed regretful and concern for the situation of their students. From the perspective of multicultural education, the participants educated the students with recognition, praise, encouragement, and expectation, which are the core of multicultural education teaching methods, and changed educational goals. They showed pride in contributing to the growth and development of the students and Korean society, recognizing them as beings who accompany students, mediators, and becoming a home for them while enduring their difficulties in the face of inappropriate treatment and system for Korean teachers. This study is meaningful in that the participants partially practiced multicultural education perspective in guiding immigrant students and rediscovered the role of Korean language teachers and the importance of Korean language education. Accordingly, changes and innovations in the educational field for Korean language education in public education were proposed.

Keywords: Korean Language Teacher, Immigrant Students, Korean Language Education, Public Education, Multicultural Education Perspective

I. Introduction

Immigrants who flowed into Korean society for various purposes beyond national boundaries have steadily increased in the age of global migration. The immigrants who flowed into Korea are very various by the developmental cycle of life as well as their country of origin. Korean society and school adjustment of school-age immigrant students who entered the country following their parents is different according to the country of origin, used languages, living culture, and characteristics of their families (Nam, Bu-hyun and Kim, Jina, 2017; Nam, Bu-hyun and Kim, Gyeong-jun, 2018). Life and adjustment of the immigrant teenagers who immigrated to Korea to their parents' decision are also different according to their settlements and life-world in Korean society (Nam, Bu-hyun, 2020; Nam, Bu-hyun · Park, Mi-sook, 2022).

According to the statistics of the Ministry of Justice in May 2022, the foreigners who are staying in Korea have exceeded 2,000,000 people and the young adult population aged under 19 is also more than 135,000 people (The Statistics of the Immigration Office of the Ministry of Justice, May 2022). In addition, according to the statistics of the Ministry of Education (December 2021), the number of students in multicultural families is 160,058 people which account for 3% of the whole students. Among them, students in foreigners' families (28,536 people, 17.8%) and immigrant students in families of international marriages (9,427 people, 5.9%) have found to increase gradually. Like this, 38,000 immigrant students who immigrated during adolescence are mostly school-age foreigners who have difficulties in communication in Korean and require a lot of support and education in Korean life and culture adjustment. They have found to have difficulties in feeling a sense of psychological and social belongingness, experience discrimination and exclusion and identity confusion and conflicts as the strangers due to cultural difficulties in common (Kim, Na-gyeong · Seon, bong-eung 2018; Kim, Gi-young, 2021; Nam, Bu-hyun · Kim, Ji-na, 2017). Berry(1997) explained that the source of the problems experienced by them is because they lead a marginalized life adapting to new cultures and environments and experiencing identity confusion as the strangers in the countries where they settled in the situations that their enough understanding and development of both countries' cultures and languages are insufficient. Accordingly, the Ministry of Education has continued to provide online and offline Korean language education and supported various types of education to adapt to school life targeting immigrant students to guarantee educational opportunities that the starting line is equal. But, it is not easy for them to adapt to school life and the tendency to give up their studies and leave school has continued (Ministry of Education, 2022).

The immigrant students' primary task is to learn Korean language in Korean schools where they cannot communicate with their mother languages. And they get to meet Korean language teachers[1], the first educators. The Korean language teachers who are responsible for Korean language education get to educate a diverse range of educational programs including guidance of life, education of cultural adaptation, and guidance of forming friendships as well as Korean language education, an essential tool for their life. Therefore, Korean language teachers should play a role of helpers of life as well as the teachers who educate Korean language as the second foreign language (Moon, Eun-hee, Yoon, Young, 2020; Cha, Jeong-eun, 2019; Choi, Eun-mi, 2017). Korean language teachers educate strange immigrant students in Korean language and get to share their various experiences in life around them as well as their school life (Nam, Bu-hyun, 2020; Nam, Bu-hyun, Park, Mi-sook, 2022). But, the past studies have usually focused on immigrant students or teenagers and studies on Korean language teachers who guide immigrant students, the practical main agents that operate Korean language education, are very insufficient. Korean language teachers' experiences in public education are an important study because they include important issues including immigrant students' various lives, situations at the chalkface, and policies and systems related to Korean language education as well as their individual experiences multilayeredly and multidimensionally.

Therefore, the study tries to operate Korean language education efficiently and improve Korean language teachers' roles at the chalkface by listening to and analyzing field experiences of the Korean language teachers who have been responsible for Korean language education targeting immigrant students in public education and have supported their school adjustment and studies and their experiences, ideas, and opinions of what and how they have felt and done. Accordingly, the study tries to select 5 Korean language teachers with a great wealth of experience to education of immigrant students, collect stories of various lives to experience at the chalkface of Korean language through in-depth interviews, and analyze their awareness and attitudes and changes of their behaviors from a perspective of multicultural education. The results drawn by the study are expected to be utilized as the materials for improving policies and systems for Korean language teachers and Korean language education and reforming practical education for various immigrant students.

1) Korean language teachers officially used in the study are used as the word which means the Korean language teachers who educate Korean language targeting immigrant students or multicultural students in public education of elementary, middle, and high schools according to the common notion.

II. Theoretical background and precedent studies

1. Korean language teachers and Korean language education

Teaching staffs officially called Korean language teachers at the chalkface are people who educate Korean language and teach Korean cultures targeting various learners including foreigners and overseas Koreans who do not use Korean language as their mother languages and their official qualification is given under the name of the minister of Culture, Sports and Tourism as the Framework Act on Korean Language took effect in 2005 (Lee, Gyung-sook, 2018; Lee, Chun-yang et al., 2017; Choi, Yong-gi, 2009).

Korean language staffs should have professional knowledge, personality and attitudes as teachers, and ability of administrative work related to Korean language education because they educate Korean language targeting the people who learn it as the second language (Recitation in 184, Nam, Bu-hyun 2015, Shin, Ho-cheo, Lee, Hyun-hee, 2014). And understanding of other cultures and the communication ability are required because the Korean language staffs teach learners with various cultural backgrounds which are different from us (Won, Mi-jin, 2009), and interest in, affection towards, consideration for, vocations for, and passion for learners are important (Kang, Seung-hye, 2010). However, as ‘Korean language staff training courses’ have been operated as the regular curriculums in university and short-term online and offline curriculums have been thoughtlessly operated in various institutions, they brought Korean language staffs' numerical expansion, but it is difficult to find reeducation courses or support for strengthening their capabilities as the teachers who secure qualitative expertise of Korean language staffs and can be applied to the field (Moon, Eunhee, Yoon, Young, 2020; Choi, Eun-mi, 2017).

A demand for Korean language teachers, the official Korean language staffs in public education for the recent 10 years have increased as multicultural students who cannot follow communication with other people in Korean and regular curriculums have rapidly done. Especially, starting with plans for advancing education of mulitccultural students (2012) in the Ministry of Education, Science and Technology, financial support for making mulitcultural students with various immigrant backgrounds adapt to school life and improve their basic academic standards have increased and institutional dispatch of Korean language teachers to schools has been done. However, Korean language teachers selected by metropolitan and provincial offices of education have been responsible for Korean language education targeting various multicultural students under unstable employment conditions that working hours cannot exceed 600 hours per year (less than

14 hours) as the contract Korean language teachers (Lee, Gyung-sook, 2018). Due to this, the Korean language teachers have high complaint volumes and damages for it only go to multicultural students, but improvement of business support, reeducation, employment, or treatment for them have not continued to be done properly (Moon, Eun-hee, Yoon, Young, 2020; Cha, Jeong-heun, 2019; Choi, Eun-mi, 2017).

The reality is that the Korean language teachers who teach multicultural students with various immigrant backgrounds in public education are responsible for grasping special situations of individual multicultural students and their families, guidance to their school life and coursework, and schools and general teachers' requirements for students and should actually handle roles of services and care as well as Korean langue education. Nevertheless, the reality is that there are a lot of results that the short-term contract Korean language teachers are recognized as the people who visit schools for a while to school teachers and students and environmental factors including classrooms or facilities for education are poor (Moon, Eun-hee, Yoon, Young, 2020; Cha, Jeong-heun, 2019; Choi, Eun-mi, 2017). And the Korean language teachers who operate Korean language classes targeting immigrant students have found to have problems to have individual classes handling students with different Korean language levels individually through different progresses and educational contents and be very hard to educate students who are much less motivated to study Korean language (Nam, Bu-hyun, Jang, Sook-gyung, 2016; Nam, Bu-hyun 2020). Even in this reality, the Korean language teachers have felt worthy of being responsible for playing a role of helpers, counselors, care instructors, and mediators for giving motivations to multicultural students and setting their goals and have formed a model of Korean language teachers (Moon, Eun-hee, Yoo, Young, 2020; Jeong, Joo-young, Kim, Ho-jeong, 2021, 335). However, the reality is that the government and the academic world have scant regard for grasping the real condition of Korean language education targeting multiculutral students with various immigrant backgrounds and Korean language teachers' difficulties and abstacles at the chalkface.

2. Korean language teachers and multicultural education

As our society has been changed to multicultural society in the global world, the education field of schools which educate young students have been given roles as the outpost for educating and fostering various students from the whole world. Due to this, the public education field has pursued change and reform and the changes are subtle, but they have steadily been arranged. The teachers who educate various multicultural students have received training of multicultural education and the partial teachers have made efforts for strengthening their capabilities and have practiced them by themselves.

Multicultural education is education for all of us, not for partial minorities. Banks (2008) defined multicultural education as the campaign for reform which tries to reform curriculums and systems based on unilateral single culture which focuses on the existing mainstream and provide equal opportunities to students from various classes, races, and ethnic groups at the chalkface. Therefore, teachers in the mainstream require several key "multicultural competencies" in educating multicultural students in the nonmainstream. Multicultural competencies include knowledge related to multicultures, multicultural teaching competence, understanding of and consideration for various learners, the problem-solving ability in conflict situations, and knowledge and understanding of cultures (Nam, Bu-hyun et al. 2016). Rogoff(2003) argued that multicultural competencies are 'not judgement on right and wrong about other cultures, giving up their own cultures or respecting other cultures, but thoughtful openness to other cultures and the world' (Recitation from 185, Nam, Bu-hyun 2015, Recitation from 407, Nieto & Booth, 2010).

Especially, Ladson-Billlings(2006) explained teachers' awareness, attitudes, and practice behaviors by giving an example of investigating characteristics of teachers with multicultural capabilities. The respected teachers who teach colored races in American schools never lose expectations about these students in any case. These teachers do not give up their faith that students' academic achievement will be improved through their classes. And they do not accept the students who give up. They make them accomplish their achievements by moving on, soothing, conciliating, and persuading them. They do not tell that their students lack, are on social welfare, or have psychological problems. Here, the students' academic achievements do not just mean the results of their examinations. That is, teachers should guide and support students to achieve their holistic growth and development as the educational achievements in a broad sense to enable self-realization through balanced growth and development as well as academic achievements in a narrow sense (Nam, Bu-hyun, 2016). For this, teachers agonize about what students need, educate them by develop and composing teaching-learning materials and educational contents suitable for their interest and cognitive development, and make great efforts to continue to communicate with and establish relations with them.

38% of immigrant teenagers left school because of maladjustment to school including social and humane relationships with school teachers and their friends, difficulties in schoolwork, and school life which is not fun. And the older students are, the more they left school (Ministry of Gender Equality Family, 2016). This means that immigrant teenagers' academic motivation is influenced by external factors as well as internal factors. However, they demonstrated their high willingness to continue to learn Korean language even after dropping out of or graduating from school (Hong, Jong-myung, 2014). This

situation is the result of confirming that immigrant teenagers' desire and ability to learn Korean language are very much influenced by local residents and sociocultural environment around them with their personal factors (Olsen, 1997).

In this context, Korean language teachers need to agonize about and reflect on what kind of attitudes and capabilities they have as the educators educating immigrant students with various immigrant background from various countries at the education field of Korean language. The Korean language teachers need their willingness to make efforts to understand, respect, be open to, and accept students' languages and cultures and make them improve their achievements as well as educating Korean language and cultures under multicultural educational environments targeting the students with various immigrant backgrounds (Nam, Bu-hyun, 2015). Korean language education targeting immigrant students improves their academic motivation, builds educational environment that Korean languge steachers, school teachers, colleagues, and educational environment can have a positive effect on them, and reemphasizes the essentiality of supporting psychological and mental aspects not to make them feel discrimination and a sense of distance from the mainstream (Theresa Pyeon, 2017). The precedent studies related to Korean language teachers (Won, Mi-jin, 2009, Yang, Joo-hee, 2014) also regarded linguistic factors and nonverbal factors based on their ability to communicate with students with different cultures, knowledge of, understanding of, openness to, and mutual respect of other cultures as important.

However, Korean language teachers' reeducation and training programs for strengthening these multicultural competencies are very insufficient and development of special curriculums and programs of Korean language for immigrant teenagers who learn it as the second language is not perfectly prepared (Theresa Pyeon, 2017). As the Korean language teachers who obtained Korean language teachers' licenses targeting general adult foreigners have been sent to the education field of Korean language operated by public education not being properly educated and trained for giving Korean language education targeting immigrant young students and teenagers in it, it makes researchers emphasize the point that it is urgent to strengthen Korean language teachers' multicultural competencies.

Therefore, this study tries to examine live field experiences and examples of the Korean language teachers who take full charge of Korean language targeting immigrant students in public education and agonize about their roles, the reality and future directionality of Korean language education from a multifuctional perspective. This effort will be able to contribute to efficient and systematic operation of Korean language for immigrant students in public education, security of Korean language teachers' expertise and improvement of their business, and institutional improvement of policies related to it.

III. Research method

The study aims at providing materials for improving policies for Korean language teachers and education institutionally and practical educational reform for immigrant students based on experiences of the Korean language teachers who educate it targeting immigrant students in public education. The Korean language teachers' experiences are very meaningful as the important research materials for Korean language education because they include important issues such as immigrant students' education field of Korean language, their school life, policies and systems related to it multilayeredly and and multidimensionally.

The study was conducted by utilizing a phenomenological qualitative research method to collect 5 Korean language teachers' stories of various lives experienced in the education field of korean language with rich experiences of educating immigrant students through in-depth interviews and analyze their awareness, attitudes, and changes in their behaviors from a perspective of multicultural education. The individual characteristics of the Korean language teachers who participated in the study are shown in <Table 1>.

<Table 1> The participants' general characteristics

Korean language teacher	Sex	Age	Academic background	Past career	Korean language teacher	Guide immigrant teenagers		Present work pattern
						School	Guidance method	
P	F	Late 50s	Master's degree	Essay instructor, Korean language instructor in the multicultural family support center	13 years and 2 months	Elementary and middle school	Individual guidance and pre-service classes	Contract with the office of education
Y	F	Late 50s	Bachelor's degree	Instructor of the life-long education center	More than 10 years	Elementary and middle school	Individual guidance	Contract with the office of education
H	F	Late 40s	Has been in the master's degree.	Reading instructor	7 years and 5 months	Elementary and middle school	Individual guidance and pre-service classes	Contract with the school
K	M	Late 50s	Master's degree	University employee	1 year 6 months	Elementary school	Individual guidance	Contract with the office of education
S	F	Early 50s	Completed the doctoral program.	Math and essay instructor, teenagers' career education	5 years and 6 months	Elementary and middle school	Individual guidance	Contract with the office of education

According to Giorgi(1997, 2003), the phenomenological qualitative research method emphasizes unrealistic and intentional identity and at the same time, it has immanent characteristics in that it understood the meaning and nature of subjective experiences through reduction by researchers' phenomenological intuition (Nam, Bu-hyun, Kim, Ji-na, 2017: Recitation in 73). And Creswell(2010) explained that phenomenology is the structure of awareness in people's experiences as the analyses of experiences perceived in subjectivity. According to Giorgi & Giorgi (2003; Recitation in Nam, Bu-hyun, 2015), the phenomenological approach is the research method which conceptualizes phenomena experienced by research participants, studies the world of life directly experienced by them before reflecting on (反省) without theoretical explanations, and includes the experiential and existent meanings.

Therefore, this researcher collected materials regarding the world of various experiences of Korean language education targeting immigrant students in public education targeting 5 Korean language teachers by making individual in-depth interviews with them for about two hours on June 2022. The research participants were recruited by snowball sampling at the recommendation of Participant S. The individual interviews were anrraged by utilizing quiet restaurants and cafes near the areas that they reside for their convenience. And they naturally began with individual everyday conversation, rapport was formed by sharing experiences related to Korean language education, the researcher explained the purposes, intent, and methods of the study to them in detail and received the consent forms of the study for collecting materials and recording. The major questions of the interviews were based on the semi-structured research questions and are experiences and cases that the research participants educated immigrant students as the Korean language teachers and contents about their individual ideas when entering Korean language education as the Korean language teachers and their meanings and existence as them here and now. The participants concentrated on the conversation until the contents of the interviews reach saturation point expressing rich and live experiences and ideas regarding immigrant students, the subjects, the education field of the schools, general teachers, the students' attitudes to learn Korean language, and teaching methods of Korean language experienced by them as the Korean language teachers.

For the analytical methods for analyzing the research materials, the results of the study were drawn by utilizing the phenomenological analytical method by Giorgi (2004). In the 'whole recognition' process, the first stage, the contents of the participants' interviews were copied by listening to them repeatedly. The participants' experiences were

understood and grasped reading all the original materials several times and repeatedly. In the 'classification of the meaning unit', the second stage, 'the meaning units/sub-themes' were classified as the Korean language teachers carried out Korean language education targeting immigrant students in public education and marked the parts with shifts of meanings by going back to the beginning of the copied contents. After that, in the third stage, identical meaning units were changed to a meaning unit, the meaning units which are not overlapped were classified and fixed and then were connected to the overall meanings. In the fourth stage, the meaning units expressed by the research participants' languages were changed to suitable academic terms through the 'imaginative variation process.' At this moment, when there were no the terms which already implied in the described contents, common sense languages developed by the phenomenological perspective were used. In the fifth stage, the process to 'integrate words with changed meanings with one another structurally, themes clusters were created by finding and classifying the common meanings in the experiences drawn and connected from the meaning units/sub-themes. Finally, the original materials and texts were inspected by reading them again to check if the results drawn comprehensively realized the nature of the phenomena and is valid (Nam, Bu-hyun· Kim, Ji-na, 2017, 70-71; Lee, Nam-in, 2014, 32-38). 15 themes clusters were classified and arranged by classifying a lot of identical meaning units or similar sub-themes drawn from 5 categories by the process.

The researcher made intentional efforts to avoid prejudice or analyses by bracketing his individual ideas and perspectives to sustain neutrality in the analytical process as well as the whole process of the study. And in order to verify the feasibility of the study on if the research results extracted after all the analytical procedures enough reflect Korean language teachers' educational experiences of Korean language targeting immigrant students in public education and the contents were distorted or not, the participants' verification of the analytical results was conducted by sending them to the two research participants. The results of the study rearranged after that were fixed to be the final research results by collecting two Korean language and multicultural education experts' opinions and amending and supplementing the bundle of themes clusters and linguistic and descriptive expressions (Creswell, 2007).

IV. Results of the study

<Table 2> Results of Korean language teachers' experience of guiding immigrant teachers and multicultural reflection

Category	Themes clusters	Sub-themes / Meaning unit (themes)
Entering Korean language education as the Korean language teachers	Curiosity, confidence, and sympathy	Excitement, rewarding job, helpful, and not helpful
	Strangers who were not welcomed	Party-pooper, peddler, humble, and places for classes move
My students	Children who study	Obedient, grades go up, get frustrated because of difficulties in following studying.
	Children who do not study	When everyday conversation is possible, they do not study saying that they know everything and talking to groups with the same languages.
	Each different child	Grades, sex, family backgrounds are all different from one another.
	Different learning attitudes and cultures by country and language group	Children from the Russian lange group are rough and are not obedient. Children from the English group are free-spirited and try to do what they want
	Pitiful relationships with general students	Do not saying being bullied and unilateral reliance by loneliness
My teaching method	Praise and encouragement	Constant encouragement and praise for doing good jobs
	Recognition	Teachers who know and handle situations
	Expectation for children	Hope that proper values are moderate.
	Different preparation and handling by individual and group	Concentrate on classes in individual guidance and giving life guidance in groups.
Institutional problems of Korean language education	Contract Korean language teachers	Not for more than 14 hours per week. Cannot be continued.
	Korean language education which lack communication and cooperation	Separate contract with schools and offices of education and no communication and cooperation with general class teachers
My existence and meaning as the Korean language teacher	The existence that accompanies children	Rewarding, pride, being open, and interaction
	Mediator and sanctuary	Adaption to general classes, sanctuary of their heart, and trust in school parents

1. Entering Korean language education as the Korean language teachers

1) Curiosity, confidence, and sympathy

The participant teachers said that they were excited and very curious about Korean language education because of expectations for being able to educate immigrant students entering schools for the first time as the Korean language teachers. They were confident in being able to teach strange foreign students and at the same time, they had sympathy for them in the aspect that they had to have school lives by learning difficult Korean language. Most of the participants recognized Korean language education as being able to help them and rewarding as the Korean language teachers.

> I like meeting new jobs and people and was excited about meeting multicultural students... I thought I would feel fun and rewarding in meeting children, teaching new things before educating them... I thought I was trying to help children... It is hard (hoho). (Participant K)

> I was naturally confident in teaching Korean students. For the first time, I was embarrassed. I talked to myself, "I feel bad for you. You have to study by learning new Korean language." And I had sympathy. (Participant H)

2) Strangers who were not welcomed

The participants explained the situations that they felt awkward and difficult expressing humble feelings like 'party-pooper' and 'peddler' when visiting the field of school education. They expected that the schools would prepare classrooms for them, but they had to move several times because there were classrooms for them. And they got to face the reality that they had to prepare educational materials by themselves. The participant teachers felt like the strangers who lack communication with the schools and were not welcomed at the initiatory stage.

> I think we are ‘party-poolers’. They treat us as the teachers... We are just peddlers who just educate Korean language... (Hahaha helplessly) (Participant H)

> When I visit the school, spaces, books, and environments are not prepared. So it's poor. While we were teaching, we moved to another places several times. We taught here and there including a library, teacher's lounge, a counseling center, etc. in class... I felt humble... Even though I told the school or the teacher in charge about this, they could not solve it. (Participant K)

> Korean language education varies depending on teachers in charge or principals. We should buy all the teaching materials for students and make the materials and there is no any support and preparation for Korean language education. (Participant P)

2. My students

1) Children who study

The participant teachers said that the immigrant students who study do well when passing some stages. However, as they advanced into higher grades, they felt frustrated because of the academic gap between them and general students. The teachers feel very pitiful about the situation that their grades do not go up even though they study very hard. Therefore, they suggested the opinions that it is more important to guide and teach immigrant middle school students in setting their goals.

> When the children who listen to teachers well and faithfully pass the stage, their grades rapidly go up. (Participant Y)

> Some child wants to do well in school, but he has to make great efforts. It is hard for him to follow other students every day and he feels frustrated because he cannot accomplish even though he makes greater efforts. It's pitiful... I think it is more important for immigrant middle school students to set goals of their lives rather than studying. (Participant H)

2) The children who do not study

The participant teachers mentioned the problems that immigrant students do not study because they think it is okay that they do not study without needing to study when they follow some stage and can speak Korean. The teachers said that it is hard and pitiful to educate these students, but there is a limit to educating these foreign students who are not motivated. Participant H felt uncomfortable because she could not play a role as the teacher for the students who are not immersed in learning just playing games. And for the schools with a lot of students from special countries and specific languages, it is much harder for them to teach them. They spoke ambiguously expecting that they would follow even the intermediate levels even in the difficult situations that the students who do not concentrate on studying talking to one another with native languages while giving Korean language education. Most of the participant teachers expressed psychologically uncomfortable feelings because of the immigrant students who do not listen to them well and are much less motivated to study.

> They thought it is enough for them to just speak Korean because they are the foreigners... They do not try to study by themselves. When I educate them through online videos during the COVID-19 pandemic. It was very hard for me to teach them because they just continued to play the games... I told the children who do not study

about setting goals saying, "What will you do in the future?" Do you want to go back to 000? What will you do when entering high school? I was in a bad mood because I could not teach them properly. (Participant H)

These children's grades do not go up when they reach certain levels. They think they know everything when they can have everyday communication with one another... They do not study anymore when they think they can speak Korean and do well. It is good when they can follow the average level... I think it is better that students from several countries are mixed with one another. When there are many students from the same country, they talk to themselves being grouped and do not study. And they show a slow improvement in their Korean language ability. (Participant P)

3) Each different child

It is explained that the immigrant students experienced by the participant teachers are placed in different situations depending on country of origin, culture, age, sex, and family environment. Especially, the immigrant students' psychological and emotional aspects according to their family situations should be considered. The teachers prepared and educated many things to teach them passionately at the initial stage, but they realized that an educational method or an alternative cannot be applied to each different child because they could not follow them. Participant Teacher H emphasized that it is more important from them to understand they are different and loosen the burden rather than trying to make sure to teach them in something.

As I began education, I got to know different education should be applied to the students depending on their environments, tendency, sex, and grades. I realized that they do not accept everything given by myself because they have their own values and ideas as each individual who grows. (Participant K)

When I realized each child has each culture in each country and they are different from one another... I think I felt comfortable over time... Now, I let go of myself rather than being obsessed with making sure to teach them in something. (Participant H)

It is harder for me to treat the immigrant students who come to Korea as their parents remarried. The children with both of foreign parents are okay. But the immigrant children seem to have difficulties in home life between old fathers and mothers. It is harder for me to treat these immigrant students. (Participant Y)

4) Different learning attitudes and cultures by country and language group

The participant teachers sympathized with characteristics of students by country according to their experiences and spoke with one voice. The students from Russia preferred to Russian. And it is hard for them to teach them. They are rough in life and do not listen to them well. The Vietnamese students listen to their teachers' guidance well. From the cultural aspects, the immigrant students from Russia follow patriarchal culture, Learning Korean language is pushed aside, and they showed attitudes to ignore female teachers. So the teachers were repulsed by them. And they expressed difficulties in teaching students from the Philippines in Korean language saying that they prefer doing what they want and playing to studying. The participant teachers recognized these immigrant students' attitudes or behaviors according to their cultures, national backgrounds as influence by their parents and showed critical attitudes by classifying them to the groups which are difficult for them to educate.

> Russian children know what they like and dislike and are very stubborn... Most of them with Goryeo people think it is okay for them to speak Russian and get on their high horse. As they are obsessed by preference for sons, they think they are the best and ignore female teachers... They talk in a rough manner and they seize them by the collar when quarreling... Considering students by country, the children who are good for us to teach are students from Vietnam. We can get them under control and they follow us well and study hard. (Participant P).

> The children from the Philippines do not study Korean language, are free-spirited, do what they want, and think it is okay for them to speak English because their mothers think it is okay that they do not learn Korean language in everyday life... When the children from the Russian group gather, the children from Russia get on their high horse. They express a superiority complex. The children from countries near it keep still. They show the adults from the countries as they are. (Participant S)

5) Pitiful relationships with general students

The participant teachers who guide immigrant students near them well know their problems or difficulties in their everyday lives. The Korean language teachers who more directly interact with them than class teachers in their classrooms get to listen to their many stories including friendships, their positions in general classes, relationships between them and their teachers, difficulties in studying, and pleasure in their school life. Therefore, the Korean language teachers grasp their situation and try to prepare solutions. Participant Teacher P suggested solutions to handle a problem to the immigrant student

who said nothing about the friend who bullied him and avoided him. On the contrary, Participant Teacher K expressed worries about a student who very much replied on his friend due to his loneliness. The participant teachers sought alternatives thinking it is pitiful that the immigrant students are discriminated and suffered from things or are unilaterally pushed around even though they need friends who communicate with them and help them saying the fact that they have the problems.

> the second grader of the middle school told me that his friends often bullied him, hid his shoes, put their shoes on his desk, and teased and discriminated him. But he did not tell them to stop them because he was scared and afraid and he felt timid... The foreign students cannot say any words and do hide them and avoid general students. Problems of conflicts between them and Korean students are serious. The counseling center should support follow-up management. (Participant P)

> Relationships with friends are important... They should find their position... Because they are lonely, they very much rely on Korean friends and listen to them very well. The friends control them. It is pitiful that they are pushed around by them... They are afraid of friends and relationships with friends and are worried about the friends who do not meet themselves. (Participant K)

3. My teaching methods

1) Praise and encouragement

Each participant teacher has his/her own teaching method. But the most important thing for educating immigrant students is to praise and encourage them with one voice. They participants said that they first made efforts to know these students' mind and praised even small results. And they expected that immigrant elementary students would be improved to the mid-upper level in schools. And they made them have a sense of purpose of why they should study, encouraged them, and led them.

> I try to educate elementary students to make them broad minds and stay in the mid-upper level.. I try to praise them very much... "You should find and do what you want.," And I praise their good jobs more than their bad jobs while making conversation with them. And I focus on their minds than their studies when going to the next grade. (Participant P)

> I make students have a sense of purpose... They do not study more comparing with one another when they reach a certain level. When they said, ‘I am a foreigner... I just came here, The friends who went to a kindergarten are better than me’, I continue to

encourage them saying, 'You are better than them. They are just good speakers.' (Participant S)

2) Recognition

The participant teachers mostly agreed to admit differences in immigrant students. They expressed worries about if they will take the wrong road after getting hurt due to education that they cannot follow in general classes. Participant Teacher P floated the idea to become the teacher that students can trust in and rely on. The participant teachers recognized and cheered the immigrant students comforting them to overcome the difficulties when they are disappointed after getting hurt in general classes.

Because the schools do not recognize and accept these children and they tend to take the wrong road easily... It is important to make middle school students handle their situations with the Korean language teachers rather than studying. (Participant P)

In general classes... They are disappointed and do not study more. I comfort and educate them saying,' You are foreign students, you are doing well. It's okay, it's okay. But because middle schools are compulsory education, you should study harder.' (Participant Y)

3) Different preparation and handling by individual and group

The participant teachers teach students by individual and group. In case that they are responsible for individual classes, results of learning are good because they decide the progress and methods targeting one or two students and educate them to meet their levels. Participant Teacher K emphasized the point that immigrant students' effects are greater because they learn with Korean friends through interaction with them. Participant Teacher Y also emphasizes advantages of individual classes which meet students' levels saying that educational results can be achieved preparing classes by stages to meet their situations and continuing to guide them for at least two years. However, most of the participant teachers express difficulties in Korean language education because it is more difficult and there are a lot of things to do as they listen to their experiences in general classes and problems and handle their life guidance according to their different levels when guiding students in pre-service classes.

Cases of 1:1 individuals are very different from group education in pre-service classes... Because children in pre-service classes study going to general classes, I think I should guide their life as well as their Korean language education... The children came and told me about what happened in their general classes... (Participant P)

I educate students by focusing on the field as individual classes. Because they visit the fields, taste foods, directly multicultural centers in public institutions, and repeat and study the experiences in their classes... They really like and wait for these classes. As I told them to bring their Korean friends to the classes and study together, synergy effects were created. (Participant K)

When I taught one student, I educated him/her by buying workbooks which satisfy the 4 to 5 graders, the student's grade and set home tasks, he did well and followed me well... When I taught two students, I taught one students while another student solve questions so that they followed me very much. Now, I am not worried about if other people educate them. (Participant Y)

4) Expectation for children

The participant teachers are worried about these students' future and agonized about their career guidance. For multicultural children with foreign parents, Participant Teacher H expressed eagerness and expectation for their settlement as the right members of society by growing up right. Most of teachers expected academic achievement of the intermediate level in the students who cannot be immersed in Korean language education.

I think they will grow up as right as possible with right values because they came to Korea. Their parents are all the foreign laborers... They stop studying and go to middle and high school approximately... As I most communicate with the children very much, I really hope that they will grow up well. (Participant H)

It is hardest for me to make the children who do not like studying sit down and teach them. I expect that they will have broad minds in elementary schools, follow them well, and reach the intermediate level. (Participant P)

4. Institutional problems of Korean language education

1) Contract Korean language teachers

The Korean language teachers are utilized being recruited by schools or metropolitan and provincial offices of education, but problems are raised due to unstability of employment and low lecture fees. The participant teachers argued greater efforts because educating multicultural students with various immigrant backgrounds. Because the Korean language teachers cannot exceed time of employment of 14 hours given by schools, the problem to be unable to continue to employ the Korean language teachers who teach students well is the unfavorable issue for schools and students.

Because I work hard, the school wants give more time to me. But they cannot exceed maximum 14 hours. So they should again employ another Korean language teachers. Career is really important in Korean language education. It is really hard because immigrant children are different from one another. (Participant S)

I cannot work in one place for more than two years and exceed 14 hours per week. The lecture fees are different from one nother... (Eellipsis)... I taught students in Korean language through an after-school programs. the lecture fees were high and the transportation fees were given to me. I think solution of this part should be prepared. (Participant P)

2) Korean language education which lacks communication and cooperation

The biggest problem raised by the Korean language teachers is lack of the communication and cooperation systems for Korean language education. The participant teachers pointed out problems including employment, communication, and cooperation by offices of education and schools. Especially, the problem of laking mutual exchange and communication for guiding immigrant students among general teachers and Korean language teachers works as the biggest obstacle factors in their education. Participant Teacher S criticized a problem to make immigrant students wince and lower their academic motivation by simply comparing their ability with general students'. The participant teachers emphasized that communication and cooperation between the relevant institutions and Korean teachers are very important in Korean language education for immigrant students.

Korean language instructors and schools cannot communicate with each other. And the Korean language teachers have to do by themselves and Korean language staffs are neglected. The schools are interested in multicultural students, but there is no practical support for educating Korean language. (Participant K)

There is no any connection between schools and offices of education. And they recruit and use Korean language teachers separately... When a school asked for a Korean language teacher, I went to it. Then, it checked and managed everything including the contract. So it is hard (Participant P).

Korean language teachers and school teachers should be complementary relationships.... The teachers break these children's spirits saying, "You have studied Korean language very much. But you did not reach this level. You do not understand it?" They often make them wince by comparing them with general students and saying that they do not follow them. (Participant S)

5. My existence and meaning as the Korean language teacher

1) The existence that accompanies children

The participant teachers are the existence that goes with immigrant students as the Korean language teachers and showed their mind to do so. They made them open their mind by forming rapport and building emotional relationships with these students, educated them, and felt rewarding. The participants recognized Korean language as the tool aspect to grow students and function to connect them to the children. And they expressed pride in the point to contribute to their growth and national development.

> I feel rewarding and take pride in when the students taught by me do well at school. (Participant H)

> I think Korean language teachers are the existence that goes with students. There should be interaction in the process... As I listened to and taught children for a year and recognize that I company them, the students open their mind and interaction is possible. (Participant P)

> When I am hard, I asked myself a question, 'Why do I want to be a Korean language staff?'... It's because of pride in participation in the learners who are changing and training future talented people of Korean society. I have a great responsibility as the Korean language staff. (Participant S)

2) Mediator and sanctuary

Participant teachers educate immigrant students and read Korean language education into playing a role of a mediator and sanctuary to help them settle in Korean schools and society. Most of the participant teachers recognized them as helping students adapt to their school life, listening to them, and becoming their sanctuary even though it is hard and difficult to educate them and revealed their existence.

And Participant S showed his satisfaction with his role as the teacher who is trusted giving an example that foreign parents often ask him to help them.

> I think thst Korean language instructors are the mediators who help children adapt to Korea and lead them during living in Korea... (Ellipsis)... And it's the role to make them develop their learning ability not to be alienated from general classes. Because I talk with them very much, I become a bridge between them and their general classes and their sanctuary (Tremendous smile). (Participant H)

Foreigners do not easily tell their insde stories, but there are some parents who asked me to help them recently. Considering these things, I think I established a sense of trust well as the staff... I think I am a teacher required for these students (hoho) (Participant Teacher S)

V. Conclusion and proposals

This study examined various issues and problems related to Korean language education based on experience of Korean teachers in charge of immigrant students' Korean language education in public education, analyzed its reality and suggested future directions from a perspective of multicultural education. Experiences of 5 Korean language teachers as the research participants were collected and analyzed through in-depth interviews, key themes were derived from 5 categories, and 15 major themes were classified and organized. The major results were summarized and discussed by category as follows:

First, The participant teachers said that they were excited and very curious about Korean language education because of expectations for being able to educate immigrant students entering schools for the first time as the Korean language teachers. The participants explained the situations that they felt awkward and difficult expressing humble feelings like 'party-pooper' and 'peddler' when visiting the field of school education. They expected that the schools would prepare classrooms for them, but they had to move several times because there were classrooms for them. And they got to face the reality that they had to prepare educational materials by themselves. The participant teachers felt like the strangers who lack communication with the schools and were not welcomed at the initiatory stage.

Second, the participant teachers said that the immigrant students who study do well when passing some stages. However, as they advanced into higher grades, they felt frustrated because of the academic gap between them and general students. The teachers feel very pitiful about the situation that their grades do not go up even though they study very hard. Therefore, they suggested the opinions that it is more important to guide and teach immigrant middle school students in setting their goals. Participant Teachers expressed worries about a student who very much replied on his friend due to his loneliness. The participant teachers sought alternatives thinking it is pitiful that the immigrant students are discriminated and suffered from things or are unilaterally pushed around even though they need friends who communicate with them and help them saying

the fact that they have the problems.

Third, Each participant teacher has his/her own teaching method. But the most important thing for educating immigrant students is to praise and encourage them with one voice. They participants said that they first made efforts to know these students' mind and praised even small results. And they expected that immigrant elementary students would be improved to the mid-upper level in schools. And they made them have a sense of purpose of why they should study, encouraged them, and led them.

Fourth, The Korean language teachers are utilized being recruited by schools or metropolitan and provincial offices of education, but problems are raised due to unstability of employment and low lecture fees. The participant teachers argued greater efforts because educating multicultural students with various immigrant backgrounds. Because the Korean language teachers cannot exceed time of employment of 14 hours given by schools, the problem to be unable to continue to employ the Korean language teachers who teach students well is the unfavorable issue for schools and students.

Fifth, The participant teachers are the existence that goes with immigrant students as the Korean language teachers and showed their mind to do so. They made them open their mind by forming rapport and building emotional relationships with these students, educated them, and felt rewarding. The participants recognized Korean language as the tool aspect to grow students and function to connect them to the children. And they expressed pride in the point to contribute to their growth and national development.

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Session 3

- **Kaspars Klavins (Latvia)**

  The difference between a simplified façade and complex content in European and Asian intercultural perceptions

- **Renata Czekalska (Poland)**

  Intercultural Education in Trying Times.
  Cases of Rabindranath Tagore and Janusz Korczak

- **Beatrix Mecsi, Krisztina Nguyen (Hungary)**

  Cultural Education and Intercultural Competence in Korean Language Textbooks: Focusing on Textbooks Published in Hungary

The difference between a simplified façade and complex content in European and Asian intercultural perceptions

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Abstract

Regardless of the bulk of comprehensive information available today, true knowledge of the Asian culture in Europe or the European culture in Asia has not become considerably deeper, sometimes even to the contrary – the old stereotypes continue to exist as part of the packaging for pseudo information adjusted to the short-term goals of the contemporary society, supplemented by travel guides and announcements tailored to the needs of immediate politically economical conjuncture. We cannot use one culture as a measure for another. Similarities can be only sought in the analogous, instead of making immediate mechanical comparison of the external – facade expressions of cultures, as a result being surprised by the "huge divergencies". On the other hand, the apparently common traits in such cultures may turn out not to be that "common" at all. To arrive at conclusions, serious research must be carried out, and the time for that is rapidly shrinking in the current phase of globalization, which requires an increasingly rapid response to world events.

Keywords: intercultural cooperation, intellectual heritage, interdisciplinary approach, history of ideas, paradoxes of identity.

I. Introduction

Misunderstanding, prejudice and erroneous assumptions in valuing other cultures are still often explained by stressing “cultural differences”, consequences of the old “Western Orientalism”, “contradiction between the tangible and spiritual world outlook” and other theoretical structures already long deserving to be shelved in a museum, which are further enriched with legends about the uniqueness of Asia or Europe with their genesis reaching back well into 17th-18th century, as if there were no differences within Asia or Europe themselves, as well as levelling of these differences as a result of political, economical and technological processes. Already for a long time, parallel to the Western colonial orientalism there exists an analogue “westernalism”; the in-depth study of spiritual cultures ceased already as a result of the 20th century global social economical and military catastrophes, while use of past decorations in the multifaceted process of modernisation alongside newly created “traditions” continues to be presented as something original and characterising “different values” not only in tourist guides, but even in political declarations. At the same time it must be borne in mind that not only in the sense of political unity or economical uniformity that does not exist anywhere in the world, but also in the areas of culture, religion, etc. There does not exist any unified “Asian” or “Western” civilisation. Such perceptions in the 21st century would rather be taken as a joke, unless they were still in use.

Based on randomly selected examples let us attempt to draw various aspects of this European and Asian intercultural perceptions problem issue.

II. Theoretical Background

European and Asian intercultural perceptions presently suffer from a number of problems, in fact, a whole complex of problems related to the overall intellectual situation of the modern world in the conditions of globalised pseudo-education aimed at providing the society with short-termed technical solutions, which is more and more rapidly dismantling remains of traditional management, housekeeping and thinking models both in the West and East regardless of in parallel growing restoration propaganda of “regional and local cultural values”. It is paradoxical that understanding of “another” culture is actually related to in-depth understanding of oneself (one’s own culture, traditions and thinking). This seemingly simple statement is anything but simple, if we explore its core essence. Namely, authors (Western or Eastern, all the same), when writing about “other”

cultures seldom start with the analysis of the person's own thinking, which is not at all that different in different regions of the world, like a person in Asia is not that drastically different from a person in Europe and vice versa. The problem is the inability to decline the tendency to immediately assess another culture, to place it under a structure of politically, nationally, religiously, socially or economically dictated world outlook, not even trying to see this culture universally, distancing oneself from all those frame structures, which instead of discovering "the other" a priori integrates it under a section of some self-invented world outlook either by praising it or by finding faults with it – depending on the necessity. Yet also this is just the "top of the iceberg". In fact, the problem is inability to agree upon a universal, generally applicable method for culture research, which in addition to serious immersion in the studied culture "from inside" (temporarily abandoning perceptions of one's own society) would at the same time imply a very cautious, step-by-step comparison of cultures always keeping in mind the universal context. Otherwise it is not possible at all to speak seriously about comparison of any spiritual teachings or 'philosophies.'

1. Philosophy

Speaking about philosophy it must be remembered that Asian spiritual teachings (hinduism, buddhism, confucianism) instead of asking questions about the person's own peculiarities of perception in most cases start their message with the "end" – already "knowing" all answers, even if the answer is "don't know" or the message has been integrated in a didactic and concealed symbolic form. Very simply put, if, for example, the teachings of buddhism (directions, schools, etc. not considered) propose that suffering (duḥkha) is caused by desire and ignorance of reality's true nature, a European philosophical method developed according to Ancient Greek and German classical philosophical tradition would first demand making a question – what is that which we understand by "suffering", "reality" etc., thus putting gnoseology in their reach from the very beginning. To understand the opinion of European thinkers their approach, which starts with elucidation of the human thinking per se has to be deeply understood, which, the historical context not considered, was done in the past by, for example, Immanuel Kant (1724-1804), or in the context of culture-historical discourse which influences thinking, by Michel Foucault (1926-1984). In addition, when assessing European heritage, serious philosophy should not be confused with the interpretations by former colonial civil servants, religious missionaries, politicians, diplomats, entrepreneurs hoping for economic expansion or journalists, as it unfortunately happens when comparing tendentious European publicistic writings with the essence of spiritual teachings in Asia thus respectively strengthening the contrast. It would make sense only to compare analogous

phenomena, not incompatible ones, which only suits politicians and entrepreneurs in their mutual fighting for areas of influence when redividing the Earth's resources, where any argumentation is useful for the purpose of manipulation of the public, provided it results in the "opinion" of the part of the population as large as possible. A good example of failure to understand resulting from failure to immerse in the essence of the matter is, for example, the sometimes misapprehended criticism of the Chinese philosophy by Immanuel Kant. It is not the East-West confrontation, nor the German philosopher's arrogance or anything else, but Kant's philosophical method and its essence lies at the basis of his rejection of Buddhism and Taoism – assuming that the tendency among Chinese "... towards mysticism and self-negation…" is "… born of a mistaken attempt to know the unknowable..."[1] One can fully agree with Gregory M. Reiham that Kant's criticism of the 'Chinese philosophy' in the context of Buddhism and Taoism is fully understandable if we take into account that "…any attempt to access noumena by closing off one's senses and losing oneself in meditation would be anathema to his entire critical project, which is directed at exposing the errors that arise when reason leaves the senses behind and seeks direct access to things in themselves."[2] A discussion about the essence of reality and human consciousness must not be confused with the European admiration of China (*Chinoiserie*), founded in the 16th- 17th centuries as a cultural phenomenon, that continued well through the Early Modern and Late Modern Periods, to a certain extent, marking its presence in Western *belles-lettres*, China was admired by leading European intellectuals, including the "king of thought" François- Marie Arouet Voltaire (1694–1778). Gottfried Wilhelm Leibniz's (1646-1716) exaggerated admiration of 'Chinese metaphysics' followed primarily not from the *Chinoserie*, but from the perception that Chinese philosophy is similar to his own concept of monadology, and as a result he "… constructed a vision of Confucianism in which *li* was equivalent to the monad, and *qi* was equivalent to material force,[3] which Immanuel Kant in his turn would qualify as utter nonsense which "… stem from a procedure of pure reason that has not yet undertaken the task of discovering its limitations, because, according to him "… truths discoverable through the analysis of concepts and deduction from a priori principles reveal only the workings of reason and say nothing about the truths of the reality beyond appearances."[4] Neither European nor Asian spiritual traditions are homogeneous, they are extremely multifaceted, contradictory and different with different layers (strata) of society and epochs. Buddhism and Taoism have criticised Confucian scholars no less harshly, if we remember, among others, the times of middle-Joseon dynasty in Korea. Yet such

1) Reiham, G. M.(2006). Categorically denied: Kant's criticism of Chinese philosophy. Journal of Chinese Philosophy, 52.
2) Reiham, G. M.(2006). Categorically denied: Kant's criticism of Chinese philosophy. Journal of Chinese Philosophy, 53.
3) Reiham, G. M.(2006). Categorically denied: Kant's criticism of Chinese philosophy. Journal of Chinese Philosophy, 53.
4) Reiham, G. M.(2006). Categorically denied: Kant's criticism of Chinese philosophy. Journal of Chinese Philosophy, 54.

criticism, compared to that of by Immanuel Kant, had other reasons, namely, “Confucianism mainly crtiticized Buddhism for its “inhumanity” and Taoism for its “lack of reason”, or “nonsense.”[5] Furthermore, non-specialists in Europe frequently fail to distinguishe between Taoism as a philosophy and Taoism as a religion that “embraces … all kinds of different elements such as folk beliefs, the concept of immortality, yin and yang beliefs,…” etc.[6] The comparison of philosophical problems in its turn is very specific, it does not provide for too global and general comparison of Asian-European intellectual traditions, which may prove to be erroneous as soon as we probe deeper in detail. Criticism should not be mistaken for ‘criticising’. It means, first and foremost, immersion and analysis. In international context, the way towards revaluation of a world outlook should be walked together, with in-depth understanding of ‘own’ and ‘other’ argumentation and causes thereof.

Contemporary Korean – German philosopher Byung-Chul Han attempts to show in his works that, regardless of the findings of philosophy, the mentality of Western thinkers is unable to free itself from its hypertrophied ego identity in order to understand the Far East’s culture of “non-presence”, which is partly true if we speak about philosophical issues at the level of everyday consciousness dressing them up in a wide social context.[7] But has not this individual-centred worldview as a result of globalised capitalism to the same extent affected a large part of Asian society, if we listen to interviews of young writers or artists? Even lot of BTS songs focus on “one’s home” and “oneself”…

Use of globally accepted terminology for making categorical, subjective statements is incorrect because is revokes the long and hard won agreement about use of a particular term with regard to a spiritual phenomenon in different societies and cultures, especially if it is done by the representatives of the tradition in which this terminology occurred and from where it has been transplanted to other cultures. For example, at some point in time a question was raised in Europe - whether there is such a thing as East Asian philosophy at all if it doesn’t satisfy the standards of the so-called Western philosophy? Such a question would have had sense if it was put otherwise, namely: whether East Asian philosophy corresponds to the European philosophy, or: whether European philosophy corresponds to the East Asian spiritual teachings? And even then the question would not be correct because, for example, Confucianism, which deals with human beings, may be classified as “philosophical anthropology also from the vantage point of Western philosophy.”[8]

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5) Youn Sa-soon(2015). Korean Philosophy: Sources and Interpretations. Seoul: Korea University Press, 317.
6) Youn Sa-soon(2015). Korean Philosophy: Sources and Interpretations. Seoul: Korea University Press, 239.
7) *Han, Byung-Chul(2007). Abwesen: Zur Kultur und Philosophie des Fernen Ostens. Berlin: Merve Verlag.*
8) Yoo, Weon-Ki(2018). The Characteristics of Korean Neo-Confucianism and Its Present Value. 17th Central and Eastern

Moreover, to understand Confucianism, Western representatives must abstract themselves from their tradition in the methodological approach to the material to be studied, taking into account the separation of a subject from an object, transcendence from immanence, idea from thing, mind from body, etc. characteristic to the European philosophy.[9] From this vantage point it is fully understandable that the European philosophy distinguishes *mind* from *hearth* and *reason* from *emotion*, unlike, for example, the Confucian perspective, which provides for "intellectual, ethical, and spiritual interaction and continuum of the mind-and-heart as a whole."[10] Yoo Weon-Ki is completely right about that "... such terms as the mind, nature, feelings, and the like are hard to grasp. It is hard to grasp what they are really referring to. It is also hard to grasp what a human being exactly signifies, what the self-cultivation to be a human being means, why it is ever necessary, even how far it is worthwhile to talk about it, ..."[11] Continuing the theme a lot can be said about the differences of Asian and European "philosophical thinking", but it should be kept in mind that when analysing a phenomenon one must never deviate from the main theme and remain within the limits of the studied epoch and the studied material. We can, for example, by comparing the spiritual inheritance of Europe and India find that ancient Indian thinking was based on the additive rather than a substitutive approach like in Europe, because already in the Vedic pantheon, one god could temporarily take over the functions of another god – and the ancient philosophical systems of India were constructed just as flexibly. Only when analysing a distant past one should not incorrectly value later periods and the huge role of India's modernisation in Europeanisation (also in a bad sense) of the Indian spiritual tradition. India's road to modernisation, from the heyday of British colonialism in the 19th century to the organised, mechanical, politically directed process of building a "modern nation" after independence in the 20th century, was highly controversial, dramatic and, paradoxically, a transplantation of Europe's linguistically defined schemes of national belonging. Today, it is precisely this state constructed on the principles of linguistic nationalism that serves as the most important administrative unit in the country as well as a formal symbol of the national independence of each individual ethnos in the multinational federation that is India. For this reason, the states of India can be called "linguistic states". Initially, most of the population welcomed this policy with enthusiasm,

European Society of Koreanology (CEESOK) Conference. The Present State and Future Direction of Korean Studies in Socio-cultural Context in the Central and Eastern Europe. Ljubljana: Ljubljana University Press, 46-58, here 56.

9) Kim, Sang-Yil(2006). *Studies on Religions of Korea*. Seoul: The Association of Korean Native Religions, 24.

10) Yoo, Weon-Ki(2018). The Characteristics of Korean Neo-Confucianism and Its Present Value. 17th Central and Eastern European Society of Koreanology (CEESOK) Conference. The Present State and Future Direction of Korean Studies in Socio-cultural Context in the Central and Eastern Europe. Ljubljana: Ljubljana University Press, 48.

11) Yoo, Weon-Ki(2018). The Characteristics of Korean Neo-Confucianism and Its Present Value. 17th Central and Eastern European Society of Koreanology (CEESOK) Conference. The Present State and Future Direction of Korean Studies in Socio-cultural Context in the Central and Eastern Europe. Ljubljana: Ljubljana University Press, 56.

but considering the multifaceted overlapping and entwining of India's cultures at the linguistic, religious, social and literary levels, the mechanically constructed states eventually led to a number of problems. Even Sanskrit which is most definitely not a dead language in present-day India; in fact, has acquired the status of a peculiar socio-political and religious argument, considering the desire of the political elite to qualify every ethnic group whose religion is based on Sanskrit texts as Hindus.[12] In the case of India, the European idea of cultural nationalism led to fragmentation and a unification that proved destructive to the small cultures. Nothing is left there of the additive thinking that can be seen, for example, in "Bhagavad Gita", which was first read by many Indian intellectuals, including Mahatma Gandhi (1869-1948), in its English translation.

2. Religion

Certainly, we can compare European and Asian religions, only here the problem is similar to that related to philosophy – what we understand to be religion. As already mentioned with regard to Taoism, it is necessary to clearly distinguish this teaching as philosophy from Taoism as a religion. Also, in case of Confucianism it is not possible to evaluate the huge period of time of existence of this teaching in East Asia as something unified and inseparable. Let us remember, among others, the huge metamorphoses in the perception of Confucianism which separate us from the beginning of the 19th century when Chosŏn Confucian literati valued such organised religion as Christianity as a curious superstition at best,[13] until the attempts by Korean journalist Jang Ji-yeon (장지연; 張志淵) (1864-1921) to qualify Confucianism as a religion in Korea, seeking his inspiration in a modernised, national interpretation of ancient history, which to some extent resembles an analogue to certain later nationally-religious myths of East European peoples in a situation of patriotically motivated modernisation.[14]

In a religious-philosophical context, of course, Christian mysticism can be compared, for example, to Buddhism, as East Asian thinkers have also done so. For example, the Japanese philosopher Kitaru Nishida (1870–1945) drew parallels between the Śūnyatā concept in Buddhism and Meister Eckhart's (c. 1260 – c. 1328) notion of "*Nichts*".[15] However, as we will see below, such a comparison is essentially erroneous. For comparison, let us look at the views of two eminent thinkers: Meister Eckhart, the most

12) Biswas S. K.(2008). *Nine Decades Of Marxism In The Land Of Brahminism.* Calicut, Kerala: Other Books, 55.
13) Choi, Jai-Keun.(2005). *Early Catholicism in* Korea. Seoul: Handl Publishing House, 213.
14) Youn Sa-soon(2015). *Korean Philosophy: Sources and Interpretations.* Seoul: Korea University Press, 716; Kang, Chae-ŏn; Kang, Jae-eun.(2005). *The Land of Scholars: Two Thousand Years of Korean Confucianism,* Paramus, NJ: Homa & Sekey Books, 32.
15) Wehr, G.(1989). *Meister Eckhart.* Reinbek bei Hamburg: Rowohlt Taschenbuch, 128.

prominent representative of European medieval mysticism, and Nāgārjuna (c. 150 – c. 250 CE), one of the most important Buddhist philosophers from India, who was of enormous significance for the evolution of East Asian buddhism ideas, including in China, Korea and Japan. Specifically, we can compare the explanation of "Nothingness" (*Nichts*) in Meister Eckhart's writings with Nāgārjuna's view of the concept of "Emptiness" (*Śūnyata*) in Buddhist philosophy. Meister Eckhart's concept of Nothingness is very often used as a negative comparison of everything existing (everything created by God) with God himself, that is, in order to glorify God's being far above the world.[16] For Meister Eckhart, God (the intellect) stands in opposition to being as such and can thus be qualified as "Nothing" – it is the "nothingness of being". The intellect negates being in its entirety in order to be everything that can originate at all.[17] On the other hand, all that is created he calls Nothing, also in comparison with God, who is the real essence of things (his creations, in turn, are non-essential).[18] At the same time, Meister Eckhart absolutely believes in the creation of the world out of nothing (*creatio ex nihilo*). For him, this Nothing out of which God created the world is the divine Intellect in which God designed things before he created them.[19] Such a perception is completely different from Buddhism, first and foremost because Buddhism is a spiritual teaching without a need for "God" or "belief". Eckhart's aim is to define God as precisely as possible, and the negative method with its use of the concept of "Nothingness" is just a way to highlight God's mightiness and separate him from the rest of being, to stress the contrast.

Nāgārjuna, in turn, understands the concept of "Emptiness" completely differently. According to him: "All things are in the perpetual process of arising and passing away, ever 'becoming' and thus never actually 'being'. Conditioned by multiple interdependent causes, all things are 'empty' of any sort of independent or intrinsic nature and thus defy conceptualization."[20] Contrary to Meister Eckhart, such a position of methodologically explaining Emptiness means that *Emptiness itself* means observing objective reality without fixing one's attitude. If everything is empty of self-being (*svabhava*), there are no objects with ultimate reality in this sense, and, subsequently, any theory of such objects is mistaken and should therefore be abandoned.[21] This fully coincides with the traditional Buddhist perception of the unsubstantiality of all phenomena: "Void is the world … because it is void of a self and anything belonging to a self."[22] Certainly, Nāgārjuna does

16) Jung, C.(2014). Die Funktion des Nichts in Meister Eckharts Metaphysik. In: Salzburger Jahrbuch für Philosophie, 64.
17) Jung, C.(2014). Die Funktion des Nichts in Meister Eckharts Metaphysik. In: Salzburger Jahrbuch für Philosophie, 53.
18) Pfeiffer, F. (ed.).(1857). *Deutsche Mystiker des 14. Jahrhunderts.* Bd. 2, *Meister Eckhart.* Leipzig: Göschen, 1857, 136; Huizinga, J. (1924). Herbst des Mittelalters. München: Drei Masken Verlag, 1924, 309.
19) Jung, C.(2014). Die Funktion des Nichts in Meister Eckharts Metaphysik. In: Salzburger Jahrbuch für Philosophie, 53.
20) Olendzki, A.(2018). What's in a Word? Emptiness. In: Tricycle: The Buddhist Review, Winter Retrieved from https://tricycle.org/magazine/emptiness-buddhism/
21) Priest, G.(2010). The Logic of the Catuskoti. In: Comparative Philosophy, Vol. 1, No. 2, 36.

not deny the reality of the world, he merely does not accept that it is possible and necessary to objectively explain it – and likewise with the terminology of reality or unreality. For him, according to Buddha's example, utmost denial is as futile an extreme as its opposite. From this vantage point, *Śūnyatā* follows from the interrelation of all things, which does not allow them to acquire actual independent existence, and also this concept can represent reality per se in such a way that is not possible to either perceive or explain with rational terms at the level of common consciousness.[23)]

Other problem issues are related to religious terminology, which in certain cases in Asia has been modified in relation to the later influence of missionarism religions – Islam (Southeastern Asia) or Christianity (East Asia). Like in Europe after Christianisation, with translations of the Bible and entry of new religious terms in the folk literature and colloquial language, we can see a similar phenomenon in certain East Asian countries, especially Korea where Christianity was extremely successful. It is well known that the translation of the New Testament (1887) organised by a Scottish Protestant missionary John Ross (1842–1915) and later translation of the entire Bible into the Korean language by other authors (1910/1911) was of great importance there.[24)] In this way terminology related to another world outlook entered lives of a big part of the Korean society, among others the monotheism idea widely accepted in Korea and the related denotation of the God (and also Jesus): *Hananim* (하나님), which is also associated with one of the key deities of the ancient Korean mythology (also the "main god"). The transcription of God (Hananim) in Korea has several variants, the most frequently used being Hananim, Hanullim (하늘님) and Hanunim (하느님). However, when studying genesis of the term Hananim one can see that exactly such designation of God was not used in ancient Korea, neither does it appear in the first dictionary of the Korean language arranged by Catholic missionaries, which does include the name *han˘ul*, meaning simply 'heaven', while God is referred to by names *Sangje* and *Ch˘onju*. When after the distinguished translation of the New Testament by John Ross other Protestant missionaries tried to agree upon the name of God in Korean, they took it from John Ross, who in his turn based it on a peculiar synthesis of Korean and Chinese terms, assuming that Hananim could be the "right" Korean designation of "the highest sovereign on earth", thats is, the God. Thus, thanks to a Christian literatus a new designation of God entered Korea and was integrated by part of Koreans in their national self-awareness, associating it with a very ancient local designation of God. Even more so, Korean Christians tried to prove by reference to

22) Thera, N.(2004). *Buddhist Dictionary. A Manual of Buddhist Terms and Doctrines.* Kandy: Buddhist Publication Society, 205.
23) Лысенко В.Г., Терентьев А.А., Шохин В.К.(1994). *Ранняя буддий ская философия. Философия джай низма.* Москва: "Восточная литература" РАН, 279.
24) Retrieved from http://www.koreanbible.or.kr/koreanbible/

Hananim that the ancient Korean religion was “monotheist” already before arrival of Christianity and hence Koreans as a chosen people from ancient times had already been ready to accept the message of Christianity.[25)]

3. Art and Literature. Culture Identity

A disproportion of the culture identity and the true, more ancient meaning of its elements is no smaller modern-day problem than objective understanding of ‘other’ culture in a philosophical-religious context. Several Asian nations, having gained their independence following the Second World War, chose the language of their former colonisers as one of the (and in some cases, the only) official languages or even the national language. For example, English became the official language of independent Singapore and the Philippines. The government of East Timor, for its part, decided in favour of such a former-colonial-language model quite recently, after, following decades of extremely bloody clashes, it won its independence from Indonesia in 2002. Unfortunately, independence does not always mean the strengthening of cultural identity, as shown by the example of Indonesia, where the jawi script, retained during the colonial period despite many difficulties, quickly began to disappear during the struggle for independence, when the Latin alphabet increasingly gained popularity. The Latin alphabet was then also chosen as the script for the national language, Bahasa Indonesia. It is paradoxical, but a partial disappearance of this ancient literary culture in modern Indonesia is taking place simultaneously with the modernised Islamisation of the Indonesian society creating an impression of a rebirth of an “authentic” identity.[26)]

No smaller disproportion between the ancient, authentic cultural inheritance and its modern interpretation in both Europe and Asia was brought about by the rapid 20th century modernisation. Especially harshly it is felt in East Asia, which after the World War II underwent enormous transformation of social values in any area of life. It is very vividly seen, for example, in understanding art. Stereotypically thinking that a pair of birds reflected in East Asian and Korean painting definitely stands for faithfulness and love of a married couple may lead to a failure to notice that, for example, the frequently depicted quails shown side by side actually are not a male – female pair (cock and hen), but both birds are hens.[27)] Likewise, paintings of a common kingfisher in a lotus pond do not denote a beautiful reflection of “variability of nature” or “quintessence of symbolic

25) Baker, D.(2002). Hananim, Han˘unim, Hanullim, and Han˘ollim. The Construction of Terminology for Korean Monotheism. The Review of Korean Studies Vol. 5, No. 1, 105−131, here 107.

26) Taivāns. L.(2019). Antropologist Geertz, General Suharto and the Islamization of Muslim Indonesia. Religious−Philosophical Articles, XXVI, 297−309.

27) Chou, Y. (2018). *How to Read Eastern Art. Paju and Seoul:* Jipmoondang, 9.

ideas of Taoism", but rather send a very ac-curate message: "completion of studies and a grand slam on the state examination."[28] Of course, remembering the centuries-long existence of the Confucian state in Korea with its governmentally organised examinations and the emphasis on specific education, where the knowledge of Chinese poetry and prose occupied a special place, we suddenly understand that in this literati-dominated culture the practice was "literary art-reading, with the painter heeding the textual meaning contained in the painting as he created it."[29] The Japanese painting, over which the westerners, being impacted by the political and economic achievements of Japan, were so excited in the 20th century, considering the wider range of its depiction, indeed was not more creative, but rather related to another society where the artist was not a representative of the literati stratum and did not follow the tradition, which existed in China and Korea. Indeed, in order to understand a particular area of the Korean culture, specific knowledge related to the particular area is required, which today might not be possessed even by museum guides.

Ⅳ. The Results

The need for understanding of "the Other" is just as acute in Europa as it is in Asia. The modern globalised information society has not, unfortunately, freed people from the old stereotypes, yet in addition its devaluing in-depth, serious and specialised education, which used to exist before modernisation of technologies and absolute victory of the academic capitalism.

A major paradigm shift in today's intercultural understanding could lead to a resumption of serious professional cultural research, which should take place simultaneously with greater cross-cultural collaboration, using the effects of globalization to bring about positive change.

28) Chou, Y. (2018). *How to Read Eastern Art. Paju and Seoul:* Jipmoondang, 151−153.
29) Chou, Y. (2018). *How to Read Eastern Art. Paju and Seoul:* Jipmoondang, 19.

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Intercultural Education in Trying Times: Cases of Rabindranath Tagore and Janusz Korczak

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Abstract

Rabindranath Tagore (1861-1941) and Janusz Korczak (1878(9)-1942), an Asian and a European, developed their educational approaches and initiated their educational experiments as colonized subjects, living under foreign occupation. In their works, created in such circumstances, they both stress the importance of freedom and independence (spiritual, cultural, intellectual, political etc.), equality, tolerance, forgiveness, compassion, and sympathy as the constituting principles of the proposed models of education which were universal in spirit. But most of all, both underlined the supremacy of mutual respect and sensitive, respectful communication over every kind of force, whether psychological or physical.

The aim of the paper is to reflect on selected educational ideas of these two 20th century personalities of Asia and Europe to show that the educational methods of both Tagore and Korczak realised the constitutive principles of culture, with an attempt to suggest possible reasons for their impact in both Korea and Poland.

Keywords: culture; intercultural dialogue; intercultural education; cultural diffusion Rabindranath Tagore; Janusz Korczak

I. Introduction

The war currently taking place in Ukraine, which came as a terrible shock, has turned upside down the very strong conviction nurtured by many that – after the lessons learned from World War II – no war shall ever again affect the "heart of Europe". The atrocities performed by the invaders on a daily basis seem to be taking place contrary to everything human.

For the Koreans, as much as for the Poles, the memory of sufferings caused by war experiences is still strongly embedded in the collective consciousness. Hence perhaps the reoccurring, dire interest, present in both our nations, to rely on ideals of the thinkers and educationists – like Rabindranath Tagore and Janusz Korczak – who, with their open minds and even wider open hearts, created coherent educational systems preparing people to live a life of sensitivity, compassion, empathy, tolerance, respect, forgiveness, trust, and kindness.

This essay was written with an aim of indicating that the educational methods of both Tagore and Korczak proved to be concurrently humanised and effective because they realised the constitutive principles of culture.

II. A sketch of the theoretical background

Being a complex phenomenon, culture – regardless of the multitude of the term's definitions[1] – is essential for the accumulation, preservation, and transmission of human experiences. Hence, it is constituent of every society to exist, as well as retains several functions, including the axiological, social, and intercultural functions, which are of crucial importance to the subject of this discussion.

For the purpose of this study, a definition formulated by Robert F. Murphy has been applied, which explains culture as *an integrated system of meanings, values, and standards of conduct by which the people of a society live and which is transmitted between generations through socialization.*[2]

1) Only in the period of thirty years, between 1920−1950, at least one hundred and fifty seven definitions were presented in the classical work of two scholars, A.L. Kroeber and C. Kluckhohn, *Culture. A Critical Review of Concepts and Definitions*, Cambridge, 1952: 149. Since then, numberless definitions have been proposed.

2) See, R.F. Murphy, *Cultural and social anthropology : an overture,* Englewood Cliffs, N.J.: Prentice Hall, 1989:26.

The research findings presented below are the results of analyses concerning educational ideas of both Rabindranath Tagore and Janusz Korczak, conducted with special emphasis on the natural dependence of their educational ideas on the principal foundations of culture.

III. Research framework

Even though working in two distant civilisations, the educational ideas of both Tagore and Korczak would fit into the concept of pedagogy of culture and human spirituality aimed at protecting society against the dire consequences of the relativisation of values. However, there can be no doubt that both developed their own original concepts of education. Whether Tagore has ever heard of Korczak is not known. As for Korczak, he of course knew about Tagore, like most probably every educated European, since 1913 – the year of Tagore being awarded Nobel Prize. He also became interested in the original and innovative writings of the world-known Indian, and especially in these which touched upon the already famous, original upbringing process introduced in Tagore's educational institutions. In April 1942, Janusz Korczak met Rabindranath Tagore in his dream, which for him had material consequences, and which he recorded in his *Diary*:

(...) I am in some very faraway country somewhere, completely unlike those lands that I have ever known. I'm on some wide road. I can see the sea. It is very hot. Strangely dressed people walk and ride on two-horse carts or on elephants. - Yes, on elephants.

I ask: - What is this country? - India. - Yes, India. A very distant country, a hot, old, old country. Some say that it is a wild country, others that it is not wild at all, but completely different, so it seems strange to us.

And behold! A striking old man with a large grey beard, good eyes, and a thoughtful forehead approached me. I thought that I knew him, that I saw him.

But yes: it is Rabindranath Tagore. I have seen his photograph many times in the books of this great Indian poet and thinker, and in various writings.

And then something strange happened, as it often happens in dreams. Rabindranath invited me to his school. "You have a school too," he said. - Miss Esterka, my student, is also a teacher in your school. – Isn't it true?

- Yes, it is.

- That's good. If it would not be too much of a bother, I would give her a

small book. A post office has just been built in our town. It is in a new and nice building. So I wrote about the post office for my boys, and if Miss Esterka wishes so, let your boys act it out as well.

And I will attend the performance.

"It cannot be," I said.

He smiled gently and said:

- You won't see me, but I'll be with you. Anyway, just ask the yogis.[3)]

1. Rabindranath Tagore and the Poet's School

Rabindranath Tagore, an eminent Indian thinker and poet, the first Asian to ever receive the Nobel Prize, was born as the youngest, thirteenth child, in a wealthy, aristocratic family which he described as a combination of three cultures – Hindu, Muslim and British, creating an image of growing up in an atmosphere of respect for his own but also other cultural traditions.[4)] Besides, the "Tagore House" in Calcutta was an abode for all arts, where, apart from participating in religious and philosophical discussions, people could enjoy Indian music and poetry. Moreover, the family members were actively participating in the Indian Renaissance movement[5)], which made their home a place of political debate as well.

This special atmosphere of his family home shaped the personality of Rabindranath Tagore, as well as deeply affected his cultural sensitivity and his political and social views. And, with time, synthesising the traditional ideals of the East with these of Western culture became his major desire. Even in the times of British colonialism, Tagore claimed that the rapprochement between East and West, despite many gloomy aspects of European expansionism, should be considered providential. In his famous work *Nationalism* (1917), he emphasized that the roles of both cultures in this dialogue should be equal.

Tagore's social philosophy, which is the result of his deep respect for tradition, as well as his belief in progress and a bold vision of the future, is an example of an extremely creative and fruitful synthesis of the old and the new, characterised by openness, tolerance, and respect for traditional values. It also strongly influenced Tagore's view on education and found its realisation in his bringing to existence a unique

3) J. Korczak, *Pamiętnik i inne pisma z getta* [The Diary and Other Writings from the Ghetto], Warszawa: WAB, 2012: 172–173. Translated for the purpose of this article, by its author.

4) R. Tagore, *The Religion of Man*, London: Unwin, 1961: 105.

5) The name "Indian Renaissance" is given to cultural and political revival that started in Bengal in the second half of the 19th century, and quickly spread over the whole country. It manifested itself in the pursuit of the revival of visual arts, literature, philosophy, religion, and political thought.

educational institution at Shantiniketan[6], where in 1901 he established an experimental school for boys (initially with only five students and five teachers). By 1921, the school developed into a university (Vishva Bharati)[7], with the main goal to seek a basis for a common fellowship between the cultures of East and West.

In Tagore's school, instead of classrooms, all teaching was done outdoors, nature walks and excursions were a part of the curriculum, special attention was paid to natural phenomena and students were encouraged to follow the life cycles of insects, birds and plants. Flexible class schedules allowed for changes in the weather, and to accommodate the seasonal festivals Tagore created for the children. He was a strong believer in experiential learning and active engagement of pupils with the world. In addition, he aimed to build unity amongst the students, educating them in understanding and accepting differences, and introducing to them the concept of universal brotherhood.

To his educational project at Shantiniketan Tagore has dedicated forty years of his life, remaining at the same time an extremely versatile, original, and prolific writer. His oeuvre includes over a thousand poems, around twenty dramas, eight novels and several volumes of short stories, as well as over two thousand songs for which he himself composed the music, and countless articles and essays as well.

1.1 Principles of education according to Tagore

Even though amid all his numerous works not one can be classified as a comprehensive thesis dedicated to the theory or practice of education as such, the theme of bringing up and educating children is present in Tagore's stories, novels, dramas, essays, memoires, and other works, based on which it is possible to establish the main ideas and goals of his original view on education.

Among the principles of Tagore's pedagogical concept, the one notion predominating is paying a great respect to every child's personality, and subjecting educational processes to the child's individual disposition. This attitude allowed for him to adopt the general assumption that *the object of education is freedom of thought, and it can only be achieved through freedom, which has its own risk and responsibility, as does life itself.*[8] In result, he advocated against working according to fixed curricula, and focused on flexibility. In

6) An education centre which included a school for children as well as a university known as Vishva Bharati, and a rural education Centre, known as Shriniketan.

7) Vishva Bharati is a residential university, with an international students' body, hostels, and extensive grounds. It includes separate colleges for fine arts and crafts, Sino–Indian studies, music and dance, research in Asian languages, teacher training, technology, and postgraduate studies and research.

8) R. Tagore, *Creative unity*, Delhi: Macmillan, 1980: 30.

his essay, *A Poet's School*, he writes: *We have come to this world to accept it, not merely to know it. We may become powerful by knowledge, but we attain fullness by sympathy. The highest education is that which does not merely give us information but makes our life in harmony with all existence. (...) From our very childhood habits are formed and knowledge is imparted in such a manner that our life is weaned away from nature and our mind and the world are set in opposition (...) Thus the greatest of educations for which we came prepared is neglected, and we are made to lose our world to find a bagful of information instead.*[9)]

Being a great believer in subconscious learning, Tagore not only avoided fixed curricula. He also steered clear of lecturing to his students or making them take notes, rather he encouraged discussion and thought exchange as well as tried to engage them in his own work. Through his example, the students entered into the world of literary creation and were also able to practice their skills, creating and publishing their own works, and bring out several illustrated magazines. Moreover, as a versatile artist, Tagore stressed the crucial importance of the aesthetic development of all senses, which he recognized as at least equally important as the intellectual one. Therefore, music, literature, painting, dance and drama were given great prominence in the daily life of the school. For example, Shantiniketan students of were involved in performing and producing Tagore's own dramas.

Much attention he also paid to the atmosphere in which the upbringing process was conducted. To make their education as natural and enjoyable as possible, the students were encouraged to participate in the life of the Tagore's joint family, within which – among his thirteen brothers and sisters and many cousins – were mathematicians, journalists, novelists, musicians, artists, theatre directors, and scientists. The teachers also performed a similar function – of a spiritual family.

When it comes to the actual courses, Tagore's approach was also different from any other known until then. He opposed teaching about the world history that focused on seats of power, wars, battles, and other such aspects that labelled some nations, states, or cultures as dominant and therefore worth the attention. Instead, convinced that *artists in all parts of the world have created forms of beauty, scientists discovered secrets of the universe, philosophers solved the problems of existence, saints made the truth of the spiritual world organic in their own lives, not merely for some particular race to which they belonged, but for all mankind*[10)], Tagore proposed teaching about history and culture

9) R. Tagore, *Personality*, London: Macmillan & Co 1917: 116–17. (online: Personality : lectures delivered in America : Tagore, Rabindranath, 1861–1941 : Free Download, Borrow, and Streaming : Internet Archive).

10) R. Tagore, *Creative Unity,* London: Macmillan & Co, 1922:171–172. (online: Creative unity : Tagore, Rabindranath,

focusing on the progress different nations made in breaking down social and religious barriers. Such an approach created a steady ground for introducing the ideas of social justice, tolerance and mutual respect, fair economic policies, as well as narrowed the gap between rich and poor. Also, he proposed that the art heritage of different cultures would be studied as an expression of universal themes which could play a vital role in advancing the aesthetic imagination of the students. In his famous poem, that incidentally expresses his aim for international education, Tagore writes: *Where the mind is without fear/ and the head is held high,/ Where knowledge is free;/ Where the world has not been broken/ up into fragments by narrow domestic/ walls; (...)// Where the clear stream of reason/ has not lost its way into the/ dreary desert sand of dead habit...*[11)]

Treating freedom and love as fundamental values, Tagore created a vision of upbringing that should help overcome the mechanisms that disintegrate the human community, and create the basis for all forms of dialogue. He also claimed that the realization of truth in social life makes both the individual and society more complete, and tried to turn his conviction into everyday practice of upbringing. For, according to him, this two-stage self-improvement of both the individual and society, was directly related to the universal dimension of humanity.[12)]

2 Janusz Korczak and the Old Doctor's Home

Janusz Korczak (born as Henryk Goldszmit), nicknamed "Old Doctor" (orig. Stary Doktor) – today known mainly as a creator of an extraordinary system of educating children in the spirit of respect and independent thinking – was a paediatrician, a writer, a social activist and a strong advocate for children's rights.

As a child born in a Polonised family of a Jewish lawyer, Korczak grew up in a multicultural and multi-religious environment. His family's financial situation was poor and, at the age of eighteen, his circumstances were further humbled with the death of his father and the responsibility of supporting the family falling down on him. Being a medical student, he earned some money by giving private tuition and pursued towards obtaining an established profession as a doctor. However, already then he became interested in the living conditions of poor, abandoned and orphaned children and tried to help them to the best of his ability. At the same time, he began his work for the Warsaw Charity Society.

1861–1941 : Free Download, Borrow, and Streaming : Internet Archive).

11) R. Tagore, *Gitanjali*, poem 35 (numerous editions).

12) William W. Pearson emphasized the importance Tagore attached to teaching children self-governance. See: W.W. Pearson, *Shantiniketan. The Bolpur School of Rabindranath Tagore*, London: Macmillan & Co, 1917: 27–32 etc.

After graduating from medical school, Korczak started working at a children's hospital in Warsaw as a paediatrician. At the age of about thirty, on finding his calling to help those children who were left without hope of support from anyone, he decided to give up medical practice, and never to have a family of his own. To realise his vocation, he started working at the Orphans' Aid Society in Warsaw and, in 1912, initiated the establishment of the Orphans' Home for Jewish children in Warsaw, of which he remained the director until the end of his life. And it was there, at the Orphans' Home, where he began to develop his own educational system, based on his own work and research.

Pursuing the choice he made of leaving medicine and dedicating himself to taking care of and educating orphaned children, Korczak also tried to influence both teachers and educationists with lectures which he gave at the National Institute of Special Education of the Teachers' Institute and at the Social Work Studies of the Free Polish University. He was a regular collaborator of magazines and newspapers, publishing articles on children's welfare and education as well. In 1926, he founded a periodical for children and youth, *Little Review* (orig. *Mały Przegląd*), which he edited in collaboration with children. He also cooperated closely with the Polish Radio, where he worked under the pseudonym Old Doctor, which brought him nationwide fame.

At the outbreak of World War II, he joined the services as a military paramedic and volunteered for the civil defence of Warsaw, where he took care of the wounded and sheltered lost children at the Orphans' Home. When the Nazis established the Warsaw ghetto, Korczak decided not to leave "his children" and lived with them running the orphanage in the ghetto for almost two years. There he also began writing a diary, of which the last entry is dated August 4, 1942, for despite the chance offered by his friends, who made necessary provisions for him to leave the ghetto, he remained with the children at the orphanage, and soon after that date (most probably on August 5) was transported with them to the extermination camp in Treblinka, where they were all murdered in gas chambers.

Janusz Korczak's persistence in action, his openness to another human being, his tolerant attitude toward all cultures and religions, his love for children and his respect for mutual relationships with them created a unique concept of education, the quintessence of which is to seek guarantees for the freedom of all people and, above all, of children, as well as to preserve the essence of human life.

2.1. Principles of education according to Korczak

Janusz Korczak's rich and diverse writings, include a total of approximately 1 500 texts from over 100 magazines, 27 books, and about 250 unpublished manuscripts and typescripts. His views on education are present throughout, yet they are comprehensively explained mainly in *How to love a child* (orig. *Jak kochać dziecko*; 1920-1921), *The child's right to be respected* (orig. *Prawo dziecka do szacunku*; 1929), and *Educational coins* (orig. *Monety wychowawcze*; 1919).

The concept of education, explained in Korczak's writings, was founded on the idea of conscience and self-responsibility, as well as the right to freedom and a dignified life. As one of the first, he was of the opinion that the child should be treated as a spiritual being, fully capable of deeply experiencing his own existence. He also believed that adults had a duty to consciously manage the spiritual development and upbringing of a child, even in extreme situations. For, as he emphasized, a child has the right to consciously suffer, get sick and die.[13)]

Similarly to Tagore's concept of education, also in the one proposed by Korczak love played a crucial role. And, as Tagore combined his experiences as a writer and an artist with those of an educationist, Korczak in his approach was both a medical doctor and a teacher. Owing his research technique and discipline to scientific thinking, he wrote: *As a doctor, I find symptoms: I see a rash on the skin, I hear a cough, I feel warmth, I smell acetone on the child's breath. As an educator, I also have symptoms: smile, laugh, blush. Cry, yawn, shout, sigh. (...) Sometimes an apparently minor and insignificant symptom speaks of a great law, an apparently detached detail is related to an important issue at its root. As a doctor and educator, I do not know trifles, and I watch all that seems to be accidental and insignificant.*[14)]

Korczak assumed that an educator cannot be a person who does not have moral authority, is not liked and respected by the pupils. According to him, the relations between the educator and the pupils should be based on mutual and a bilaterally binding agreement. Getting to know the child was considered by him as the basic educational duty, a condition of rational love and a deeper interest in the fate of the pupil. He very often emphasized the fact that the child, living in the world of adults, is dependent on them, and thus pointed out that the position of a child is incomparably worse than that

13) J. Korczak, *Jak kochać dziecko* [How to love a child], in: idem, *Dzieła* [Collected Works], Vol 7, Warszawa: Latona, 1993: 43.
14) J. Korczak, *Jak kochać dziecko. Internat. Kolonie letnie. Dom sierot* [How to love a child. Boarding school. Summer camps. Orphanage]. Warszawa: Rzecznik Praw Dziecka, 2013: 86.

of an adult. Therefore, he indicated the need to recognize the child as an active and independent individual that deserves respect and observance of their rights.

Korczak was also a man who cherishedbasic human values: justice, respect, dignity, beauty, truth, and love for one's neighbour. In his book *The child's right to be respected* he expressed an appeal to the world of adults who, in the heat of activities, duties, troubles, or perhaps out of habit, treat the child as an object. It this appeal to treat every living creature with dignity and above all a child whose fate depends on the will of adults, he formulates three short, but very meaningful points: 1/ the right of the child to die; 2/ the right of the child to live in the present; 3/ the right of the child to be who they are.

Himself brought up in a multicultural, multiethnic, and multireligious society, Korczak created a vision of children's rights which laid the foundations for looking at childhood beyond borders. His educational ideas and the postulate of respecting the rights of the child in socially and culturally diverse conditions remain in line with the principles of implementing the concept of intercultural education and, as such, should be looked at as formulated much ahead of their time. Putting into practice the idea of education that would aim at educating people to understand otherness, specificity, diversity and distinctiveness, Korczak tried to teach his pupils sensitivity and empathy, in spite of all the terrors and sufferings they had to endure daily. He remained constant to his assumption that a man insensitive to others is only a plant that stuns everything around, or a predatory animal that bites and kills, and that only *man has the ability to think and work for the good of others, and only those of humans are people who use the gift of their soul, others are people-plants*.[15)]

The Orphans' Home established and managed by Janusz Korczak, for almost three decades operated in its own, modern building specially built for this purpose, with Korczak personally making sure that the organisation of the interiors met the individual needs of children, and allowed for them the contact with the outside world. It was a co-educational institution in which Korczak implemented innovative pedagogical methods. The children had their own self-government, they expressed their opinions at meetings and in their own newspaper. This system was still in action even when the conditions became a lot more difficult after the Nazis created Warsaw ghetto and the Orphanage – which was outside the walls of the ghetto– had to be transferred to another, unadapted and cramped building. Despite the necessity of a constant struggle for basic needs, Korczak tried not to change the style of his system of working with children, and in order

15) J. Korczak, *Ludzie–rośliny* [People–plants], in: *Dzieła [Collected Works],* Vol. 3, Warszawa: Latona, 1994: 371.

to cut his pupils off from the Nazi terror as much as possible, he ordered the windows to be covered and the main entrance walled up. Lectures and games still took place, and cultural activities were organised. In October 1941, after the borders of the ghetto had been changed, the Orphanage had to move again to an even less comfortable location. An innovation in this period of its functioning was the introduction of a school. The children learned to read, write, and count, and Korczak himself prepared the school aids .

This last period of the Orphan's Home, which lasted not even ten months, was the time of constant struggle to survive, haunted by fear of death. However, until the very last days children constantly participated in lessons, extra-curricular activities, interest groups and daily duties. Jewish holidays such as Seder and Hanukkah were organized. The Club of Useful Entertainment and the Drama Club were still in operation. Korczak believed that only hard work, strict adherence to daily routine, and rising above evil could provide children with relative peace. In the final entry of his diary, dated August 4, 1944 he wrote: *I do not wish harm to anyone. I cannot. I do not know, how it is done.*[16)]

3. Framing device

Korczak's spiritual kinship with Tagore found its symbolic and, at the same time, a most dramatic expression in Korczak's decision – perhaps a dreamt out one – to stage Tagore's *Post Office* (orig. *Daakghar*) at the Orphans' Home. And in the atmosphere of approaching tragedy, it was no coincidence that Korczak chose Tagore's work without any concern for the fact that his works were forbidden by the Nazis. *Post Office* is in fact a philosophical fairy tale about the search for inner freedom, about friendship and loneliness, and about coming to terms with death. The main character of the play is Amal, a sick boy who cannot leave his room. In isolation, he fantasizes about the world that he only observes through the window. Thanks to his own imagination, he can communicate with the outside world, and bears his fate with childlike serenity. He can love, express friendship, kindness and joy, even in the face of death. He is enlightened – ready to meet immortality.

The premiere and only performance of the play took place on July 18, 1942. All ten actors were pupils, working under the supervision of Estera Winogronówna, a teacher appreciated by Korczak and an animator of cultural events at the Orphans' Home. On the invitations dated July 15, there is the following message written by Korczak himself: *We are not willing to make promises without being sure./ We are sure that the hour of a beautiful fairy tale of the thinker and the poet will bring us emotions – the "highest*

16) J. Korczak, *Pamiętnik [A Diary]*, Wrocław: Siedmioróg, 2019: 59.

rung" on the ladder of feelings./ So we are asking for Saturday, July 18, 1942 at 4.30/ signed/ Director of the Orphans' Home.[17] Below the text of the invitation, an excerpt of a lyrical review by the popular Jewish poet Władysław Szlengel was quoted: *(...) The first truly artistic performance since 1939/ Something more than a text – because the mood;/ Something more than an emotion – because an experience;/ Something more than actors – because children*.[18]

Seventeen days later, on 5August 1942, the Nazi commando entered the Orphans' Home and, almost at the same moment, the children's world created by Janusz Korczak – closed with a symbolic buckle of hope created by Tagore – ceased to exist.

Ⅳ. The Results

Many of the ideas of Rabindranath Tagore and Janusz Korczak are related. They both postulated the need to raise a child with respect to his individuality and spirituality. They both believed that the best results are brought about by intuitive educational work, based on self-improvement and getting to know oneself. Both were promoters of education aimed at shaping the character and life values of a young person, based on respect, love, propagation of art and science, and close, direct contact with nature. Both believed that not only traditional learning from textbooks, but education through aesthetic experience, literature, theatre and sports played a role in shaping the child's personality as well.

An Asian and a European, even though coming from two very distant civilisations, both lived at the times when their countries suffered the miseries of foreign rule and developed their educational approaches and initiated their educational experiments as colonized subjects. In their works, created in such circumstances, they both stress the importance of freedom and independence (spiritual, cultural, intellectual, political etc.), equality, tolerance, forgiveness, compassion, and sympathy as the constituting principles of the proposed models of education. But most of all, both emphasize the supremacy of mutual respect and sensitive, respectful communication.

As the above study shows, Tagore and Korczak both based their ideas on the elementary principles of culture, and both their educational systems were founded on axiology. Therefore, it is possible to claim that the universal values, which prevail in spite

17) Z. Banet-Fornalowa, Od śmierci do nieśmiertelności [From death to immortality], Midrasz No 4, 2008: 40.
18) Ibidem.

of all the relativisms of our time, could be the reason that the educational ideas of Tagore and Korczak are still remembered and referred to in Korea and in Poland. For both the nations, severely battered by wars, harshly experienced due to their geographical location, forced to constantly defend their own integrity, feel the need to educate the world on the policy of resolute gentleness taking precedence over every kind of force, whether psychological or physical.

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Cultural Education and Intercultural Competence in Korean Language Textbooks: Focusing on Textbooks Published in Hungary

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Abstract

Due to the increasing global presence of South Korea, the interest in Korean language and culture has increased exponentially in Hungary as well. Culture is recognized as an inseparable part of foreign language learning, and to nurture successful intercultural communicators, appropriate cultural instruction is necessary in language classrooms. Recognizing the central role of textbooks in language education, as they provide guidance and framework, while they also act as "vessels" for cultural content, this research focuses on the cultural content and the potential intercultural competence development in Korean language textbooks. This study analyzes beginner Korean language textbooks published in Hungary by Hungarian authors on the basis of their cultural content to assess the extent of potential culture learning through textbooks. Qualitative content analysis was carried out based on a set of evaluative questions focusing on weighing the "cultural load". The findings reveal that the two examined textbooks ("헝가리 학생을 위한 한국어 교재" and "흰학 1"), which are aimed for the Hungarian audience, are primarily focused on the correct use of grammars by frequently making comparisons with Hungarian grammatical structures. The textbooks are quite limited in their inclusion of cultural content, especially when compared to other widely used publications by Korean authors. The Hungarian textbooks offer little supplementary information necessary for the understanding of cultural implications, thus leaving students to decipher these implications by themselves or leaving the task to the teacher. The textbooks omit exercises where students have to make meaningful comparisons between their own Hungarian culture and Korean culture, which is an essential step in developing intercultural competence. The results imply that these textbooks – although they contain grammatical explanations in Hungarian, which is helpful for the Hungarian learners –

might be less effective from the perspective of cultural education. As of yet, the current situation of Korean language education in Hungary remains academically quite unexplored, which prompts further research and dialogue.

Keywords: Korean as a foreign language; Korean language textbooks; textbook analysis; Korean language education in Hungary; language and culture education; intercultural competence development

I. Introduction

With the ever-growing interest toward Korean language and culture in Hungary, various university courses, the Korean state-run King Sejong Institutes, private language schools and teachers offer Korean language lessons, while Eötvös Loránd University remains the sole institution offering accredited programs in Korean Studies. As learning opportunities and student needs diversify, in-depth research into various aspects of Korean language and culture education is now crucial.

Learning about culture is an indispensable aspect of foreign language education and one significant carrier of cultural information is the language textbook. Both classroom instruction and independent learning still heavily rely on textbooks as they are an ideal tool for language learning because their content structure contributes to the gradual acquisition of the language, providing a framework for systematic language learning (Davcheva & Sercu, 2005, pp. 90–109). Therefore, textbooks are often subject to analysis based on their cultural content (e.g., Yuen, 2011; Sobkowiak, 2015). Our current study, which is part of a large-scale, currently active research study aiming to enhance the effectiveness of Korean language courses at Eötvös Loránd University through adopting qualitative research methods, focuses on the cultural content and potential intercultural competence development of and through beginner Korean language textbooks published in Hungary by Hungarian authors. The following research questions are proposed:

1. How do the selected beginner language textbooks of Korean represent cultural content and how do they promote or aid intercultural competence development?

2. What are the differences in terms of the cultural contents presented in the selected beginner language textbooks of Korean and other publications by Korean authors?

The two presently available Korean language textbooks written by Hungarian teachers will be examined in detail using content analysis, and the results will be compared to each other and to the results of a previous analysis (Nguyen, 2022) conducted on other Korean language textbooks published by Korean authors in order to analyze and assess the potential cultural education and intercultural competence development of textbooks.

II. Theoretical Background

1. Cultural Content in Language Textbooks

Although language textbooks all contain some form of cultural information, the mode of culture representation and the scope of the contents covered may vary greatly.

Concerning the type of culture, Cortazzi and Jin distinguished language textbooks according to whether a material (1) reflects the source culture, (2) it is based on the target culture or (3) it represents international target cultures (Cortazzi & Jin, 1999, pp. 196–219). Other researchers focused on the possible effect on language learners' perspective when different cultures are included in textbooks: a study on English language education in a Moroccan school found that students are more motivated when the presented cultural content reflects their own culture, rather than the one of distant English-speaking countries, which they may not identify with (Adaskou et al., 1990). On the contrary, others observed that "foreign" cultural content is motivating for students, if the opportunity to reflect on it is offered and meaningful comparisons can be created (McKay, 2002).

Aside from the type of culture and the attitude towards its representation, conceptualization of culture is also an essential aspect to consider. Canale compared several studies that have examined the cultural content of language books, and he concludes that the textbooks usually adopt the 'PPP model (perspectives, practices and products)', i.e. they mainly include stereotypical practices, products or persons of a culture and draw parallels between them (Canale, 2016).

As textbooks are socio-cultural materials, they can reflect (language) educational beliefs and paradigms, the currently dominant language policies and cultural realities of a nation, and thus serve as an important resource through which one can learn about the language, culture and society of a given nation (Curdt-Christiansen & Weninger, 2015). By acting as "vessels" of cultural information (Damen, 1987), textbooks may also foster intercultural competence development through various tasks and approaches. A language learner needs not only skills in a given foreign language, but also the ability to apply these skills appropriately to the actual cultural context. Therefore, the content of language textbooks should be critically examined from a cultural perspective.

2. Analysis of Cultural Content

Researchers employed various methods to measure and analyze cultural content of language textbooks. One of the most common methods is frequency analysis, which is based on a previously established taxonomy of cultural elements (e.g., Tajeddin & Teimournezhad, 2015; Mecsi & Nguyen, 2022). This approach may provide tangible data but may overlook connections and context. Another method, the semiotic analysis approach has also been proposed, which is a unit-by-unit analysis, where a unit is composed of a text, images and tasks (Weninger & Kiss, 2013). As cultural content is not supplied by images or even tasks in the Korean language textbooks we have selected for analysis, it would have been difficult to adopt this type of method. On the other hand, there are different evaluation guides to assess the cultural content based on sets of questions (e.g., Damen, 1987; Liddicoat & Scarino, 2013). Content analysis provides deep insights into a textbook's cultural content; therefore, it is a useful tool to assess cultural information.

Specifically, analyses of Korean language textbooks usually adopt frequency and content analysis (e.g., 윤영 & 손경애 (2016); 이미향 et al., 2018). Textbooks were analyzed based on the books' target audiences (e.g., textbooks written for heritage learners, Sun & Kwon, 2019) and specific themes, such as 'hidden curricula' or the covert representation of genders (e.g., 권기현 & 서덕순, 2018; 박지순 & 윤경원, 2020). Most analyses are rather critical about the culture content and its way of representation in Korean language textbooks.

Ⅲ. Research Method

1. Description of the Analyzed Textbooks

The first Korean language textbook we analyzed, *Koreai nyelvkönyv magyaroknak* (헝가리 학생을 위한 한국어 교재) [Korean language textbook for Hungarians] was published in 1995 and was later rewrote and supplemented in 2015 (Osváth, 2015). This book was the first – and for a long time sole – Korean language textbook published in Hungary.[1] The book's main objective is to aid the language learning of students of Korean Studies at Eötvös Loránd University[2] and also to help any learner interested in

1) The author of *Korean language textbook for Hungarians,* Gábor Osváth, is a prominent Hungarian linguist, language teacher and scholar of Korean Studies in Hungary. He is most known for his contributions in the field of Korean language education and Korean literature. Alongside the textbook he wrote, he translated several Korean literary works into Hungarian.

Korean language learning take the first steps. As the foreword states, learners may use the textbook alone, without additional teacher's instruction, since Hungarian translations of translation exercises and conversations are included as appendices. The textbook consists of 10 chapters and the chapters follow no specified theme; however, there are thematic readings included in each chapter, for example, about self-introduction, weekend activities or visiting Korea. The chapters are structured in the following way: first, there are grammar explanations with example sentences, then there are grammar practice, translation practice, additional tasks, reading that is followed by reading comprehension questions, a long text translation exercise (Hungarian to Korean), and finally, a list of new vocabulary. It is a textbook for beginners, although the author does not specify what proficiency level the learner will attain by completing the book.

The second textbook selected for analysis, 흰학: *A koreai nyelv kezdő lépései 1.* [White crane: First steps in Korean 1.], is the second and up until the writing of this paper the only other Korean language textbook published by a Hungarian author (Juhász, 2021).[3] Published recently in 2021, the book's general aim is to help learners acquire the language that can be used in everyday situations, thus, enabling students to make themselves understood "easily". The author stresses in the foreword that emphasis is given to spoken forms and the textbook was designed taking the Hungarian way of thinking into consideration. Similarly to Osváth's textbook, learners may use the textbook alone; the students are even advised to "go at their own pace". The textbook has 8 thematic chapters focusing on a specific theme, for example, self-introduction, shopping or meeting someone. The chapters start with vocabulary lists of new words and expressions, followed by grammar explanations with example sentences, list of other example sentences using various grammars, example conversations, a reading connected to the chapter's theme, which is also presented using different speech levels, then the reading's translation can be found, and finally, the chapter closes with reading comprehension questions, each accompanied by its Hungarian translation. This is a beginner language textbook with no specifics about the level of final attainment, and even though it is numbered as '1', it is not part of a series yet.

2. Instrument

Based on a previous study analyzing the cultural content of language textbooks (Nguyen, 2022), an evaluation guide originally proposed by Damen (Damen, 1987, pp.

2) Eötvös Loránd University is the oldest and largest university in Hungary, which is the most popular higher education institution among applicants. Hungary's one and only Department of Korean Studies, which offers BA, MA and PhD programs in Korean Studies, was established at Eötvös Loránd University.

3) Borbála Anna Juhász, the author of *White crane: First steps in Korean 1.,* is a Korean and Japanese language teacher.

272–276) was slightly modified and used as the basis for our current analysis. The guide was chosen for its inclusion of comprehensive questions that pertain to the assessment of cultural content and culture learning. Through these questions a holistic view and deeper understanding may be gained into what type of cultural content is presented, how it is presented and what implications that directly affect culture learning might arise.

The set of questions consists of three main parts: one focusing on general descriptive information, the second on evaluating cultural content subjectively, and a third one summarizing the evaluation by determining the client, context and communicator. As the second and third parts focused on the subjective evaluation of textbooks, questions from these parts were omitted and the first part was adopted as the basis for cultural content analysis. The following questions were sought to be examined:

(a) rationale:

1. What is the primary goal of the presentation of cultural information? Is this goal secondary to other goals? Is the goal of the cultural instruction explicitly stated?

2. What type of textbook does the book represent?;

(b) culture content:

1. Are specific cultural items covered? If so, which ones?

2. What cultural or social groups are represented? Are members of these groups presented as modal personalities (average) or as individuals?;

(c) presentation of culture content:

1. How is the cultural content presented?

2. Are specific cultural items ‘explained’? Would additional information or explanation be necessary?

3. Is the cultural content presented with evaluative comment, either direct or implied?

4. Is the content reprinted from original sources without change, reprinted with adaptation, or written for this textbook?

5. Are there illustrations? Do these illustrations supplement the cultural content effectively?

6. Would students need additional hints from the teacher to understand the cultural implications of the illustration or content?;

(d) method:

1. What method is used to present the cultural information?

2. Is the information presented in relation to one culture, or is it presented in a comparative frame of reference?

To determine what counts as culture and what cultural content to focus on when examining language textbooks, a taxonomy of cultural elements is essential. Holló's (2019, p. 18) classification of the elements of culture was chosen due to its inclusion of knowledge, responses and also manners of expression and understanding. According to Holló's classification, three main groups are distinguished: (a) civilization, which includes history, geography, traditions, holidays, customs, arts, literature, popular culture, culinary traditions among others; (b) behavior and speech patterns with functions of communication, pragmatic features, sociolinguistic features, non-verbal language and cultural dimensions; and (c) discourse structures and skills.

3. Procedures of Data Analysis

Both selected textbooks were carefully scanned page by page for cultural content and its form of presentation based on the modified list of evaluative questions listed above. Through content analysis, the potential culture learning of the textbooks was assessed and analyzed. Question by question, the results of the analysis are presented for each textbook and then the findings are compared with each other and also the previous results of other Korean language textbooks' analysis to highlight possible similarities and differences with regard to cultural content.

Ⅳ. The Results

1. Korean language textbook for Hungarians

Through content analysis, we found that the rationale of this textbook did not include any explicit reference to cultural instruction. However, cultural education may be covertly understood as a general objective alongside the development of communicative skills. As explicit cultural content with explanations is only presented occasionally and the focus is

on the development of linguistic skills, this textbook may be classified as a 'traditional type' according to Damen's taxonomy of textbooks (1987),[4] although the appearance of some cultural communicative information also alludes to the 'communicative type'.

The culture content presented in the textbook primarily concerns various speech patterns and sporadically elements of civilization. First, regarding the former, certain pragmatic features appear, such as politeness (e.g., formal endings and different speech levels are explained on page 2, 25, 26, 108, 109) or style (e.g., omission of the first part of particles in spoken language: 서울에서 – 서울서, p. 5). These speech patterns are usually explained in detail with comparisons to their (possible) Hungarian counterparts. Also within this category, different functions of communication, for example, special greetings on New Year's Day is mentioned ("사람들은 '새해 복 많이 받으세요' 라고 새해 인사를 합니다", p. 163). Under the elements of civilization a couple geographical locations (e.g., 서울 or 부산), Korean cuisine (e.g. 김치 and 불고기, p. 12), a historical figure (세종대왕, in connection with the creation of the Korean alphabet, p. I), a holiday (추석, p. 171) and a traditional custom (차례를 지내다, p. 172) are mentioned but their importance or other information are rarely specified. Some examples of explanation provided would be the brief description of Busan as "중요한 항구도시인 부산" or Gyeongju as "천 년전에 한국의 수도였습니다" in the chapter's reading (p. 145). Another would be the partially explanatory translation of Chuseok as "háladás/termés ünnepe" [thanksgiving/harvest festival]" (p. 171). Cultural groups outside of Korean and Hungarian are not represented; only one reference to Chinese, Japanese and Vietnamese culture and people was found in connection with the influence of Chinese culture in Asia in the beginning of the textbook.

Culture content appears in vocabulary lists, as part of grammar explanations and translation exercises. In the case of speech patterns, specific cultural items are presented sometimes with detailed explanations and comparison to their Hungarian equivalents. However, elements of civilization would need additional explanation from an instructor to be understood and situated in the context of Korean culture. The content that is presented in the textbook does not contain evaluative comments, neither direct, nor implied. The cultural content was written for this specific textbook: it does not include materials from original sources. Additionally, the textbook does not contain any illustration that may supplement cultural information.

4) Damen (1987) differentiates three types of textbooks: traditional, communicative and cultural/linguistic. Traditional textbooks focus on the development of linguistic skills, while lacking explicit cultural content. Communicative textbooks include cultural content, primarily cultural communicative information, more frequently. Cultural/linguistic textbooks are the most complex textbooks that incorporate language and culture learning.

Based on Damen's description of methods of cultural elements (Damen, 1987, p. 263), the textbook uses the method of producing appropriate behavior, albeit rather passively, since mainly translation or sentence formation exercises are included. These tasks do not encourage students to make meaningful comparisons between their own culture and Korean culture, nor do they promote development of reflexivity. On the other hand, cultural information is sometimes presented in a comparative frame of reference, where the content is compared to Hungarian language and culture.

2. White crane: First steps in Korean 1.

Concerning the primary goals of this textbook, explicit reference to the inclusion of cultural instruction was not found. Nevertheless, the textbook sets the goal to inform students of expressions that may enable them in carrying out successful conversations in real life situations. This might indirectly refer to the presentation of cultural, at least cultural communicative, information. This textbook also focuses on grammar instruction with the occasionally appearing explicit cultural content; however, the representation of the latter is more active and diverse, thus, it is leaning toward the 'communicative type' textbook.

The culture-specific content covered here mostly falls under the category of speech patterns and a few elements of civilization are also present. Regarding speech patterns, various functions of communication can be discovered in lists of expressions and example conversations, for example, greetings (안녕하세요, 안녕히 계세요…), apologizing (미안합니다), expressing gratitude (감사합니다, 고맙습니다, 고마워요) (p. 17), agreeing (맞아요) or leave taking (다음에 만나요) (p. 50). Different pragmatic features such as politeness (e.g., introducing and explaining speech levels, p. 19, 68–69), style (e.g., mention of possibility of omitting particles in spoken language, p. 21) and usage of certain expressions (e.g., 당신, p. 67;) are frequently elaborated upon. The author even includes the reading texts in several versions with different sentence-endings. The elements of civilization that are Korea-specific include mentions of Korean geographical locations (e.g., 명동, p. 117), Korean cuisine (e.g., 불고기, p. 46; 김치, 닭갈비, p. 64), a historical figure (King Sejong, p. 3) and institutions (the Korean education system, p. 161). Korean foods are briefly explained, for example, '볶음밥' is introduced as "ételnév (sült rizs)" [name of a food (fried rice)] (p. 64).

No cultural groups other than Korean and Hungarian are presented in the textbook. The cultural content can be found in vocabulary lists, as part of grammar explanations and example conversations. In the case of elements of civilization, additional information

is sometimes added (e.g., concerning food and kinship terms), and speech patterns are supplemented by some explanations. Evaluative comments are not added to the cultural information presented. The textbook does not use other original resources to present or supplement cultural content. However, there are some illustrations specifically made for the book that depict Korea-related natural formations (mountains, p. 31), objects (e.g., lantern, p. 15; gazebo, p. 47; fans, p. 51;) and an animal (tiger, p. 109). These resemble Korean ink brush paintings and they presumably serve an aesthetic and space-filling function, since they are not related to the content of the chapters. While speech patterns are mostly explained, elements of civilization and the illustrations would need additional explanations from the teachers in order to understand their cultural implications.

To present cultural information, no specific method was chosen. In fact, the textbook does not contain tasks aside from the comprehension questions related to the reading text. These questions only relate to the content of the reading, they do not encourage students to make meaningful comparisons or develop intercultural competences. Exercises are included in a separate workbook and they generally adopt the method of producing appropriate behavior for example, by completing conversations.

3. Discussion and conclusion

The two existing beginner Korean language textbooks published in Hungary by Hungarian authors were analyzed from a cultural perspective and similar results were found in the case of both textbooks.

Korean language textbook for Hungarians and *White crane* both primarily focus on introducing grammars and grammatical explanations without an explicit reference to cultural instruction as an objective. However, *White crane* does mention that its purpose is to make real-life conversations easier for learners, which may imply that the necessary cultural information will also be presented in some form. To contrast this with the results of a study where other Korean language textbooks were examined using the same set of evaluative questions (Nguyen, 2022), we observed that the textbooks published in Korea do include explicit objectives concerning cultural instruction.[5] These textbooks point out that cultural information is presented to understand Korean culture and the Korean way of thinking better. Another difference between the Hungarian published and Korean published textbooks was that in the case of the former, the cultural content was

5) The examined language textbooks were 100시간 한국어 1 [Korean in 100 hours 1], 연세 한국어 1-1 (영어판) [Yonsei Korean 1-1 (English version)], 연세 한국어 1-2 (영어판) [Yonsei Korean 1-2 (English version)], all three published by Yonsei University and 너랑 나랑 한국어 1-A [You, me and the Korean language 1-A], 너랑 나랑 한국어 1-B [You, me and the Korean language 1-B], published by Dankook University.

predominantly speech patterns, while the Korean published ones also focused on elements of civilization, i.e. largely tangible cultural products. In the previous research, especially the textbooks published by Yonsei University contained a great variety of cultural information. On the other hand, another element of culture, discourse structures were nearly absent in all examined textbooks. The scope of our research only concerned beginner level language textbooks, but the absence of these features may be explained with a necessary higher level of proficiency to understand the structure of more complex texts. At the beginner stage, it is only reasonable to introduce cultural elements that could be comprehended relatively quickly as opposed to elements that require the understanding of nuanced aspects of the language.

None of the Hungarian published textbooks introduce cultural or social groups other than Korean and Hungarian, with one brief mention as an exception, where cultures belonging traditionally to the East Asian cultural sphere are named. Even Hungarian culture and Hungarian people are not actively included in the textbooks: only some elements of civilization are included such as cities (Budapest or Szeged) or institutions (Eötvös Loránd University). Also, Hungarian speech patterns are mentioned as a framework to understand Korean speech patterns better. In comparison, Korean published textbooks occasionally refer to American, Japanese and Chinese culture aside from Korean; their cultural representation is more diverse.

The Korean published textbooks also have an overarching theme of discovering Korea as a student who is attending an intensive language course at a Korean language education institution. Neither Hungarian published textbook adopts such a theme. Since beginner learners rarely have the opportunity to visit Korea before their studies either in formal or informal learning environments, it is difficult for learners to identify with a similar theme residing outside the target country. Thus, connected to the theme, exercises that require one to be in Korea and have many Korean acquaintances have to be skipped.

The Korean published textbooks present cultural content in conversations, grammar practices and cultural readings. A separate corner focusing on cultural information is absent from the Hungarian published textbooks and sometimes the presented cultural content would also need additional explanations to clearly understand their cultural implications if a learner is using the textbook alone.

Concerning the illustrations of the presently examined textbooks, illustrations were not included in *Korean language textbook for Hungarians* and even though *White crane* did present same drawings with relations to Korea and Korean culture, they did not

connect to or supplement the content of the chapters. Without explanations, their significance was left unexplored as well. On the contrary, Korean published textbooks incorporated illustrations much more actively, but occasionally they did depict cultural items that were not explained or mentioned elsewhere, leaving the task for the teachers.

Previously examined Korean published textbooks, the ones published by Yonsei University, frequently used the method of producing appropriate behavior to present cultural content. They included role-plays or dialogue-making exercises to elicit certain speech patterns or practice the usage of elements of civilization in conversations. Additionally, one textbook, *Yonsei Korean*, repeatedly provided the opportunity for learners to make meaningful comparisons between the learners' own culture, Korean culture and even other cultures as well. Using comparison as a method of language and culture teaching has been recognized as an important step in developing intercultural competences (Byram – Morgan et al., 1994, pp. 42–47). The Hungarian published textbooks present a limited range of tasks – *White crane* textbook has none – and none of them focus on the development of reflexivity. Therefore, the potential for intercultural competence development is rather low in these textbooks.

As the interest in Korean language and culture learning grows in Hungary every year, the demand for a Korean language textbook with proper Hungarian explanations intensifies. Although the Hungarian population is mostly homogenous and younger generations are generally well-versed in English, there are still many who do not possess confident skills to acquire a language that is very different from usually taught European languages through English as *lingua franca*. *Korean language textbook for Hungarians* and the recently published *White crane* does satisfy the beginner level students' needs concerning Hungarian instruction of Korean grammars, but they contain a narrow representation of culture and most importantly, do not encourage students to actively analyze and reflect on cultural contents. Moreover, the occasional absence of explanations to cultural information makes the textbook difficult to use for language and culture teaching without the explicit instruction of a teacher. For the development of reflexivity and critical thinking, the learner should also be aware of his or her own culture. The examined textbooks primarily mention speech patterns, but nearly fully omit elements of civilization that is specific to Korean or Hungarian culture. A Korean language textbook published in Austria serves as an example where elements of Austrian culture are incorporated alongside Korean culture (Schirmer, 2013).

Another aspect that may supplement culture education aside from over explanations is the use of illustrations. In the current age of widespread internet access, some may

question the importance of illustrations in a textbook, however, illustrations, drawings or pictures also act as visual elements that supplement or potentially improve language and culture learning. The examined textbooks did not contain illustrations that had a similar function.

A Korean study points out the lack of appropriate Korean language teaching materials in Hungary (한정한, 2020), and other studies about European, especially Eastern European, university departments of Korean Studies also arrive at similar conclusions (e.g., 연재훈, 2001; 김용직 & 김춘희, 2005; 박수영, 2006; 정진헌, 2016). Currently, Korean as a foreign language education in Hungary remains a relatively unexplored topic with few local language teachers and scholars; consequently, the task to develop materials that actively incorporate language and culture learning and which also highlight local characteristics is a crucial one, through which process Korean language education and research in Hungary can be furthered.

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Poster Session

A study of exploring the therapeutic meaning through analysis of 〈Water ghost who became a holy god〉

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Abstract

This study tried to analyze the Taiwanese folktale <Water ghost who became a holy god> from a healing point of view, and to suggest a way to utilize it. <Water ghost who became a holy god> is a story about a man who became a water ghost after he was killed unfairly, heals his suffering through listening and support of a fisherman, and finally becomes a holy god. Analyzing this folktale with mythological symbolism and analytical psychological methods, I revealed that this folktale is a story of a water ghost who heals her own wounds and grows into a holy god. Anyone can experience the emotional suffering caused by an unexpected accident, and it is difficult to face and accept this suffering. However, when the injured person meets a counselor/helper such as a fisherman, the suffering could be healed. Humanities Therapy/Humanities care aims to help clients heal suffering by using various humanities and arts texts therapeutically. This folktale is a suitable text and can be used to heal a client who has experienced unfair feelings.

Keywords: fork tale; Water ghost who became a holy god; Humanities Therapy; Humanities care

A Study on the Humanities Education Program for the Susceptibility Raising in the Humanities

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Abstract

Research on the use of humanities education programs is done to increase the sensitivity of the humanities. In modern society, where the importance of material values has increased, the value of the humanities has been relatively lost. As a result, the program proposes educational programs to foster restoration and humanities sensitivity. Implemented as part of a community revitalization project for regional regeneration, “Splash! Into the fairy tale with book fairies” which is a humanities program aimed at elementary school students and utilized fairy tales. I try to cultivate basic consciousness such as mutual respect, communication, self-understanding, and coordination through four other fairy tales “Fox and Crane”,“John Patrick Norman McHennessy, the boy who always late”,“Leafie, A Hen into the Wild”, and “The Three Princes Story”. The program’s operation was designed to be easily mastered and understood by elementary school students, including various activities such as making the animal model I wanted to be, manufacturing the tree of the book, drawing a cooperative picture and so on. At the end of the program's operation, students were able to gain experience about mutual support and encouragement in the course of discussion and presentation as well as various other activities, and were aware of changes in perceptions of the book. This led to a positive response to the program, confirming the possibility of self-understanding and working with others.

Keywords: humanities education, regional regeneration, fairy tale, humanities sensitivity

Encounter with The Unconsciousness: Focusing on the Healing Process and Effectiveness of Humanities Therapy

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Abstract

This paper aims to examine the study of how the counselee encounters with their unconsciousness in the healing process of humanities therapy. In humanities therapy that engages in counseling through humanity therapy medication, the encounter with the client's unconsciousness approach is essential. In particular, the humanities therapy medication serves as a safety net to allow the counselee to naturally approach and face their unconsciousness. It has the best conditions to identify and project oneself as the main characters or situations, such as literary works, paintings, or movies, to reveal and solve their unconsciousness. This paper examines the method of encounter with unconsciousness, focusing on Freud's unconsciousness and the study of where human therapy can face unconsciousness by applying Lacan's linguistic structuralism to the unconscious face method. This paper is an initial study for future research and will serve as the basis for adopting qualitative methods in the research methodology of humanities therapy. I want to remind all the clients or the general public who consult under the proposition of Jacques Lacan's "unconsciousness is structured like a language" that their utterance itself is an encounter with their unconsciousness. Through Lacan's theory, I would like to talk about the fact that the verbal expression of the counselee's words and writings in the humanities treatment process is an encounter with the unconscious and is the healing process.

keywords: humanities therapy, unconsciousness, encounter with unconsciousness, Jacques Lacan, qualitative method

A Study on the Cultural Diversity Education Based on Critical Multiculturalism - Focusing on the cases of education for the upper grades of elementary school

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Abstract

In multicultural society, individual and group is no longer trapped in a concept of a nation-state, but experiences multiple and complex cultural identity. Despite these change and diversity, the existing multi-cultural education gives too much importance to understanding and experiencing other cultures centered on 'one nation, one culture', which is shown to suppress group's internal and external diversity by framing the cultures to stereotype and categorizing and generalizing certain group. The study started from this critical mind and paid attention to cultural diversity education program that stands on the basis of multiculturalism with critical viewpoint as an alternative. The purposes of the study are 1) to disclose how effective the cultural diversity education based on critical multiculturalism's core elements is in enhancing cross-cultural competency of students 2) and to explore the direction of cultural diversity education so that students can practically apply the multicultural competency in their lives. For this, the study combined literature research and field example research. First, literature research considered the conceptual relationship between critical multiculturalism and cultural diversity, and planned the details and methods of cultural diversity education that is based on the core elements of critical multiculturalism. Main details are 1) cognitive area : understanding the contextual identities of individual and group diversity and recognizing the main causes of bias, discrimination, hierarchical relationship, and other conflicts 2) social and emotional area : enhancing the relationship competency in the perspective of the person directly involved, such as sympathy, communication, anti-bias, etc. 3) practice area : seeking horizontal and peaceful relationship of coexistence and connecting practice. Main methods of education are 1) creating critical thinking through an inquiry, introspection, and defamiliarization 2)

awakening sensation through body activity, art, play, and artistic expression 3) designing in the direction of promoting the relationship of learning from each other through conversation and discussion, rather than an education that presupposes that students are the main agent of change and growth. Field research analyzed cultural diversity education cases designed based on these details, and was able to discover meaningful changes from students' recognition and attitude in cognitive, social and emotional, and practice areas. First, cognitive area was changed to contextually understanding and respecting the identities of various members of the society including 'me', going beyond understanding and experiencing foreign culture and emigrants as a fixed concept of 'one nation, one culture'. This was connected to reduce riskiness that separates as an existence outside of normal range. Second, renewing the concept and perspective helped to imagine and speculate a horizontal communication relationship and peaceful coexistence relationship between 'me' and others. In other words, in emotional areas, difference leads to discrimination, and recognizing these structural and cultural violence system, conflict relationship due to prejudice and hatred that silently admits this affected students' lives on determining 'what to practice and how'. Third, practice area was shown to enhance the will to practice making a relationship where students cooperate and coexist with people with different cultures. Through the analysis results above, the study was able to find out that the cultural diversity education based on critical multiculturalism not only supplements the limits of the existing multicultural education, but also contributes to plan practical changes and growth in students lives, rather than a simple dimension of enjoying cultural art.

Keywords: Critical Multiculturalism, Multicultural Education, Cultural Diversity Education, Practical Education Method, Multicultural Competency

A Study on the Speech Act of Greeting in Korean Using non face-to-face Conversation Situations

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Abstract

The purpose of this study is to investigate the speech act of greeting of Korean language in non-face-to-face conversation situations. For this purpose, I analyzed the greeting in daily and work life, and the difference in the use of greeting strategies was confirmed according to intimacy, frequency of conversation, jop position/jop title, and age. In addition, the difference between native Korean speakers and Korean learners was examined.

Chapter Ⅱ provides a theoretical background for analyzing greeting prior to full-scale discussions. First, I introduce the concept and category of greeting, and greeting was analyzed as an 'expressives' and an independent category of speech act. Next, a new standard for classification of types was prepared based on previous studies.

Chapter Ⅲ analyzes the greeting behavior of native Korean speakers in non-face-to-face situations and examines the greeting strategies for each variable. The characteristics of the native speaker's non-face-to-face greeting discovered in this process are as follows. First, the native speaker used more formal greeting and internet mediated environment greeting in unfamiliar relationships. Second, the lower the frequency of conversation, the more people use the greeting line to ask how they are doing. Third, formal expressions are used without considering age or private relationships in work life.

Chapter Ⅳ analyzes the greeting of Korean learners in non-face-to-face situations. In this process, three characteristics of Korean learners' greeting were found. First, Korean learners do not prefer greeting such as emoji using body language. Second, Korean leaners do not use greetings asking if they have eaten in their daily lives, but instead prefer typical greetings such as 'hello'. Third, formal expressions are used differently depending on age or private relationship regardless of jop position/jop title in work life. (282 words)

Keywords: speech act of greetin, expressives, non-face-to-face conversation, daily life, work life

A narrative inquiry on the career interruption experience due to childbirth of married women pastors in Korea

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Abstract

The purpose of this study is to explore the experience of career interruption due to childbirth of married female pastors. It aims to derive meanings and aspects of their career interruption experiences by exploring the participants' narratives.

Among several factors that make work-family balance difficult, childbirth is a unique experience only women experience. Unfortunately, most Korean churches do not guarantee maternity leave for married female pastors. For this reason, married female pastors are likely to experience a different form of career interruption that male pastors do not experience (Park Bo-kyung, 2016; Sharp & Huberner, 2015). This study views these career interruptions as social and structural problems, not individuals. Therefore, it seeks to explore the narratives of career interruption due to childbirth of married female pastors.

This study adopted Narrative inquiry as the most suitable research method to explore the female pastors' career interruption experience. Four female pastors are invited as research participants by purposive sampling. The criteria for selecting the research participants were: ⅰ) Married women. ⅱ) Pastors of denominations that allow women to be ordained. ⅲ) Women who have experienced career interruption after childbirth. It expects to suggest a sustainable support system in terms of personal and social necessity for female pastors who have experienced career interruption due to childbirth.

Keywords: Career Interruption, Childbirth, Married Women Pastor, Narrative Inquiry

A Critical Study on the Theory and Practice of Multicultural Mentoring

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Abstract

This study aims to diagnose multicultural mentoring from the perspective of multicultural education and suggest educational and practical alternatives through trend analysis and content analysis of research articles related to multicultural mentoring. In the meantime, research on multicultural mentoring has been approached from the short-term perspective of program participation experience and operation check, and the essential approach from the perspective of multicultural education has been limited. Therefore, this study adopts the multicultural education theory as a guide theory and analyzes the researches conducted since 2009 using an integrated literature review method. As a guide theory, it aims to provide a critical tool for literature analysis by dealing with the discussion of the definition and categories of multicultural education, and to secure the rigor of research through the stages of problem identification, literature search and selection, data evaluation, data analysis, and visualization. . This study intends to review the literature focusing on how multicultural mentoring is handled from the perspective of multicultural education and what changes are required in the practice and operation of multicultural mentoring from the perspective of multicultural education. It is expected that this study will provide educational and practical implications and directions for multicultural mentoring.

Keywords: Multicultural Mentoring, Multicultural Education, Trend Analysis, Content Analysis

A Study on the Emotional Recovery of a Married Migrant Woman who Experienced a Home Visiting Educator and Educational Guidance Service -Focusing on the Resilience Perspective-

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Abstract

This study is on the relationship experience between Home visiting educators and married migrant women who have experienced educational guidance services. The purpose of this study is to explore how the cyclical and sustained relationship between Home visiting educators and married migrant women. To this end, the primary research methodology was adopted using the narrative technique. The data collection was conducted through in-depth interviews with a Home visiting educator at the A family center in 'I' city and a married migrant woman who experienced Home visiting educational services. As a result of the research, two things were derived: "Be a lever for" and "I'm growing up" in the sense of recovery experience in the mutual communication relationship of the participants. The elastic factors of individual participants in the study appeared in wisdom, knowledge, courage, philanthropy, justice, and transcendence, and mutated into inner lines through interaction. The relationship we met for education, but we experienced that we could recover ourselves through the relationship and form the knowledge and attitude necessary for a multicultural society.

Keywords: Home visiting educators, Married migrant women, Home visiting educational services, Residents, Narratives

A Study on Social Integration through Korean Language Education

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Abstract

Since the 2000s, the number of migrants living in Korea has increased significantly. For example, if there were 1 million migrants residing in Korea in 2007, the number of migrants residing in Korea exceeded 2 million in 2017. As a result, members of Korean society live with neighbors of various languages, ethnicities, and religions. It is predicted that this phenomenon of multicultural socialization in Korean society will continue. Therefore, social integration that integrates the members of a society made up of heterogeneous and diverse people to have an identity is important. If unification is not achieved, conflicts and confrontations will appear as riots and unrest. On the other hand, Korean society still operates Korean language-based education courses, so it is possible to establish social integration through Korean language education. In particular, at this point in time when the demand for Korean language learners around the world is explosively increasing due to the influence of K-POP and BTS, efforts for social integration through Korean language learning are expected to have great meaning. Therefore, this study intends to proceed with Korean language learning by using the language of virtue of the Virtue Project, which is valued by all human civilization. To this end, this study will select 4 Korean learners and operate a Korean language learning program within 10 sessions. The purpose of this study is to verify the effectiveness of this study's Korean language learning based on the study participants' assessment of their level of proficiency in Korean. In addition, this study try to explore the possibility of social integration through pre/post examination of conversation time between family members. This study is expected to contribute to social integration by confirming the effectiveness of Korean language learning in a Korean-based society and the universal values pursued by members of society.

Keywords: Korean, language of virtue, social integration, resident, migrant

A Study on the Problems and Improvements Directions of Overseas Koreans Policy

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Abstract

This study is to find out the current status and problems of Overseas Koreans policies and to seek improvement directions. The development of Overseas Koreans policy has been from the period of industrialization in the 1960s to the present. In the 1990s, in the era of globalization and the post-Cold War, the Overseas Koreans society began to develop in earnest, and it became the basis for establishing policies for Overseas Koreans. For each government, the policy of Overseas Koreans was developing. During the 14th President Kim Young-sam, the "New Korean Policy" was established, and the Overseas Koreans Foundation was established. During the 15th President of Kim Dae-Jung, the Overseas Koreans Act was enacted and implemented, and the 16th Noh Moo-hyunn government actively promoted support projects for Overseas Koreans in the underprivileged and compatriots in the CIS region. However, despite continuing from the establishment of Overseas Koreans policy to the present, there are various problems such as overlapping administrative affairs, conflict, inefficient government budget overlapping investment, lack of Overseas Koreans policy support for the next generation, and submission of basic laws. In this study, it is meaningful to explore the current status of Overseas Koreans and the development process of Overseas Koreans policy, identify problems in detail, and suggest improvement directions by dividing them into education, administrative, and legal fields.

Keywords: Overseas Korean Policy, Overseas Korean Youth, Current Status, Improvement Direction

A Comparative Study on Language Culture in Korean and Vietnamese Proverbs
- Based on the proverb, "Language"-

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Abstract

According to the Elementary statistics on education released by the Ministry of Education in August 2021, the number of Vietnamese students in Korea is 23.5% of the total number of foreign students, showing 10 times growth over the past 10 years. In addition, Korea is popular enough to be adapted as the first foreign language after English, Chinese, Japanese, and French in February 2021. Vietnam's interest in Korean began with the Korean Wave in dramas, but now the Korean Wave is being used to learn genuine Korean language. Now, Korea craze in Vietnam in Vietnam contributes to self-realization beyond simply interest in the Korean Wave, and fluent Korean speaking is essential for marriage immigrants and labor immigrants living in Korea to understand Korean culture and live as Korean. Thus, this study seeks to suggest educational measures based on processes below. First, Compare and contrast the proverbs of the two countries that contain wisdom and wit in short sentences that can deliver speaker's thoughts briefly and clearly. Second, closely go over the characteristics of each country's proverbs and language culture. Although most of proverb's origin is unknown because it is handed down, it expresses the country's own sentiment containing the experiences and wisdom learned from the life by converting them to satire and humor.

Therefore, being able to understand and utilize proverbs means knowing the culture as well as the emotions of the country. Among them, the proverb about 'language' contains the country's view of language. So, this study analyzes prior research and classify the proverbs related to 'language' extracted from five Korean textbooks of universities and representative proverb dictionary of Korea and Vietnam by subjects first. And divide into the same meaning of the same shape, the same meaning of the different shape, and the proverb that exists only in each country in order to find commonality and difference of language culture appeared in the proverb of 'language'.

As a result, Korea and Vietnam are the same East Asian city countries and have many similarities in customs, art, and mindset in Chinese character culture, but there are also differences as each nation has its own culture. Through this result, it is expected that by educating people to use proverbs naturally in their daily lives, it will help them to get deep understand Korean language culture and improve Vietnamese learners' natural and smooth communication and expression skills.

Keywords: Vietnamese, Korean, Proverbs, Language Culture, Smooth Communication, Expressiveness

History textbook research trends analyzed from the perspective of multicultural education

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Abstract

This study organized the trend of researches that analyzed history textbooks in the perspective of multicultural education within the territory of history research. There have been many preceding academic researches for solving the task of social integration through multicultural education as Korea became multicultural society with the gradual increase of immigrants and foreigners residing in Korea.

It would be necessary to organize how the history textbooks reflected the social request for social integration in the classroom situation of Korean school that was becoming multicultural society in the future-oriented perspective. This study organized the textbooks of national history and history(currently, Korean history) researched during the period of 2011~2021. This study collected and analyzed total 22 theses of research data including 13 theses and nine journal papers.

In the research questions, there were overlapped researches on the analysis of actual status, presentation of measures, and others & theories such as 16 researches on the actual status analysis, 11 researches on the presentation of measures, four others like three researches on the textbook perception survey, and a research on the production of alternative history textbook, and two researches on theories. In the research methods, there were 19 literature researches on the analysis of textbooks by combining the theory of multicultural education on the basis of national curriculum, three quantitative researches for understanding the quantity of specific topics in textbooks, three qualitative researches for the perception survey & interview, and a research on the development of textbook.

Keywords: multicultural education; history education; history textbooks; multicultural;

Current Status and Issues of Korean Education for Koreans in Japan - Focusing on the task of developing textbooks

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Abstract

The purpose of this paper is to study on the direction effective education system of Korean education in Japan Society. This study focus on Korean textbooks for an effective education for Korean in Japan.

This study aims to discuss about the development of teaching materials for Korean education, especially textbook for Koreans living in Japan. First of all, we will analyze the current status of use of Korean textbooks used in Japan and then discuss the limitations and directions of Korean education in Japan based on this survey.

The educational goal of Korean in Japan society, so called Zainichi in Japanese, is not just to get grammatical information, but to enjoy free communication in a broad and general context based on understanding of Korea's social and cultural background. Therefore, it is necessary to increase the understanding of detailed areas such as history, geography, art, philosophy, religion, economy, and politics in textbooks. In addition, it is necessary to develop the social and cultural abilities which is necessary for relatively formal and professional activities such as a business, international projects, and a research etc.

In order to understand multicultural background of Korea and Japan, it is needed to develop specialized educational materials, it might be better way to be considered a priority on Korean textbooks first.

So this study would like to focus on specialized textbooks for the education of Koreans living in Japan. First, an overview of the current use of textbooks (contents, an enquete etc.) used in educational institutions in Japan is provided. The main idea of this survey is to clarify the problems of Korean textbooks for Koreans living in Japan and to discuss of the directions for textbook development in the future.

Keywords: Korean textbook; Korean Education in Japan; Oversea Korean Education; Korea's education system in Japan; education materials in institution in Japan

A Case Study of Korean Subjects Applied the Dictogloss Technique for KSL Students

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Abstract

The purpose of this study is to examine the effectiveness of the dictogloss technique for KSL(Korean as a Second Language) students who have difficulties in learning listening and writing skills of Korean subjects. This study was conducted with KSL students in the 5th grade of elementary school whose level of Korean was from beginner to intermediate level. For the class, I selected a chapter focusing on listening skills and reorganized the content based on key sentences. And I made a group of 4 students with different Korean proficiency. In the pre-listening stage, students understood the meaning by checking the core vocabulary of the text they were going to learn as a translated material in their native language. In the listening stage, they dictated the sentences, reconstructed the text by discussing it with the group students, and completed the text by looking at the script. In the post-listening stage, students read the completed text and checked the central content of the text again.

In this class, students with low Korean listening level, who were passive in class activities alone, actively participated in listening activities. In addition, students with various background knowledge and Korean proficiency showed autonomous, cooperative learning. In addition, students were able to reconstruct and revise each other's sentences to better understand the topic of the text. As a result, the listening and writing ability of the group students as a whole improved and they were able to understand the content of the text accurately. KSL students feel pressure to comprehend the content of the subject due to their low level of Korean. This class example can be usefully used in their other subject classes as well. It will also help them better adapt to Korean school life by increasing their class participation.

Keywords: KSL students, dictogloss technique, Korean subjects.

A Study on Multicultural Education to Improve the Intercultural Sensitivity of Chinese Advanced Learners -Focusing on the Comparative Activities of 「Fairy and Woodcutter」 in China and Korea-

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Abstract

This study conducted the teaching and learning of Korea's 「Fairy and Woodcutter」 and Chinese 「a furry woman (毛衣女)」, both of which are world frenzy for advanced Chinese learners, in a comparative literary approach based on intertextuality in teaching and learning. It aims to improve intercultural sensitivity.

In this study, through multicultural teaching and learning design based on intertextuality elements, Chinese learners increase their understanding of their own culture and, based on this, deepen their understanding of Korean culture and traditions, and use it as an opportunity to learn to respect each other. Based on the characteristics of intertextuality, the effect of the comparative literature approach using oral literature on intercultural sensitivity was set as a research question. This study is to examine the learner's ISS before and after class and compare the changes by using the newly developed tool of Chang Seong-min (2021) by adapting Chen & Starosta (2000b)'s ISS (intercultural sensitivity scale) to increase reliability and validity.

Pfister (1985) classified the qualitative criteria of intertextuality into six categories: 'referentialität, communicativeness (kommunikativität), consciousness (autoreflexivität), structurality (strukturalität), selectivity (selektivität), and dialogueability (dialogizität)'. separated. In this study, in the first period, learners study directive, structure, and selectivity by using multiple texts through activities before and during reading. do. Through this teaching/learning design, factor 1 of ISS, “respect for cultural differences and enjoyment of interaction”. Factor 4 “Interaction participation” is expected to improve.

Keywords: Multicultural Education, Intercultural Sensitivity, Chinese Advanced Learners, Fairy and Woodcutter